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THE MARTYRDOM AND MIRACLES

OF

SAINT GEORGE OF CAPPADOCIA.

WORKS TO APPEAR IN THE ORIENTAL TEXT SERIES.

I. Coptic texts with English translation of the Discourses on Saint Michael by Abba Theodosius, Severus of Antioch and Eustathius.

II. Syriac text with English translation of the Martyrdom of Saint George of Cappadocia.

ORIENTAL TEXT SERIES. I.

THE

MARTYRDOM AND MIRACLES

OF

SAINT GEORGE OF CAPPADOCIA.

THE COPTIC TEXTS

EDITED WITH AN

ENGLISH TRANSLATION

BY

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George, Saint. Legend.
Coptic and English.

LONDON.
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1888.

TO

P. LE PAGE RENOUF,

KEEPER OF THE DEPARTMENT OF EGYPTIAN AND ASSYRIAN ANTIQUITIES
BRITISH MUSEUM.

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Misbelievers have written
Misbelief in their books,
Touching the Saint
That Georius hight.
Now will we teach you
What is true thereabout,
That heresy harm not
Any unwittingly.
The holy Georius
Was in heathenish days
A rich ealdorman,
Under the fierce Caesar Datianus,
In the shire of Cappadocia.

The Passion of St. George by Ælfric
Archbishop of York.

Je ne me cache pas le péril que j'affronte en donnant ici le martyre de saint Georges, *comme un pur roman; mais je me mettrai à couvert sous le décret du pape Damase et, si ce décret ne suffit pas à me protéger au point de vue historique, j'invoquerai l'aide du célèbre Baronius qui s'est trouvé fort scandalisé de ce que contenaient ces* actes *de saint Georges.*

Amélineau, *Contes et Romans de L'Égypte Chrétienne,* p. LII.

PREFACE.

The Coptic texts relating to the tortures and martyrdom and miracles of Saint George printed in this book are edited from five manuscripts, three written in the Memphitic, and two in the Sahidic dialect. These MSS. are indicated in the following pages by the letters A, B, C, D and E.

The MS.[1] A is preserved in the Bodleian Library, Oxford, and bears the numbers Mareschal 23, Bodl. 157, and MS. Copt. Uri liv. It consists of 179 paper leaves measuring about $10^1/_2$ in. by $7^1/_2$. Each page is occupied by one column of Coptic, and one column of Arabic writing, generally containing 19 and 16 lines respectively. The quires are eighteen in number, and on the top of the first and last leaves of each quire is written ⲓ̅ⲥ̅ ⲭ̅ⲥ̅ 'Jesus Christ.' On fol. 3 *a*, at the foot of the page, are three lines of badly written Arabic which read:—

اذكر يا رب عبدك الخاطى الغرق في بحر الخاطيا
والذنوب الذي لم يستحق ان يدع . . . . . .

[1] See Uri, *Bibl. Bodl. Codd. MSS. Orient.* tom. i, p. 327.

"Remember, O Lord, thy servant the sinner, drowned in the sea of sins and transgressions, who is not worthy that . . . . . ."[1]

On fol. 3*b*, is a partially obliterated Coptic cross printed in yellow, red, and green colours: in the spaces between the four arms are written ⲓ̅ⲩ̅, ⲭ̅ⲩ̅, ⲛ̅ⲓ̅ and ⲕ̅ⲗ̅, and on each side of the foot of the cross is a dove. The initial letters of some of the paragraphs have been gilded, the border of fol. 4*a*, is prettily illuminated, and the headings of the several sections of the MS. are written in red. On fol. 82*a*, are two lines of Coptic letters which read:—

ⲁϥⲑⲟⲗⲗⲁⲧⲑⲁⲙⲍⲓⲟⲁⲧⲕⲍⲱⲣ
ⲟⲑⲥⲍⲓⲑ ⲁⲏⲁⲁⲟⲍⲣⲁⲗⲍⲙⲁⲗⲍⲙ

Beneath these are two lines of Greek letters, and then we have another line of Coptic letters thus:—

ⲛ̀ⲱⲗⲭ≡ⲍ̀ⲕⲑⲉ̀ⲓⲓⲩⲫⲛ̀ⲍⲁⲥⲓⲓⲓ.

My friend Dr. Henri Hyvernat of Rome informs me that these lines give the date in which the manuscript was written; and as he intends to discuss them at full length in his forthcoming treatise on the palaeography of Coptic MSS., and to reproduce them by photography, it will be sufficient to refer the reader to that work. On fol. 178*b*, is a colophon in Arabic which reads:—

هذا الكتاب المقدّس وقفاً على بيعة الكنيست السيّده بدير
بَرَمُوس وليس لاحد سلطان من قبل الرّبّ سبحانه

[1] I am unable to read the last three or four words of this scrawl.

ان يخُرجه عن ملكَ الدير المذكور ما دام عامر بالرهبان
دايماً والسبح اله دايماً ابداً ۞

"This holy book belongs by *wakf* (gift or bequest for pious purposes) to the church of the Virgin in the convent of Baramûs.[1] And no one has power from the Lord (may He be glorified) to take it out of the possession of the said convent as long as it continues to be inhabited by monks; and glory be to God for ever." On the last leaf of the book the scribe has practised making in outline the borders and small illuminations which begin and end each quire. This manuscript is written in the Memphitic dialect in a good, regular hand of the latter half of the xivth century, and contains:

1. The Martyrdom of Saint George of Cappadocia by Pasikrates his servant.[2] Fol. 3*b*.

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[1] The convent of Baramûs is situated in Lat. 30° 19′ N., Long. 30° 16′ E., in the Natron Valley, وادى النطرون, near the convents of St. Macarius and Amba Bishôi, aud between the Natron Lakes and the Baḥar el-Farigh. In Maḥmûd Bey's map of Egypt it is placed at the junction of the caravan routes from Alexandria and Tripoli to Cairo. For descriptions of this famous convent see Curzon, *Visits to Monasteries in the Levant*, pp. 94, 95, and Butler, *Ancient Coptic Churches of Egypt*, vol. i, pp. 334—337.

[2] For the Greek and Latin texts, see Lipomann, *De Vitis Sanctorum*, tom. ii, pp. 251—253, (Venice edition); Surius, *De Probatis Sanctorum Vitis*, t. ii, pp. 278—281; and *Acta Sanctorum*, April 23, Appendix, p. vii. For the Syriac and Arabic versions of this martyrdom see Brit. Mus. Mss. Rich 7200, Add. 17 205, 14 734 and 14 735; Wright's *Catalogue of the Syriac MSS. in the British Museum*, pp. 1087, 1119 and 1122; and Rosen and Forshall, *Cat. Codd. MSS. Orient.* Pars i,

2. An Encomium upon Saint George by Theodosius, Bishop of Jerusalem.[1] Fol. 83 *a*.

3. The nine Miracles wrought by Saint George.[2] Fol. 95 *b*.

The paper manuscript B is in the possession of Lord Crawford, and formerly belonged to Henry Tattam. It consists of 148 leaves measuring $8^3/_4$ in. by $5^3/_4$. Each page is occupied by one column of writing of 15 lines. The quires were originally 18 in number, and some of the leaves have been much stained by water. Leaves 1 to 31, 40, and 179—184 are wanting; two leaves have been paged ⲡⲉ instead of ⲡⲉ and ⲡⲍ; and leaves ⲡⲟⲗ and ⲡⲟⲃ have been bound up at the end of the manuscript instead of in their proper place. The manuscript is written in the Memphitic dialect in a fine bold hand, and belongs in all probability to the xiith century. On fol. 90 *b*, are three lines of Arabic which run:

الرب الاله سبحانه تبارك على المهتم
بهذا الكتاب ويعوضه كما وعد فى
انجيله المقدس عن الواحد بثلثين وستين ومايه

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pp. 92, 111. An Ethiopic version of the account of the martyrdom of S. George attributed to Pasikrates is described by Zotenberg, *Catalogue des Manuscrits Éthiopiens*, p. 203; and for other Ethiopic versions of it see Wright, *Catalogue of the Ethiopic Manuscripts in the British Museum*, pp. 162, 168, 189 and 190.

[1] About A. D. 450. See infra p. 236.

[2] The number of miracles attributed to S. George by the Ethiopians amounts to as many as eighty. See Wright, *Catalogue of Ethiopic MSS.*, p. 190.

"May God (may He be glorified) bless him that had this book written, and may He, as He promised in His holy Gospel, reward him thirty, sixty and a hundredfold."

The contents of this manuscript when complete were the same as those of A, and the variant readings from what remains of it are printed at the foot of the pages of the translation, because my edition from the Bodleian MS. A, was in type before I knew of its existence.

The parchment manuscript C is preserved in the Vatican Library, where it bears the number 63; it was brought by Assemani from a monastery near the Natron lakes. Many of the leaves have been injured by water, and some are so rotten that the letters can only be deciphered with the greatest difficulty. The Martyrdom of Saint George is written on ff. 106—172 of the manuscript, the leaves of which measure 13 in by 9¾. This portion of the manuscript was originally a separate book, and bore the number ⲥⲍⲍ (267) which is still to be seen on the lower margin of the first leaf. The margins of the first page are ornamented with an intertwining line border painted in divers colours. This page is divided into two unequal parts by a painted line ornament, in the upper, or larger, is the title of the work written in slender uncials, and in the lower are the first few words of the text of the martyrdom. The manuscript is written with fine tenth century uncials in the Memphitic dialect. The 67 parchment leaves on which the martyrdom is written are divided into eight quires: the first six contain eight leaves each, the seventh contains seven, and the eighth (which is unnumbered) twelve. The leaves are paginated

consecutively, on their reverse sides only, for the first six quires; there are mistakes in the seventh quire, and the eighth quire is not paginated at all. The manuscript is bound in red skin, and bears the arms of Pope Clement XI and Cardinal Pamphili. On fol. 172 *a*, are written 17 lines of small uncials which tell us that the manuscript was written by the care of the God-loving brethren Peter the deacon, Kellouǵ the deacon, and their spiritual son, whose name is not given, and placed in the Church of Saint Michael of Ǵephroeneχêt.[1] On the reverse of the same page are 13 lines of writing, the last of which states that the manuscript was written in the year of the Martyrs 672 = A. D. 956.

The fragment of the Sahidic version of the Martyrdom and Miracles of Saint George, D, is preserved in the Vatican Library.[2] The leaves are eleven in number, nine paged ⲓ̅ⲅ̅—ⲕ̅ⲁ̅, and two, containing fragments of his miracles, unpaged. There are two columns of writing to each page, and the manuscript was written probably in the viiith or ixth century. We learn from the colophon that the manuscript was written by two brothers called Stephen and John; and that it was made at the expense of Apa Jacob the son of the Arch-Apa Luês and Kûlban, of the town of Shmin[3] Panos, "for the salvation of his soul, and that Saint

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[1] I have not been able to identify this town.

[2] See Zoega, *Catalogus Codd. Copt.*, p. 240, no. clii.

[3] A town situated on the east bank of the Nile not far from This, the Panopolis of the Greeks, and the modern Aḥmîm. It is a very ancient town (Leo Africanus, viii), and was famed for its linen manu-

George might show favour to him before the king Christ, and save him in this wicked world, and give to him a lot and an inheritance with all the saints in the world which is to come."

The fragment of the Sahidic version of the Martyrdom of Saint George, E, is preserved in the library of the Earl of Crawford and Balcarres. The leaves, paged ⲘⲈ̄—Ⲍ̄, are eight in number and measure 12½ in. by 8½. There are two columns of writing to each page, and each column contains twenty-six lines. The manuscript is written in a fine bold handwriting and belongs probably to the viiith or ixth century. A few of the leaves have been damaged by water, and, in places, the writing is erased. I suspect that this fragment belonged to the manuscript of which D once formed a part. At the foot of page ⲘⲎ̄, beneath the second column of writing are the words ⲡⲙⲉϩ Ⲇ̄ ⲛ̀ⲱϣ "the fourth time of reading", which show that the martyrdom was read through in four or five readings in the church to which this manuscript originally belonged. The first two or three words of the passage allotted for the fourth time of reading are in capital letters painted red.

The Coptic version of the martyrdom of Saint George

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factories and jewel cutting. See Strabo, xvii, 41 (Didot's edition p. 690); Champollion, *L'Égypte sous les Pharaons,* i, 257. The accuracy of Strabo's description is supported by the large numbers of pieces of beautifully worked linen lately found at Aḥmîm which are now preserved in the British and South Kensington Museums. For a description of the monasteries at Aḥmîm see Quatremère, *Mémoires,* i, p. 448.

in the manuscript A appears to be of a good antiquity, but contains several bad readings. The aim of the original translator appears to have been to make the work as brief as possible, so much so that, without the more discursive encomium of Theodotus, it would have been exceedingly difficult to translate portions of it at all. The name of the Coptic translator of the martyrdom attributed to Pasikrates is not mentioned in the manuscript, nor have I been able to find an allusion in the encomium of Theodotus, Bishop of Ancyra, to any other work on St. George save the encomium upon him attributed to Theodosius, Bishop of Jerusalem. If this latter encomium, or a Greek original, was really written by Theodosius it is a very interesting fact, and takes us back to within 150 years of the time when Saint George is said to have been martyred. The encomium upon Saint George by Theodotus is clearly based upon an older work, and the original of the Coptic text in A might very well be the older work. It is a significant fact that many of the passages in it which offer difficulties to the modern translator, are either omitted entirely from the encomium by Theodotus, or are paraphrased. The Greek texts of the encomiums by Simeon Metaphrastes, Andrew of Crete, and Gregory of Cyprus, appear to have been based upon some such account of the martyrdom of Saint George as that offered to us by the Coptic text. The Arabic version in A is, on the whole, very good; but at times the translator paraphrased the Coptic so loosely that these parts of his work do not help us to understand the original Coptic. In the spelling of proper names he followed

blindly the corrupt forms of Greek names given in the Coptic text.

The summary of the life and death of George the Martyr[1] as given by the Coptic texts is as follows:—

In the days of the impious emperor Diocletian the devil saw that the belief in Christ was spreading throughout the whole world and causing the worship of idols to cease. He then entered into the emperor's heart and made him raise up a terrible persecution against the Christians. Then Diocletian prepared instruments of torture of the most devilish nature, and published two edicts. By the first he summoned the governors of every province to his presence to discuss with him what steps should be taken to prevent the increase of the worship of "Him that Mary bore", and by the second, published after seventy governors had come to his presence, he utterly forbade any person to utter the name of Christ, or to worship Him under pain of torture by the wheel, the wooden horse, the flesh scrapers and many other instruments of torture: thus three years passed by before any dared to confess that he was a Christian. At the end of this time, George, a native of Melitene, a city in the very far east of Cappadocia, came to Dadianus and desired to

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[1] For other accounts of Saint George see *Acta Sanctorum*, April 23; Butler, *Lives of the Saints*, April 23; Baring Gould, *Curious Myths of the Middle Ages*, pp. 266—316; Heylyn, *The History of that most famous Saynt and Souldier of Christ Jesus, S. George of Cappadocia*, London, 1633; Milner, *An Historical Enquiry into the Existence of S. George*, London, 1792. For a summary of the Mediaeval Legends of S. George see the article 'George' by the Rev. G. J. Stokes, M. A., in Smith's Dictionary of Christian Biography.

be made a count. George[1] was the grandson of John, the chief governor of Cappadocia, and the son of Anastasius, the governor of Melitene, and of Kîra Theognôsta, a noble lady the daughter of Dionysius the count of Lydda or Diospolis. George's ancestors had been orthodox Christians, and he boasts that none of them had ever been idolaters. When Anastasius was about thirty-six years old, he died, and left behind a widow and a family of three children, George and his two sisters, Kasia and Mathrôna, aged ten, six and two years respectively. Anastasius and his wife were exceedingly rich in cattle and possessions, and they were greatly beloved by all the country round about by reason of their good deeds. Shortly after the death of Anastasius, a new governor called Justus was appointed to rule over Palestine, and he was a God-fearing and good man; and he asked permission from George's mother to bring the boy up to the profession of a soldier. Kîra Theognôsta consented, and Justus shortly after appointed George captain over five thousand men. Justus next wrote to the emperor and informed him of the birth and position of the young man, and the emperor paid George a salary of three thousand pieces of money a month. For ten years George lived happily with Justus, who associated him with himself in the government of Palestine, and made him master of his house, and heir to all that he possessed. Moreover, Justus betrothed his daughter then about twelve years of age to him, but while

[1] He is said to have been called George after the name of his great-grandfather.

preparations were being made for the marriage he died, leaving George about twenty years of age and very handsome. In battle he was very valiant, and when he attacked his enemies they went down before him like chaff before the wind. The marriage of George was delayed in consequence of the death of his adopted father, and shortly after George gathered together a large sum of money and gifts, and made preparations to set out for Tyre, intending to ask the emperor Diocletian to make him a count and governor of Palestine. George's wealth must have been considerable, for when Dadianus offered him one hundred pounds of gold to depart from the city, he replied that he had left behind him twenty thousand pounds of gold and forty thousand pounds of silver, besides cattle, horses, fields and vineyards, to follow Christ. Having loaded himself with gifts for the emperor and the governors who had gathered together to him at Tyre for the purpose of laying down the boundaries of the empire, he set out with his servants in a ship and came to that city. When he arrived there he found a mighty multitude of governors and soldiers madly sacrificing to the gods of the Roman empire. Disgust laid hold of George when he saw their folly, and casting from him the idea of asking a favour at the hands of the governor Dadianus, he distributed among the poor all the money which he had brought to give to the governors, and determined to become a Christian. He then went back to his ship and told his servants of his resolution, and they entreated him to allow them to return to their native city. George paid them their wages,

and set them free on the condition that they did not go to his native city and inform his mother and sisters and his betrothed of his intention to die for Christ's sake. Three of his servants, Pasikrates, Lukios and Kirennios refused to forsake their master, and having hired a house at Tyre, they witnessed his strife and death. Having stripped himself of all he possessed, even to his very clothes, he went into the presence of the governor Dadianus and proclaimed boldly that he was a Christian. Dadianus asked him questions about his birth, and parentage, and position in this world, adjuring him by the name of Christ to tell him the whole of his history. When Dadianus learned from George that he was of noble birth, and had served in the imperial army with considerable distinction, he endeavoured to turn him aside from his fatal decision: and admiring his beautiful form and handsome face he tried to allure him into further service by promises of advancement in the empire and great rewards. George rejected his offers with scorn, and began to revile the imperial gods, pointing out at the same time how abominably polluted they were as compared with Peter, Elijah, the Virgin Mary, and other saints. The patience of Dadianus being at last tired out by George's resistance he ordered him to be stripped naked by the attendants and thrown upon the wooden horse, or rack, to wrench his bones from their sockets; and they forced his feet into iron boots and drove nails into them; they put a weight of six hundred pounds upon him so that he burst asunder; they broke in his head with iron bars; they scraped him with scrapers,

and then poured vinegar and brine upon his wounds: and having nailed him to a bed they cast him into prison, where during the night Christ came and healed him entirely. On the following day when Dadianus found that he was healed he had him tied to four posts and beaten with eight hundred stripes, and vinegar and brine poured over him. That night Christ visited him again in prison and healed him. The next day Dadianus made a proclamation in which he invited any magician who was able to overcome George to come to his presence, promising to reward him well if he could defeat and kill him. In answer to this proclamation a man called Athanasius appeared and told the governor that he was able to do anything. When Dadianus asked for a proof of his assertion, Athanasius asked that an ox might be brought to him; and when it was brought he whispered in its ear, and it split asunder into two parts which, when weighed, were found to be of equal weight. The governor was satisfied at his proof of power, and ordered that either he should overcome George, or that George should overcome him. Athanasius then filled a cup with drugs, and having uttered the mighty names of demons over it gave it to George to drink; George drank it, but the poison had no effect upon him. Athanasius begged for one more trial of his skill, and having mixed a more potent draught of poison, and having pronounced the names of more powerful demons than the first over it, he gave it to George to drink; and he drank it without any evil consequence following. Athanasius the sorcerer, seeing that his magic

was powerless, entreated that he might be baptized, and the apostle Thomas came and baptized him in the name of the Persons of the Trinity. Enraged at the defeat of the magician, Dadianus next ordered that George should be broken on the wheel, and when this was done the fragments of his body were thrown into a dry pit. And straightway there were earthquakes and lightnings, and Christ came down with His angels and commanded Michael to gather together the fragments of George's body and to bring them up out of the pit. Christ then reconstructed his body, and filled him with joy. After George had been thus raised from the dead at the request of Magnentius the governor of Armenia he wrought a miracle, and made the wooden legs of seventy seats to take root, and to put forth leaves, and to bear both blossom and fruit. This wonderful thing Dadianus ascribed to the power of his gods; and he continued to torture George with every conceivable act of cruelty, until at last he destroyed him by sawing him in twain and by boiling him to death in a cauldron of pitch, sulphur and tar. The cauldron which contained his remains was then buried deep down in the earth, but Christ came down with His angels, and raised him up from the dead a second time. After George had been raised from the dead a second time he wrought four miracles. I He raised to life the dead ox of a woman called Cholastike, or Schollastike; II he raised to life some men and women who had been dead and buried for more than two hundred years; III he caused the pillar of the poor widow woman's house to take root and become a

mighty tree twenty feet higher than any building in the town; IV he made the son of the widow to see. After these miracles Dadianus tortured him, and burnt him to death, and when the attendants had scattered his ashes to the four winds of heaven Christ commanded the winds, and they brought the ashes back, and He again restored George to life. When the governor had put to death all the soldiers who believed on God because He had raised George up from the dead, he commanded that George should be brought to him. When he had come Dadianus offered him one thousand pounds of gold to depart quietly out of the city, but he rejected the offer with scorn, and the governor began to torture him again. When Dadianus had had George's tongue torn out, his eyes destroyed and his legs broken, he made them throw him into prison until he should make up his mind how to destroy him effectually. On the night following the torturing of George, Christ appeared into him in prison, and, bidding him be of good cheer, healed him of his wounds. When Dadianus found that he had spent seven years in torturing and killing George without having effected his purpose of making him sacrifice to the gods, he changed his tactics and began to flatter him, and pretended that he had only treated him as a loving father would treat a disobedient and wilful child. He would have followed up these peaceful words by kissing George, but he told the governor that he would not accept his kiss until he had offered sacrifice to the gods. Dadianus, misunderstanding this reply, then took him into his palace, and leaving him in the chamber

where Alexandra the Queen was, went out and caused a herald to proclaim that George would offer sacrifice to the gods on the morrow. When George had come into the palace he began to pray, and Alexandra hearing the prayer asked him to explain it to her, and to tell her about Christ. And George told her of the creation of man and of his fall, of his enemy the devil, and of the coming of the Son of God into the world to save man from the fires of Amenti. When Alexandra learned that Apollo and Herakles and the other gods of the empire were not gods, but only idols, she believed on Christ, and entreated George to pray to Him on her behalf. On the following day Dadianus sent to bring George to offer sacrifice to Apollo, whereupon George commanded the little boy, to whom he had given the power of hearing, seeing, and walking, to go into the temple of Apollo, and to bid him to come to him. When the devil which sojourned in the idol heard George's command he leaped down from his pedestal and came to him; and he at once told George that he was the rebellious spirit who refused to bow down before Adam, and that on account of this act of rebellion he was expelled from heaven. And when the devil had confessed all his evil deeds, George struck the earth with his foot, and it opened, and swallowed him up. Then George went into the temple, and threw down the images of Herakles and the other gods, and trampled them in the dust. When the priests saw what George had done they bound him with cords, and took him to Dadianus, who charged him with having lied and broken his promise to worship Apollo. Dadianus

being greatly ashamed and enraged at the destruction of his idol, went into his palace and lamented to Alexandra how much he had suffered at the hands of the Christians. Then Alexandra reproached him for having maltreated them, whereupon Dadianus laid hold of her hair and dragged her out before the governors, and told them what had happened. And they ordered that she should be first stripped naked and tortured on the wooden horse, and then that she should be beheaded, which took place on the 15th day of Pharmûthi. After these things Dadianus the governor passed sentence of death upon George, and each of the sixty-nine other governors signed it, and George rejoiced greatly. And while the seventy governors were sitting at meat George prayed to God, and fire came down from heaven and consumed them; and when he had prayed concerning the resting place of his body and the welfare of all mankind, he was beheaded on the 23rd day of Pharmûthi. When George had been beheaded, Pasikrates and Lukios and Kirennios his servants came up and took away the head and trunk, and laid them together, and they went and bought spices, and embalmed the body, and laid it in a rock hewn tomb outside the city. And it chanced that the captain of a merchant ship from Joppa put in at Tyre to sell his cargo, and the servants of George bargained with him to carry the body of George to Joppa. When it arrived there a certain kinsman of George called Leontius provided horses, and they carried the body to Lydda or Diospolis, together with an account of George's sufferings and martyrdom written by Pasikrates his servant.

During the seven years in which George had been tortured, his mother and sisters and betrothed had all died, and the only kinsman of his left in Diospolis was his mother's brother called Andrew. When Andrew heard of the good things promised by Christ to those who should build a shrine to the name of George, he pulled down the house in which George had lived, and began to build at his own cost a small martyrium in which to deposit his body. Finding the work very expensive he fell into great grief, fearing lest he should be unable to complete the building which he had begun; but George appeared to him by night, and showed him a place in the ground where he had hidden money during his life-time, and with this, and the help of his neighbours, he completed the building which was consecrated by Abba Theodosius the Bishop of Jerusalem on the 7th day of Athor. Soon after the consecration of the shrine it was wrecked by one of Diocletian's generals called Euchios, but it was afterwards rebuilt and greatly enlarged by the emperor Constantine. When the emperor Theodosius II had reigned twenty years, he built a church in honour of George, and he gathered together the Bishops from all parts of the world, among them being Theodotus, Bishop of Ancyra, to the consecration of it.

The most cursory examination of the Coptic version of the martyrdom of George is sufficient to show that the writer of it, or of the Greek text from which the Coptic version was probably made, was fully acquainted with certain facts relating to the persecution of the Christians by Diocletian; but it is also clear that the names of the

persons who took part in it have been either wilfully or ignorantly corrupted by him, and that the historical sequence of the events which took place during that period has been destroyed. The first account of George's martyrdom is said to have been written by his servant Pasikrates,[1] Πασικράτης, but it has been considered to be untrustworthy by many. However this may be, it is certain that both Theodosius, Bishop of Jerusalem about A. D. 450, and Theodotus, Bishop of Ancyra, who lived in the early part of the Vth century, used and accepted the account of the martyrdom of George said to have been written by him. If, however, the encomiums attributed to Theodosius and Theodotus are not genuine, though I see no reason why they should not be, they were probably written about a century later. A Syriac version of the work of Pasikrates existed in the VIth century,[2] and it has so much in common with the Coptic account of A published in this book, that I originally intended to publish it side by side with the Coptic text, edited from three MSS. in the British Museum, and a Nestorian Syriac MS. in the

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[1] For the Greek and Latin texts see *Acta Sanctorum,* Appendix ad April 23; Lipomann, *De Vitis Sanctorum,* ii April 23; and Raynaudus, *S. Georgio Cappadoce megalomartyre,* viii, p. 335 sqq. See also the list of Greek writers on S. George in Fabricius, *Bibliotheca Graeca,* ix, pp. 79, 80.

[2] See Wright, *Catalogue of the Syriac MSS. in the British Museum,* p. 1087. For a summary of the contents of the Syriac version see Dillmann, *Über die apokryphen Märtyrergeschichten des Cyriacus mit Julitta und des Georgius,* pp. 353—356, in the *Sitzungsberichte der Kön. Preuss. Akad. der Wissenschaften zu Berlin,* xxiii.

University Library, Cambridge.[1] The Arabic versions are of a later date, and are made from a comparatively modern recension of his original work, and from these were made the Ethiopic versions of the encomium of Theodotus of Ancyra.[2]

The Coptic account makes George to be martyred by Dadianus the 'great governor of the Persians', in the presence of seventy governors from all parts of the world. From the description of the ferocity of this governor and his cruel tortures of the Christians no other historical character than Galerius Valerius Maximianus, who reigned jointly with Diocletian can be intended. This man was born of peasant parents and came from Dacia,[3] he embraced the profession of a soldier and grew up without either manners or education.[4] The general called Euchios in the ninth miracle of St. George (p. 77) who was sent by Diocletian to overthrow George's shrine at Lydda, is described as being of savage disposition, and from

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[1] The Syriac version of the work attributed to Pasikrates, with an English translation, will be published by Mr. Nutt as soon as possible.

[2] See Wright, *Catalogue of the Ethiopic MSS. in the British Museum*, pp. 162, 168, 189 and 190, and Zotenberg, *Catalogue des Manuscrits Ethiopiens*, p. 203.

[3] Hence his name Dacianus or Dadianus. See Heylin, *St. George* p. 169.

[4] Tillemont, *Hist. des Empereurs*, iv, p. 25. Ignorant of letters, careless of laws, the rusticity of his appearance and manners still betrayed in the most elevated fortune the meanness of his extraction. War was the only art which he professed. Gibbon, *Decline and Fall*, chap. xiii.

the description of the manner of his death Galerius must be the man described. The Coptic text and Lactantius[1] describe him as being more wicked than any other man upon earth, and it is well known that he was not only the first and principal cause of the persecution of the Christians, but also the man who incited Diocletian to publish his edicts against the Christians. His appellation of 'great governor of the Persians' was given to him by the Copts because of his celebrated defeat of Narses, king of Persia, about 297 A. D.[2] The two edicts against the Christians which are attributed to Dadianus are no doubt those of Diocletian published at Nicomedia in the year 303.[3] The first was directed against the property of the Christians, and the second against their lives: these facts agree exactly with the statements respecting the edicts of Dadianus given in the Coptic text. According to the statements in the Coptic account of the martyrdom of George he cannot have been finally put to death by the sword before 310 A. D.[4] The Christian church grew and flourished under the first twenty years of the reign of Diocletian, A. D. 284—303, and it was not until Galerius had conquered the Persians that any serious check was put upon Christianity. During the winter of the year 303 Galerius and Diocletian were at Nicomedia

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1 *De mortibus persecutorum,* cap. 9.

2 Gibbon, *Decline and Fall,* chap. viii.

3 Tillemont, *Mémoires,* v, p. 21.

4 It is usually thought that George was martyred at Nicomedia A. D. 303.

discussing their future treatment of the Christians, and on the 24th February, the day after the demolition of the church of Nicomedia, the first edict against them was passed. The edict had scarcely been exhibited in the public place when it was torn down by a Christian, who took the opportunity of abusing the governors at the same time. This young man was seized, and after having been tortured most cruelly, was slowly roasted to death. I do not think that this young man was Saint George as Eusebius believes (Hist. Eccles. viii, 5), but I think it more than probable that his manner of death suggested the romance of the martyrdom of Saint George. The Coptic text makes George to be tortured by Dadianus for seven years at Tyre, and as the torturing of the Christians did not begin until after the publication of Diocletian's second edict that would make the year of George's death to be 310 or 311 A. D. The youth, however, who tore down the edict was tortured at Nicomedia in the year 303 and, according to the Greek churches, was called John. It is not easy to account for the sixty-nine governors who were gathered together to the presence of Dadianus, but we must not forget that, in the narrative, only four of them appear to take any active part in the martyrdom of Saint George, a fact which reminds us of Diocletian and his three associates, Maximian, Galerius and Constantius. When we read of St. George causing the governors to be burnt up by divine fire just before his death, it seems very possible that an allusion to the two attempts made to destroy Diocletian and Galerius and their palace by fire within fifteen days of the publica-

tion of the first edict against the Christians, is intended.[1] Thus there is some evidence that the original writer of the martyrdom of St. George was well acquainted with the facts of the persecution of the Christians by Galerius, but that either wilfully or ignorantly the names of those who took part in it were corrupted or changed, and the historical sequence of events destroyed.

I am unable to say when the Coptic version of the martyrdom of George was made, but it must have been known and read as early as the time of Theodotus, Bishop of Ancyra, in the early part of the Vth century. The fragments D and E of the Sahidic version show that the work was known all over Egypt in the IXth century; and as we find in E a marginal note, ⲡⲙⲉϩ ⲇ̄ ⲛ̀ⲱⲱϥ, "the fourth time of reading", indicating the passage which was to be read at the fourth reading of the martyrdom, we are certain that it was read publicly in the churches of Upper Egypt at that period.

The Coptic text shows us clearly that the dragon which George fought and overcame was none other than the impious Dadianus, and it proves, if further proof is needed, that George the martyr and George the opponent of Athanasius, Bishop of Alexandria, were two distinct persons; the fact being that Athanasius the Bishop has been confused with Athanasius the sorcerer whom George the martyr overcame. And the princess whom popular tradition says Saint George rescued from the dragon,

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[1] Tillemont, *Mémoires*, v, 9.

is Alexandra the wife of Dadianus who was converted to the Christian religion, and was baptized and suffered martyrdom.

As for Saint George the martyr it is very improbable that such a person ever lived. The young man who tore down the edict at Nicomedia, and the fearful sufferings which he suffered, afforded ample material for the construction of a martyr who should not only be able to endure every suffering and torture which the malice and hate of a tyrannical governor could devise, but who should die several times and be raised up again to life by the power of Jesus Christ. Every new version which was made of the martyrdom contained some new wonder or miracle, and we know that the *acta* of Saint George became absolutely incredible before the end of the fifth century, for about the year 495, Pope Gelasius decreed that, although George was to be esteemed as a genuine martyr, yet his passion was not to be read because of it being the work of heretics.[1] The popular versions of the martyrdom of Saint George current among Christian nations assign to him tortures which he never could have endured, and endow him with powers which he never could have possessed. He has been universally regarded as a helper of the poor and needy, a defender of the weak against the strong, a mediator between God and man, a benefactor of all mankind, a co-regent of the Holy Trinity

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[1] See Tillemont, *Mémoires,* xii, pp. 694, 695; Theil, *Epistolae Romanorum pontificum genuinae,* i, p. 458; and Dillmann, *Über die apokryphen Märtyrergeschichten,* p. 1.

in heaven, and, in short, the traditions of Saint George have made him to usurp all the power possessed by man and beast upon earth, and the omniscience and omnipotence of God in heaven. Moreover, round about him have gathered the myths of the most ancient nations of the world, and I doubt much if the whole story of Saint George is anything more than one of the many versions of the old-world story of the conflict between Light and Darkness, or Rā and Āpepi,[1] and Marduk and Tiamat, woven upon a few slender threads of historical fact. Tiamat[2] the scaly, winged, foul dragon, and Āpepi the powerful enemy of the glorious Sungod, were both destroyed and made to perish in the fire which he sent against them and their fiends: and Dadianus, also called the 'dragon', with his friends the sixty-nine governors, was also destroyed by fire called down from heaven by the prayer of Saint George.[3]

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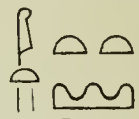
[1] See a paper by M. Clermont Ganneau, *Horus et Saint George,* in the *Revue Archéologique* for Sept. and Dec. 1866. La légende de Saint Georges, tuant le dragon, est inconnue aux Coptes, et c'est à tort qu'on a profité de cette légende pour écrire que les Coptes avaient identifié Horus et Saint Georges: c'est Saint Michel qui avait été identifié avec Horus, vengeur de son père: c'est Saint Michel qui tuait le dragon infernal et ceux qui survenaient sur terre. Amélineau, *Contes et Romans de L'Égypte Chrétienne,* p. LIV.

[2] The Babylonian text of the fight between Marduk and Tiamat from a fragment of the 4th tablet of the 'Creation' series is published in the *Proceedings of the Society of Biblical Archaeology* for December 1887.

[3] For the identification of Saint George with Mithra see Gutschmid, *Über die Sage vom hl. Georg, als Beitrag zur iranischen Mythengeschichte,* pp. 185—202. (In *Berichte über die Verhandlungen der Königlich Sächsischen Gesellschaft der Wissenschaften zu Leipzig,* 1861. Philologisch-historische Classe.)

The information which the Coptic martyrdom of Saint George affords us in respect of hell is very interesting; firstly, because it shows what the Copts thought hell was like, and secondly, because we see from it that the ideas of the ancient Egyptians on this subject are reproduced with but slight variation. The Coptic translators of the Bible rendered שְׁאוֹל and ὁ ᾅδης by ⲁⲙⲉⲛϯ, i. e.  *Amentet,* a word which meant first of all 'the place where the sun hid himself', and afterwards 'the place of the dead'.[1] In this place Osiris sat in a hall of judgment surrounded by the forty-two "assessors" of the dead.[2] Anubis, the god of the dead, stood by waiting to seize and carry off the unfortunate soul that had been "weighed in the balance and found wanting",[3] and near him stood the beast, part lion, part crocodile, and part hippopotamus. The Copts inherited their idea of the judgment hall in Amenti from their ancestors the ancient Egyptians; and the burning fires which, in the old mythology, consumed the enemies of the Sun god, were made to assist in torturing the souls of the damned.

The Coptic hell was a place of fervent and parching heat, and it is said that "the heat of the sun is nothing beside that of Amenti, and if a man were to pass all his time standing in the sun, it would not be equal to one day

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[1] Brugsch, Dict. Géog. i, p. 33.

[2] See the vignette to the 125th chap. of the Book of the Dead.

[3] For a very interesting paper on the connexion of the verse in Daniel with the scene in the Book of the Dead see Clermont Ganneau in the *Journal Asiatique,* Série 8, t. viii, pp. 36—67.

of punishment.[1] When John, the son of Pisentios, Bishop of Coptos, complained of having had no water for two or three days, his father asked him to imagine what the sufferings must be[2] of those who had to pass through the river of fire in hell. The punishments meted out to souls in Amenti were various: "some, whose sins are many, are now in Amenti, some are in outer darkness, some are in pits and wells filled with fire, some are in the nethermost hell, ⲁⲙⲉⲛϯ ⲉⲧⲥⲁ ⲡⲉⲥϩⲧ, some are in the river of fire, and to these no rest hath been vouchsafed until this minute."[3]

The dead men who were raised to life by the martyrs give us accounts of what they saw and what they suffered. When Macarius of Antioch had raised to life a man who had been dead six hours, he asked him that had been dead to describe his state after death,[4] and the man replied, "I was a man who worshipped idols; and when I came to die the *dekans* (ⲇⲁⲛⲇⲏⲕⲁⲛⲟⲥ), came after me, and their faces and forms were different from one another. Some had the face of a beast, some had the face of a dragon, some had the face of a lion, some had the face of a crocodile and some had the face of a bear.[5] And they tore my soul from my body with terrible mercilessness, and they ran away

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[1] Amélineau, *Étude sur le Christianisme en Égypte au Septième Siècle,* p. 80.

[2] Ibid. p. 140. [3] Ibid. p. 144.

[4] Hyvernat, *Les Actes des Martyrs de l'Égypte,* p. 56.

[5] Compare the various forms of the heads of the 42 assessors of the dead in the vignette of the 125th chap. of the Book of the Dead.

with it to the great river of fire and plunged me in it to a depth of four hundred cubits; then they took me and set me before the Judge of truth. And I heard this sentence come forth from him:—Take away from before me this soul which has made devils to be gods, and which has denied the God who made it, and let it know that God liveth on high. After these things they ran away with me to a place of darkness wherein there was no light, and they cast me out into the cold where there was gnashing of teeth. And I saw there the worm that dieth not having the head of a crocodile.[1] And he was surrounded by reptiles of all (kinds) who threw down souls before him, and when his own mouth was full he made the other beasts to eat also, and they rent us but we did not die. After these things they brought me out of that place, and carried me to Amenti for ever. And while they were dragging me along I heard a voice behind me, saying, "Bring him back, for he must needs be sent back to the world again through the prayers of Saint Apa Macarius of Antioch;" and they brought my soul back and placed it in my body."

A fuller description of the inhabitants and tortures of hell is given in the following extract which states that the damned do not suffer on the Sabbath day. The man who had been dead two hundred years (*infra* p. 219) when George raised him up from the dead, said that rest was given on the Lord's day to every soul in hell, except to those who,

[1] Compare the beast part lion, and part hippopotamus, and having the face of a crocodile in the vignette of the 125th chap. of the Book of the Dead.

in their lifetime, had worshipped idols. John, the son of Pisentios, used to go to take water to his father every Sabbath day, and one day when he came he heard someone weeping sorrowfully and entreating his father, saying, "I beseech thee, my father and master, to entreat the Lord for me that He may release me from these punishments, and may not cast me back again into them, for I have suffered greatly." And I thought that it was a man talking with my father, for the place was dark; and I sat down and listened to the mummy talking with my father. Then my father said to the mummy, "From what nome comest thou?" and the mummy said, "I am from the town of Erment." My father said to him, "Who was thy father?" and the mummy said, "My father was Agricola, and my mother was Eustathia." My father said, "What god did they serve?" and the mummy said, "They worshipped Poseidon the god of the sea." My father said to him, "Didst thou hear if Christ had come into the world before thou diedst?" The mummy said, "No, my father, for my parents were pagans (ϩⲁⲛϩⲉⲗⲏⲛⲟⲥ), and I followed their manner of life. Woe, woe is me, that I was born into the world. Why did not my mother's womb become my grave? And it came to pass that when I came to the necessity of death the chief evil spirits (ⲛⲓⲕⲟⲥⲙⲟⲕⲣⲁⲧⲱⲣ) came round about me, and they spoke of all the evil which I had wrought, saying, "Let me come now and deliver thee from the punishments into which thou wilt be thrown." And they had iron knives and iron goads pointed like spears in their hands, and they stuck them into me, and

they gnashed me with their teeth. And after a short time my eyes were opened and I saw the dead hovering about in the air in a multitude of forms. Then straightway the merciless angels brought my wretched soul out of my body and tied it under a bodiless horse, and dragged me down to Amenti. O woe is every sinner like myself born into the world! O, my master and father, how numerous were the pitiless torturers, each with a different form, into whose power they gave me! O what a number of wild beasts did I see on the way! O how exceeding great was the power of those that tortured me! And when they had cast me forth into outer darkness I saw a huge place more than two hundred cubits deep filled with reptiles, and some of them had seven heads, and their whole bodies were . . . . like scorpions. And there was also a huge worm most terrible to behold, and the teeth in his mouth were like iron stakes; and they threw me down for that worm, which never rests, to eat. And all the beasts are assembled round about him at all times, and when he fills his mouth, all the wild beasts round about him fill their mouths." My father said to him, "Since thou art dead until this present has there never been any repose given to thee, or any time in which thou hast not been made to suffer?" The mummy replied, "Yes, my father, pity is shown to those who are enduring punishment every Sabbath and every Lord's day. When the Lord's day has come to an end, we are (again) cast into the punishments which we deserve that we may forget the years that we have lived in the world; and when we have forgotten the sorrow of this punishment they

cast us into others yet more painful. And while thou wast praying for me, straightway the Lord commanded those who were scourging me, and they took out the iron gag which they had put in my mouth and set me free. and I came to thee. Behold now I have told thee what I have suffered. Pray for me, O my master and father, that a little rest may be given to me, and that they may not cast me into that place again." My father said, "The Lord is merciful, and He will show mercy unto thee. Lie down and sleep until the general resurrection in which every one shall arise, and thou also shalt arise with them."[1]

In the winter of 1885 I wrote to Prof. Ignazio Guidi of Rome asking him if it would be possible to obtain a copy of the Sahidic fragment of the Martyrdom of Saint George preserved in the Vatican. He mentioned my wish to Prof. Henri Hyvernat, Professor of Assyriology and Egyptology in Rome, who immediately sent to me his copy of the fragment which he had made some time before. He gave me permission to publish it, and most kindly offered to collate the 'proofs' with the original. As soon as Prof. Hyvernat knew that I was printing the martyrdom and miracles of Saint George from the Bodléian manuscript, he sent to me, unasked, his copy of the encomium of Theodotus, Bishop of Ancyra, upon Saint George, and promised that if I printed it he would collate the proofs with the manuscript. This offer I gladly accepted, and not only I, but all lovers of Coptic literature, and all who are interested

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[1] Amélineau, *Étude sur le Christianisme en Égypte,* pp. 147—150.

in matters relating to the Coptic church, owe him a large debt of gratitude for his generosity. My thanks are also due to the Curators of the Bodleian Library for their loan to me of the manuscript A; and to the Earl of Crawford and Balcarres for the use of the MSS. B and E, and for his kind permission to print any part of them.

Since the whole of my edition of the Coptic texts relating to Saint George, and the English translation of them was in type, M. Amélineau has published a very interesting little work entitled *Contes et Romans de L'Egypte Chrétienne*, in which he has given a translation of the A manuscript, the text of which is printed in this book. As a large number of the sheets of this book were printed off I was unable in my edition to note the variations in our translations, and as they agree substantially, there was perhaps little need to do so. I must in justice to myself state that the publication of my edition of the Coptic texts and the English translation of themwas delayed nearly a year through my absence from England on the two missions to Egypt and Mesopotamia which the Trustees of the British Museum did me the honour to entrust to me.

Finally I dedicate this book to Mr. P. Le Page Renouf in recognition of many kindnesses shown to me, and as a mark of respect for the distinguished Egyptologist who first threw scientific light upon the difficult subjects of Egyptian grammar and mythology.

London, September 8. 1888.

E. A. Wallis Budge.

cynθeoy.

Γ. в. †martyria ⲛte piarioc reωrioc pixωρi
ⲙmartyroc ⲛte penoc ihc pxc etaqxωk
ⲙpeqaroⲛ ebol ⲛcoy kr ⲙpiaboт
pharmoyθi ⲃen oyzirhnh
ⲛte pt amhn.

Ā. a. ⲛzrhi de ⲃen picⲏoy etemmay. mpcⲏoy
ⲙpiximωn nem piniωt ⲛtωrmoc etaqtωnq
zixen tekklhsia. naqωop pe ⲛxe oyniωt
ⲛxocem eqnaωt. nioyrωoy de kata ma nay-
cωrem pe. eyzωlem ⲛca nireqziωennoyqi
ⲛte tmeθmhi ⲃaratoy ⲛniωⲏoyi ⲛte niⲓdωlon
nayerⲁnarkazin ⲛoyon niben xe ⲛtoyep ωoy-
Ā. в. ωωoyωi ⲛniⲓdωlon ⲛte nidemωn. aqzitotq
oyn ⲛxe poyro daⲓdianoc fhetaqbi ⲙpierωiωi
eaqamoni ⲙpiā ⲛlakz ⲛte pkazi. etaqer-
ωorp ⲛxe poyro daⲓdianoc aqzemci zixen pi-
bhma aqcⲃai ⲛzanprostogma xe zina ⲛcewω
ⲙmωoy ⲃen pikocmoc thrq. nai ne nhetcⲃhoyt
ⲛⲃhtoy. xe epidh ⲁ oycmh i enamaωx xe fh
Ē. a. et a maria macq. ⲛθoq ⲙmayatq petoyoyωωt
ⲙmoq pe. oyoz piⲁpollωn nem pocitωn nem
piermhc nem †astarth nem pizeyc nem
ezaⲃel nem ωrnac nem skamandron nem
pcωxp ⲛninoyt ceoyωωt ⲙmωoy an. alla

ιηc πχc μμαγατϥ φη ετα νιιογαι ϸοθβεϥ νθοϥ
ε. β. πετογωεμωι μμοϥ. εθβε φαι εικϸαι μμαι νιβεν
νιογρωογ κατα χωρα νεμ νιαρχων τηρογ
ετχη ϸεν παμαγι νταμετογρο αμωινι γαροι
νχωλεμ ντετενεμι επcοϭνι ντε παερωιωι.
τοτε αγθωογ† εμαγ νχε ο̅ νογρο εβολϸεν
†οικογμενη τηρc νεμ γαννιω† μμηω εγοω
γωc αε ντεωτεμ πιμα ωολογ γιτεν πογαωαι.
ς. α. ογογ αϥγεμcι νχε πογρο ααδιανοc γι πιβημα.
αϥθρογινι ναϥ ννιcθβαι τηρογ ντε νιβαζανικ-
τηριον αγχαγ εϸρηι τηρογ ναγραϥ ετε ναι
νε. γανϭλοχ νγομτ νεμ γανκελεγβιν νγανκερχκαc
νεμ γαντηκανον μβενιπι νεμ γαντροχοc ερε γανcηϥι
τακτηογτ ερωογ νεμ γανερμεταριον νεμ ογωε εϥοι νατρε νεμ γανχιχ
ς. β. μβενιπι νεμ γανcηϥι νχαχλαc νεμ γανεωογ
νϥοχωαλ νεμ γανcαγ μβενιπι εγογωτεν ννικαc
μμαγ νεμ γανβαωογρ εγμοcκ νεμ πcωχ[π]
ννιcεθβαιογ ντε νιβαζανοc εθναωτ. ογογ αϥε-
ρανδω νχε πογρο εϥχω μμοc χε εωωπ αιωαν-
χεμ γανογον εγοι νγητ β̅ εγχω μμοc εωτεμογ-
ζ. α. ωωτ ννινογ† †ναωιβ† νναιγονγεν ντε ναιο†
νταερβαζανιζιν μμωογ ϸεν ϸανβαζανοc εγϸο-
cι †ναϸομϸεμ μπιπγρτοc ντε πογγητ. †να-
κωρχ ννογαφηογι. †ναχωρ εβολ ντcωογγι
νχωογ ϸεν γανcηϥι εγφορι. †ναερκιναριζιν
μμωογ. †ναβιcι ννενcηβι νρατογ. †ναcωλπ
ζ. β. ννιμογτ ντε πογcωμα. ετaγcωτεμ αε εναι νχε
νιμηω. αγεργο† εμαωω ϸατγη ενιβαζανοc γωc-
τε νηεθογωω εερμαρτγρος εγναγ ενιμηω

ⲙⲓⲃⲁⲍⲁⲛⲟⲥ ⲛⲥⲉ ⲉⲣⲕⲩⲛⲇⲓⲛⲉⲩⲓⲛ ⲱⲁⲧⲉ ⳉ ⲛⲣⲟⲙⲡⲓ
ⲥⲓⲛⲓ ⲙⲡⲉⲟⲩⲁⲓ ⲱⲉⲣⲧⲟⲗⲙⲁⲛ ⲉⲁⲟⲥ ⲭⲉ ⲁⲛⲟⲕ ⲟⲩⲭⲣⲏⲥ-
ⲧⲓⲁⲛⲟⲥ. ⲛⲉⲟⲩⲟⲛ ⲟⲩⲃⲉⲗⲱⲓⲣⲓ ⲡⲉ ⲉⲡⲉⲕⲣⲁⲛ ⲡⲉ ⲅⲉⲱⲣ-
Ⲏ. Ⲁ. ⲅⲓⲟⲥ. ⲡⲓⲣⲏ ⲛⲧⲉ ⲧⲙⲉⲑⲙⲏⲓ ⲡⲓⲥⲓⲟⲩⲓ ⲉⲧⲧⲁⲓⲏⲟⲩⲧ ⲉⲧ
ⲃⲉⲛ ⲑⲙⲏⲧ ⲛⲧⲫⲉⲛⲉⲙ ⲡⲕⲁⲍⲓ. ⲫⲁⲓ ⲧⲉ ⲛⲁⲫⲟⲓ ⲛⲑⲣⲓ-
ⲃⲟⲩⲛⲟⲥ ⲃⲉⲛ ⲧⲧⲁⲍⲓⲥ ⲛⲧⲉ ⲧⲙⲉⲧⲟⲩⲣⲟ. ⲟⲩⲟⲥ
ⲛⲉⲟⲩ ⲉⲃⲟⲗⲃⲉⲛ ⲧⲕⲁⲡⲡⲁⲇⲟⲕⲓⲁ ⲡⲉ. ⲉⲧⲁⲫⲭⲱⲕ
ⲙⲡⲓⲱⲉⲙⲱⲓ ⲉⲃⲟⲗ ⲛⲧⲉ ⲧⲙⲉⲧⲑⲣⲓⲃⲟⲩⲛⲟⲥ. ⲁⲫⲃⲓ ⲛⲍⲁⲛ-
ⲙⲏⲱ ⲛⲭⲣⲏⲙⲁ ⲁⲫⲓ ⲍⲁ ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓⲁⲛⲟⲥ ⲉⲫⲟⲩⲱⲱ
ⲉⲃⲟⲕⲫ ⲛⲕⲟⲙⲏⲥ ⲡⲉ. ⲉⲧⲁⲫⲓ ⲇⲉ ⲉⲍⲣⲏⲓ ⲉⲧⲃⲁⲕⲓ
Ⲏ. Ⲃ. ⲛⲭⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ. ⲉⲧⲁⲫⲛⲁⲩ ⲉⲫⲗⲓⲃⲓ ⲛⲛⲓⲟⲩ-
ⲣⲱⲟⲩ ⲃⲉⲛ ⲧⲙⲉⲧⲱⲁⲙⲱⲉ ⲓⲁⲱⲗⲟⲛ ⲁⲩⲭⲁ ⲫⲧ ⲛⲥⲱⲟⲩ
ⲥⲁⲧⲟⲧⲫ ⲁ ⲡⲉⲫⲍⲏⲧ ⲫⲱⲛⲍ ⲉⲭⲱ ⲛⲥⲱⲫ ⲛⲧⲧⲁⲍⲓⲥ
ⲛⲧⲉ ⲧⲙⲉⲧⲑⲣⲓⲃⲟⲩⲛⲟⲥ ⲉⲫⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲉⲓⲛⲁⲉⲣⲙⲁⲧⲟⲓ
ⲁⲛⲟⲕ ⲙⲡⲁⲱⲥ ⲓⲏⲥ ⲡⲭⲥ ⲡⲟⲩⲣⲟ ⲛⲧⲉ ⲛⲓⲫⲏⲟⲩⲓ. 15
ⲧⲟⲧⲉ ⲁⲫⲥⲱⲣ ⲛⲛⲉⲫⲭⲣⲏⲙⲁ ⲧⲏⲣⲟⲩ ⲉⲃⲟⲗ ⲛⲏⲉⲛⲁⲩ
Ⲑ. Ⲁ. ⲛⲧⲟⲧⲫ ⲁⲫⲧⲏⲓⲧⲟⲩ ⲛⲛⲓⲍⲏⲕⲓ ⲁⲫⲃⲟⲭⲓ ⲉⲃⲟⲩⲛ ⲙⲡⲉⲙⲑⲟ
ⲛⲛⲓⲟⲩⲣⲱⲟⲩ ⲁⲫⲱⲱ ⲉⲃⲟⲗ ⲉⲫⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲍⲉⲣⲓ
ⲙⲡⲉⲧⲉⲛⲛⲓⲃⲟⲛ ⲱ ⲛⲓⲟⲩⲣⲱⲟⲩ. ⲙⲡⲉⲣⲭⲟⲥ ⲉⲛⲉⲉⲧⲉ
ⲍⲁⲛⲛⲟⲩⲧ ⲁⲛ ⲛⲉ ⲭⲉ ⲛⲟⲩⲧ. ⲛⲓⲛⲟⲩⲧ ⲅⲁⲣ ⲉⲧⲉ 20
ⲙⲡⲟⲩⲑⲁⲙⲓⲟ ⲛⲧⲫⲉⲛⲉⲙ ⲡⲕⲁⲍⲓ ⲙⲁⲣⲟⲩⲧⲁⲕⲟ. ⲁⲛⲟⲕ
ⲁⲓⲛⲁⲟⲩⲱⲱⲧ ⲙⲡⲓⲟⲩⲁⲓ ⲙⲙⲁⲩⲁⲧⲫ. ⲫⲧ ⲫⲓⲱⲧ
ⲙⲡⲉⲛⲟⲥ ⲓⲏⲥ ⲡⲭⲥ ⲛⲉⲙ ⲡⲓⲡⲛⲁ ⲉⲑⲟⲩⲁⲃ. ⲉⲧⲁⲫ-
Ⲑ. Ⲃ. ⲭⲟⲩⲱⲧ ⲇⲉ ⲉⲣⲟⲫ ⲛⲭⲉ ⲡⲓⲇⲣⲁⲕⲱⲛ ⲡⲉⲭⲁⲫ ⲭⲉ ⲟⲩⲟⲛ
ⲛⲓⲃⲉⲛ ⲉⲧⲁⲩⲓ ⲉⲃⲟⲗⲍⲓⲧⲉⲛ ⲧⲙⲉⲧⲣⲉⲫⲉⲣⲡⲉⲑⲛⲁⲛⲉⲫ 25
ⲛⲧⲉ ⲛⲓⲛⲟⲩⲧ. ⲁⲛⲟⲛ ⲇⲉ ⲉⲛⲏⲡ ⲉⲛⲏⲉⲧ ⲥⲁⲡⲉⲥⲏⲧ.
ⲫⲣⲏ ⲛⲉⲙ ⲡⲓⲭⲣⲱⲙ ⲉⲛⲁⲩⲟⲩⲱⲛⲍ ⲅⲁⲣ ⲉⲣⲟⲛ ⲡⲉ
ⲛⲭⲉ ⲛⲓⲛⲟⲩⲧ ⲙⲫⲣⲏⲧ ⲛⲍⲁⲛⲛⲓⲱⲧ ⲁⲣⲓⲉⲙⲓ ⲧⲛⲟⲩ ⲭⲉ
ⲛⲑⲟⲕ ⲁⲕⲱⲟⲱⲧⲉⲛ ⲁⲗⲗⲁ ⲛⲉⲛⲕⲉⲛⲟⲩⲧ ⲛⲇⲓⲕⲉⲟⲥ
Ⲓ. Ⲁ. ⲁⲕⲧⲱⲱⲱ ⲛⲱⲟⲩ. ⲧⲛⲟⲩ ⲭⲉ ⲁⲣⲓ ⲱⲟⲩⲱⲟⲩⲱⲓ ⲛⲛⲓ- 30

ⲛⲟⲩⲧ ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲫⲏⲑⲛⲟⲩⲙⲉⲛⲏ ⲛⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ. ⲛⲓⲛⲟⲩⲧ ⲉⲧⲁⲕⲑⲉⲃⲓⲱⲟⲩ ⲑⲉⲧ ⲡⲟⲩⲥⲏⲧ ⲛⲉⲙⲁⲕ ⲥⲉⲥⲱⲟⲩⲛ ⲛⲛⲏⲉⲧⲧⲁⲓⲟ ⲛⲱⲟⲩ ⲟⲩⲟⲥ ⲉⲧⲥⲱⲧⲉⲙ ⲛⲥⲱⲟⲩ ⲟⲩⲟⲥ ⲥⲉⲥⲱⲟⲩⲛ ⲛⲛⲏⲉⲧⲉⲣⲁⲓⲙⲱⲣⲓⲛ ⲛⲛⲏ-[ⲉⲧ]ⲉⲣⲁⲧⲥⲱⲧⲉⲙ ⲛⲱⲟⲩ. ⲧⲛⲟⲩ ⲍⲉ ⲙⲁⲧⲁⲙⲟⲓ ⲍⲉ ⲛⲑⲟⲕ ⲟⲩ ⲉⲃⲟⲗ ⲑⲱⲛ ⲓⲉ ⲛⲓⲙ ⲡⲉ ⲡⲉⲕⲣⲁⲛ ⲓⲉ ⲉⲧⲁⲕⲓ ⲙⲡⲁⲓⲙⲁ ⲉⲑⲃⲉⲟⲩ ⲛⲥⲱⲃ. ⲁⲫⲉⲣⲟⲩⲱ ⲛⲍⲉ ⲡⲓⲁⲅⲓⲟⲥ
ⲓ̄. ⲃ. ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲫⲭⲱ ⲙⲙⲟⲥ ⲍⲉ ⲡⲁⲱⲟⲣⲡ ⲛⲣⲁⲛ ⲡⲉⲧⲁⲩ-ⲧⲏⲓⲫ ⲉⲣⲟⲓ ⲡⲉ ⲭⲣⲩⲥⲧⲓⲁⲛⲟⲥ ⲟⲩⲟⲥ ⲁⲛⲟⲕ ⲟⲩ ⲉⲃⲟⲗⲃⲉⲛ ⲡⲓⲱⲗⲟⲗ ⲛⲛⲓⲕⲁⲡⲡⲁⲇⲟⲕⲉⲟⲥ ⲉⲁⲩⲃⲟⲕⲧ ⲙⲙⲁⲧⲟⲓ ⲃⲉⲛ ⲟⲩⲛⲟⲩⲙⲉⲣⲟⲛ ⲉⲫⲧⲁⲓⲏⲟⲩⲧ. ⲟⲩⲟⲥ ⲗⲓⲭⲱⲕ ⲛⲧⲁⲙⲉⲧⲑⲣⲓⲃⲟⲩⲛⲟⲥ ⲉⲃⲟⲗ ⲛⲕⲁⲗⲱⲥ ⲛⲁⲓ-ⲱⲟⲡ ⲡⲉ ⲃⲉⲛ ⲧⲡⲁⲗⲉⲥⲧⲓⲛⲏ ⲛⲭⲱⲣⲁ ⲟⲩⲟⲥ ⲉⲧⲁⲩ-ⲱⲁⲛⲟⲩⲱⲧ ⲙⲙⲁⲩ. ⲛⲓⲙ ⲛⲉ ⲛⲓⲛⲟⲩⲧ ⲱ ⲡⲟⲩⲣⲟ
ⲓ̄ⲁ̄. ⲁ. ⲉⲧⲉⲕⲉⲣⲁⲛⲁⲅⲕⲁⲍⲓⲛ ⲙⲙⲟⲓ ⲱ ⲡⲟⲩⲣⲟ ⲉⲟⲩⲱⲱⲧ ⲙⲙⲱⲟⲩ. ⲡⲉⲭⲉ ⲡⲟⲩⲣⲟ ⲛⲁⲕ ⲍⲉ ⲉⲓⲟⲩⲱⲱ ⲛⲧⲉⲕⲉⲣ-ⲱⲟⲩⲱⲟⲩⲱⲓ ⲙⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲫⲏⲧⲁⲕⲉⲱ ⲧⲫⲉ ⲛⲉⲙ ⲡⲟⲥⲓⲧⲱⲛ ⲫⲏⲧⲁⲕⲧⲁⲭⲣⲟ ⲙⲡⲓⲕⲁⲥⲓ ⲉⲩⲥⲟⲡ. ⲁⲫⲉⲣⲟⲩⲱ ⲛⲭⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲫⲭⲱ ⲙⲙⲟⲥ ⲍⲉ ⲉⲑⲃⲏⲧⲕ ⲁⲛ ⲱ ⲡⲓⲇⲣⲁⲕⲱⲛ ⲉⲧⲥⲱⲟⲩ ⲛⲉⲙ ⲛⲉⲕⲱⲫⲏⲣ ⲛⲟⲩⲣⲱⲟⲩ. ⲁⲗⲗⲁ ⲉⲑⲃⲉ ⲛⲁⲓⲙⲏⲱ ⲉⲧⲟⲥⲓ ⲉⲣⲁⲧⲟⲩ
ⲓ̄ⲁ̄. ⲃ. ⲧⲛⲁⲫⲓⲣⲓ ⲉⲑⲃⲉ ⲛⲁⲓⲇⲓⲕⲉⲟⲥ ⲛⲉⲙ ⲉⲑⲃⲉ ⲛⲉⲕⲛⲟⲩⲧ ⲉⲑⲙⲱⲟⲩⲧ ⲉⲕⲉⲣⲁⲛⲁⲅⲕⲁⲍⲓⲛ ⲙⲙⲟⲓ ⲱ ⲡⲟⲩⲣⲟ ⲉⲉⲣ-ⲱⲟⲩⲱⲟⲩⲱⲓ ⲛⲛⲓⲙ. ⲡⲉⲧⲣⲟⲥ ⲡⲓⲥⲱⲧⲡ ⲛⲧⲉ ⲛⲓⲁ-ⲡⲟⲥⲧⲟⲗⲟⲥ ⲱⲁⲛ ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲡⲓⲣⲉⲫⲧⲁⲕⲟ ⲛⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲫ ⲉⲕⲟⲩⲱⲱ ⲛⲧⲁⲉⲣⲑⲩⲥⲓⲁ[1] ⲛⲛⲓⲙ. ⲙⲁⲧⲁⲙⲟⲓ ⲏⲗⲓⲁⲥ ⲡⲓⲑⲉⲥⲃⲩⲧⲏⲥ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲉⲧⲥⲓⲭⲉⲛ ⲡⲓⲕⲁⲥⲓ ⲉⲫⲙⲟⲱⲓ ⲥⲓⲭⲉⲛ ⲡⲕⲁⲥⲓ ⲟⲩⲟⲥ ⲱⲁⲫⲁⲗⲏⲓ

[1]) ms. ⲛⲧⲁⲉⲣⲑⲓⲁ
ⲥⲓ

ⲧⲙⲁⲣⲧⲩⲣⲓⲁ ⲛⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ.

ⲓⲃ. ⲁ. ⲉⲡⲱⲱⲓ ⲃⲁ ⲛⲓⲡⲓⲗⲏ ⲛⲧⲉ ⲧⲫⲉ. ⲱⲁⲛ ⲥⲕⲁⲙⲁⲛⲇⲣⲟⲥ(1) ⲡⲓⲁⲭⲱ ⲫⲏⲉⲧⲁⲫⲉⲣⲥⲓⲕ ⲉⲡⲓⲭⲣⲱⲙ ⲫⲏⲉⲧⲟⲓ ⲛⲣⲉⲫⲱⲓⲛⲓ ⲛⲟⲩⲙⲏⲱ ⲃⲉⲏ ⲛⲓⲙⲁⲣⲓⲁ ⲡⲓⲛⲱⲓⲕ ⲛⲧⲉ ⲧⲙⲏⲧⲓⲁ ⲫⲏⲉⲧⲁⲫⲉⲣⲙⲉⲥ ⲥⲁⲁⲣ ⲛⲉⲙ ⲥⲁⲣⲫⲁⲧ ⲛⲓⲟⲫⲁⲛⲓ ⲛⲣⲉⲫⲧ ⲛⲧⲉ ⲡⲟⲛⲧⲟⲥ ⲧⲃⲁⲕⲓ ⲛⲁⲓ ⲉⲧⲉ ⲛⲟⲩⲥⲃⲏⲟⲩⲓ ⲥⲉⲥⲱⲟⲩ ⲟⲩⲟⲥ ⲁⲩⲭⲟⲗⲕⲟⲩ ⲃⲉⲛ ⲡⲉⲧⲱⲏⲕ ⲛⲧⲉ ⲫⲓⲟⲙ. ⲁⲭⲟⲥ ⲛⲏⲓ ⲱ ⲡⲟⲩⲣⲟ ⲭⲉ ⲁⲕⲑⲟⲛⲧⲉⲛ ⲙⲙⲱⲟⲩ

ⲃ. ⲃ. ⲉⲛⲓⲙ ⲥⲁⲙⲟⲩⲏⲗ ⲡⲣⲉⲫⲧⲱⲃⲥ ⲙⲫⲧ ⲱⲁⲛ ⲡⲟⲥⲓⲇⲱⲛ ⲡⲣⲉⲫⲧⲁⲕⲟ ⲛⲧⲉ ⲛⲓⲉⲭⲏⲟⲩ ⲛⲧⲉ ⲫⲓⲟⲙ ⲁⲛⲧⲟⲥ ⲛⲉⲙ ⲉⲣⲁⲕⲗⲏⲥ ⲱⲁⲛ ⲛⲓⲣⲉⲫⲃⲓ ⲭⲗⲟⲙ ⲛⲧⲉ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲉⲙ ⲛⲓⲡⲣⲟⲫⲏⲧⲏⲥ. ⲁⲭⲟⲥ ⲛⲏⲓ ⲱ ⲡⲟⲩⲣⲟ ⲭⲉ ⲉⲕⲑⲟⲛ-ⲧⲉⲛ ⲙⲙⲱⲟⲩ ⲉⲛⲓⲙ ⲓⲉⲍⲁⲃⲉⲗ ⲧⲣⲉⲫⲃⲱⲧⲉⲃ ⲛⲧⲉ ⲛⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲱⲁⲛ ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲑⲙⲁⲩ

ⲓⲅ. ⲁ ⲙⲡⲁ̅ⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅. ⲃⲓⲱⲓⲡⲓ ⲛⲁⲕ ⲱ ⲡⲟⲩⲣⲟ ⲥⲁⲛⲛⲟⲩⲧ ⲁⲛ ⲛⲉ ⲛⲏⲉⲧⲟⲩⲱⲱⲧ ⲙⲙⲱⲟⲩ. ⲁⲗⲗⲁ ⲥⲁⲛⲓⲇⲱⲗⲟⲛ ⲛⲕⲟⲩⲣ ⲛⲉ. ⲛⲁⲓ ⲇⲉ ⲉⲫⲭⲱ ⲙⲙⲱⲟⲩ ⲛⲭⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲫⲭⲱⲛⲧ ⲛⲭⲉ ⲡⲟⲩⲣⲟ. ⲁⲫⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲛⲥⲉⲁⲱⲫ ⲉⲡⲓⲉⲣⲙⲉⲧⲁⲣⲓⲟⲛ ⲛⲥⲉⲥⲱⲕⲓ ⲙⲙⲟⲫ ⲱⲁⲧⲉ ⲛⲉⲫⲙⲁⲃⲧ ⲭⲱⲱ ⲉⲃⲟⲗ ⲥⲓⲭⲉⲛ ⲡⲓⲕⲁⲥⲓ. ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲇⲉ ⲁⲫⲑⲣⲟⲩⲃⲱⲗⲕⲫ ⲉⲃⲟⲗ ⲛⲭⲉ ⲇ̅ ⲛⲱⲱⲡ

ⲓⲅ. ⲃ. ⲙⲙⲁⲧⲟⲓ ⲛⲥⲉⲥⲓⲟⲩⲓ ⲉⲣⲟⲫ ⲃⲉⲛ ⲃⲁⲛⲙⲟⲩⲧ ⲙⲙⲁⲥⲓ ⲱⲁⲧⲉ ⲛⲓⲥⲁⲣⲍ ⲛⲧⲉ ⲡⲉⲫⲥⲱⲙⲁ ⲥⲱⲗⲡ ⲉⲡⲉⲥⲛⲧ. ⲟⲩⲟⲥ ⲁⲫⲑⲣⲟⲩⲥⲱⲣⲡ ⲙⲡⲉⲫⲥⲱⲙⲁ ⲛⲍⲙⲟⲩ. ⲟⲩⲟⲥ ⲁⲫ-ⲑⲣⲟⲩⲓⲛⲓ ⲛⲍⲁⲛⲥⲱⲕ ⲙⲫⲱⲓ ⲉⲑⲣⲟⲩⲃⲓⲧ ⲙⲡⲉⲫⲥⲱ-ⲙⲁ ⲛⲃⲏⲧⲟⲩ ⲱⲁⲧⲉ ⲡⲉⲫⲥⲛⲟⲫ ⲥⲱⲕ ⲃⲁⲣⲟⲫ ⲙⲫⲣⲏⲧ ⲛⲟⲩⲙⲱⲟⲩ. ⲛⲑⲟⲫ ⲇⲉ ⲛⲁⲫⲁⲙⲟⲛⲓ ⲛⲧⲟⲧⲫ ⲃⲉⲛ ⲡⲓ-

ⲓⲇ̅. ⲗ. ⲃⲁⲍⲁⲛⲟⲥ. ⲟⲩⲟⲥ ⲁⲫⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲇⲉ ⲟⲛ ⲉⲑⲣⲟⲩⲓⲛⲓ ⲛⲁⲫ ⲛⲟⲩⲑⲱⲟⲩⲓ ⲙⲃⲉⲛⲓⲡⲓ ⲉⲟⲩⲟⲛ ⲥⲁⲛⲭⲟⲗ ⲟⲩⲟⲧⲉⲛ

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1) Arab. لقمطرش

ερος αφτ ιφτ ενιωοπ ντε ρατφ εβογν ερος
εναρε πεφσνος σωκ πε μφρητ νογμωογ.
ογος ναφαμονι ντοτφ χε μφρητ νθος αν
πε ετογερβαςανιζιν μμος. ογος μενενςα ναι
αφθρογθαμιο νογωηογι ες6οσι αφθρογινι νξ 5
ια. β νιφτ εγμοσκ εμαωω ογος νβρηι νβητογ ναγ-
σωλπ νςα νισαρξ ντε πιθμηι. αφογαρςαρνι
αγενφ επεσητ εβολρι †ωηογι αγβιτφ εβρηι
εογχαλκιον μμωογ αγσαρτ βαρος. ογος
νισκεπωλατωρ ναγριογι εχεν τεφαφε βεν 10
βανιφτ εγχηρ ωατ ογβομβεμ ντσωογρι νχωφ
ιε. α. ογος πεφανκεφαλος αφχωω εβολβεν ρωφ
εφοβω μφρητ νογερωτ ογος πεφσωμα τηρφ
αφ6ωσ νσνος μφρητ νογτατρ. τοτε αφερ-
κελεγιν νχε πογρο αγινι νογφαωι ντε ογ- 15
στγλλος εγεσκερκερ μμος νχε η νρωμι ογος
αγταλος εχεν τεφνεχι αφθρογσονρφ εβογν
ερος ντογχαφ ωατ εφσο6νι χε αφναερογ ναφ.
ιε. β. βεν πιεχωρρ δε ετεμμαγ αφογωνρ νχε πος
επιαριος γεωργιος πεχαφ ναφ χε 6ρο μμοκ 20
ογος ντεκχεμνομτ παμενριτ γεωργιος ανοκ
πετ†χομ νακ ωατ εκφαι βα ναιρικι τηρογ
ετα γενογ εχωκ †ωρκ μμοι μμιν μμοι νεμ
ναγγελος εθογαβ χε βεν πχινμικι ννιρικωμι
ιζ. α. μπεογον τωνφ ενααφ ειωαννης πιρεφτωμς 25
μενενςωφ νθοκ πε ννεογον τωνφ εφονι μμοκ
ις χηππε αιτηις νακ εθρεκερος επι ο νογρο
φηετεκναχοφ εφεωωπι μμωογ. νθοκ δε χνα-
μογ νη νςοπ ντατογνοςκ βεν πικοπ δε μμαρδ
ανοκ μμιν μμοι ειει εχεν νι6ηπι νταωλι 30

ιϛ. β. ντα παραθηκη ετα ιχαλος ερ ογ ϧεν πεκπαν-
ϣωπι εθογαβ. χεμνομ† μπερεγο† χε ανοκ
†χη νεμακ. ογος ετα ϥερα σπαζεσθε μμοϥ αϥ-
ϣε ναϥ επϣωι ενιφηογι ϧεν ογνιϣ† νωογ νεμ
νεϥαγγελος εθογαβ. ετατοογι δε ϣωπι αϥογ-
αγσαγνι νχε πογρο αγεν ϥ εχεν πιβημα. νθοϥ
ιζ. α. δε ναϥερψαλιν εϥχω μμος χε φ† μαγθηκ ετα-
βοηθια μαγθηκ επχινϣοπτ ερ ογ. ετα ϥφος δε
επιβημα αϥωϣ εβολ εϥχω μμος χε πιβημα αι
γαρ ογ μφοογ νθωκ νεμ πεκαπολλων νωνι
ανοκ νεμ παῡς̄ ιη̄ς̄ πχ̄ς̄. ογος αγαμονι μμοϥ
αγβολϥ εβολϧεν α̅ μμογσερ ναγσιογι ερο ϥ
ιζ. β. πε ϧεν γανμογτ μμασι ϧεν πεϥσοι νεμ τεϥ-
νεχι παλιν ον αϥθρογτασθο ϥ επιϣτεκο. αϥσϧαι
δε νχε πογρο δαδιανος νογεπιστολη εϥχω μμος
μπαιρη† χε †σϧαι ντοικογμενι τηρς χερετε
χε αχω νιβεν νεμ μαρος νιβεν ετε ογονϣχομ
μμωογ ετ†ογω εβολ ννιμαρια ντε πιχρηστι-
ιη̄. α. ανος μαρεϥι ϧαροι †να† ναϥ νογμηϣ νχρημα
νεμ θωϣ νιβεν ετεϥναερετιν μμωογ ογος
ϥναϣωπι εϥοι μμαγβ̄ ϧεν ταμετογρο. ετα-
ϥογωρπ δε ννασϧαι εβολϧεν †οικογμενη τηρς
γηππε ις ογρωμι αϥογονγϥ εβολ επεϥραν πε
αθαναςιος αϥι γα πογρο εϥχω μμος χε πογρο
ιη̄. β. ωνϧ ϣα ενεγ ννεγλι νγωβ ερατχομ μπαμθο
εβολ. αϥραϣι νχε πογρο πεχαϥ ναϥ χε αϣ
πε πιμηινι ετεκναλιϥ μπαμθο χε γινα νταεμι
χε ογονϣχομ μμοκ ετ†ογω εβολ ννμαρια
• ντε νιχριστιανος. αϥερογω νχε αθαναςιος
πεχαϥ χε μαρογινι νογμασι. ετα γενϥ αϥ-

ⲥⲁϫⲓ ⲉⲃⲣⲏⲓ ⲉⲡⲉⲩⲙⲁⲱϫ ⲁⲩⲫⲱⲃ ⲁⲩⲉⲣⲃ̄. ⲟⲩⲟⲥ
ⲓ̄ⲑ̄. ⲁ. ⲡⲉϫⲁⲩ ⲛⲁⲩ ϫⲉ ⲙⲁⲣⲟⲩⲓⲛⲓ ⲛⲏⲓ ⲛⲟⲩⲙⲁⲱⲓ ⲟⲩⲟⲥ
ⲁⲩⲉⲛⲥ ⲛⲁⲩ. ⲉⲧⲁⲩⲥⲓⲟⲩⲓ ⲇⲉ ⲛⲧⲫⲁⲱⲓ ⲛⲧⲉ ⲡⲓⲙⲁⲥⲓ
ⲉⲟⲩⲥⲁ ⲛⲧⲉ ϯⲙⲁⲱⲓ ⲟⲩⲟⲥ ϯⲕⲉⲫⲁⲱⲓ ⲉⲡⲓⲕⲉⲥⲁ ⲁⲩⲓ
ⲉⲃⲟⲗ ⲉⲱⲏⲱ ⲛⲉⲙ ⲛⲟⲩⲉⲣⲏⲟⲩ ⲥⲱⲥⲧⲉ ⲛⲧⲟⲩⲱⲧⲉⲙ 5
ⲟⲩⲧⲱⲓ ⲥⲱⲕ ⲉⲟⲩⲧⲱⲓ. ⲁⲫⲟⲩⲁⲥⲥⲁⲥⲛⲓ ⲛⲁⲉ ⲡⲟⲩ-
ⲣⲟ ⲁⲫⲑⲣⲟⲩⲓⲛⲓ ⲙ̀ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲥⲓⲝⲉⲛ ⲡⲓⲃⲏⲙⲁ
ⲓ̄ⲑ̄. ⲃ. ⲡⲉϫⲁⲩ ⲛⲁⲩ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲑⲃⲏⲧⲕ ⲗⲓⲙⲟⲩϯ ⲉⲡⲁⲓ-
ⲣⲱⲙⲓ ⲉⲃⲟⲩⲛ ⲉⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲓⲉ ⲛⲧⲉⲕϯⲟⲩⲱ̀ ⲛⲛⲉⲩ-
ⲙⲁⲅⲓⲁ̀ ⲉⲃⲟⲗ ⲓⲉ ⲛⲧⲉⲩϯⲟⲩⲱ̀ ⲛⲛⲟⲩⲕ ⲉⲃⲟⲗ ⲓⲉ ⲛⲧⲉⲕ- 10
ⲃⲟⲑⲃⲉⲩ ⲓⲉ ⲛⲧⲉⲩⲃⲟⲑⲃⲉⲕ. ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲇⲉ
ⲉⲧⲁⲩⲛⲁⲩ ⲉⲡⲓⲙⲁⲣⲟⲥ ⲡⲉϫⲁⲩ ⲛⲁⲩ ϫⲉ ⲓⲱⲥ ⲙ̀ⲙⲟⲕ
ⲡⲁⲥⲟⲛ ⲡⲉⲧⲉⲕⲟⲩⲱⲱ ⲉⲁⲓⲩ ⲁⲣⲓⲧⲩ ⲛⲭⲱⲗⲉⲙ ϫⲉ
ⲕ̄. ⲁ. ϯⲛⲁⲩ ⲅⲁⲣ ⲉⲣⲟⲕ ⲉⲁⲡⲓϩⲙⲟⲧ ⲧⲁϩⲱ̀ⲕ ϩⲱⲕ. ⲃⲉⲛ
ϯⲟⲩⲛⲟⲩ ⲇⲉ ⲉⲁⲫⲃⲓ ⲛⲁⲩ ⲛⲟⲩⲁ̀ ⲫⲟⲧ ⲛⲭⲉ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ 15
ⲁⲩⲓⲱⲓ ⲙ̀ⲡⲉϥⲣⲟ ⲉⲃⲟⲗ ⲁⲙⲟⲩϯ ⲟⲩⲃⲉ ϩⲁⲛⲣⲁⲛ ⲛⲧⲉ
ϩⲁⲛⲇⲉⲙⲱⲛ ⲉⲭⲉⲛ ⲡⲓⲁ̀ⲫⲱⲧ ⲁⲩⲧⲏⲓϥ ⲛⲁⲩ ⲉⲑⲣⲉϥ-
ⲥⲟϥ. ⲉⲧⲁⲩϫⲟϥ ⲇⲉ ⲙ̀ⲡⲉϩⲗⲓ ⲙ̀ⲡⲉϯϩⲱⲟⲩ ϯⲁϩⲱϥ
ⲉⲡⲧⲏⲣϥ. ⲁⲩⲉⲣⲟⲩⲱ̀ ⲛⲭⲉ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲉϫⲁⲩ ⲛⲁⲩ
ϫⲉ ⲡⲁⲩ̄ⲥ̄ ⲕⲉ ⲙⲏⲓⲛⲓ ⲙ̀ⲙⲁⲩⲁⲧϥ ⲡⲉ ϯⲛⲁⲧⲏⲓϥ ⲛⲁⲕ. 20
ⲕ̄. ⲃ. ⲉⲱⲱⲡ ⲛⲧⲉⲱⲧⲉⲙ ⲡⲉϯϩⲱⲟⲩ ⲱⲱⲡⲓ ⲙ̀ⲙⲟⲕ ϯⲛⲁϩϯ
ϩⲱ ⲉⲫⲏⲉⲧⲁⲩⲉⲣⲥⲧⲁⲩⲣⲱⲛⲓⲛ ⲙ̀ⲙⲟϥ. ⲁϥⲃⲓ ⲇⲉ ⲛⲕⲉ-
ⲁ̀ⲫⲱⲧ ⲁⲩⲓⲱⲓ ⲙ̀ⲡⲉϥⲣⲟ ⲉⲃⲟⲗ ⲛ̀ⲃⲏⲧϥ ⲁⲩⲙⲟⲩϯ
ⲉϩⲁⲛⲣⲁⲛ ⲛ̀ⲇⲉⲙⲱⲛ ⲉⲃⲣⲏⲓ ⲉ̀ϣⲱϥ ⲉⲩϩⲱⲟⲩ ⲉ̀ϩⲟⲧⲉ
ⲛⲓϩⲟⲩⲁ̀ϯ. ⲁϥϯⲛⲁϥ ⲙ̀ⲡⲓⲁ̀ⲫⲱⲧ ⲉⲑⲣⲉϥⲥⲱϥ. ⲟⲩⲟⲥ 25
ⲉⲧⲁϥⲥⲱϥ ⲟⲛ ⲛⲭⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲙ̀ⲡⲉϩⲗⲓ ⲙ̀ⲡⲉϯϩⲱⲟⲩ
ⲕ̄ⲁ̄. ⲁ. ⲧⲁϩⲱϥ. ⲉⲧⲁϥⲛⲁⲩ ⲛⲭⲉ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ϫⲉ ⲙ̀ⲡⲉϩⲗⲓ
ⲙ̀ⲡⲉϯϩⲱⲟⲩ ⲱⲱⲡⲓ ⲙ̀ⲙⲟϥ. ⲡⲉϫⲁϥ ϫⲉ ⲫⲏⲉⲑⲟⲩⲁⲃ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲥⲧⲁⲩⲣⲟⲥ ⲉⲣⲟⲕ ⲛⲧⲉ ⲡⲱⲏⲣⲓ ⲙ̀ⲫϯ ⲓ̄ⲏ̄ⲥ̄
ⲡ̄ⲭ̄ⲥ̄ ⲫⲏⲉⲧⲁϥⲓ̀ ⲉⲡⲓⲕⲟⲥⲙⲟⲥ ⲉⲛⲟϩⲉⲙ ⲛⲛⲓⲣⲉϥⲉⲣⲛⲟⲃⲓ 30

ναι ϸα ταψγχη ογος μοι ντσφραγις ντε πχς
νηι. ααδιανος δε ετααναγ εφηετααωπι αα-
κα. β. χωντ εμαωω ααογαϩαϩνι νϩεωλι μπιμαγος
σαβολ ντβακι νϩεϸοθβεα ντσηαι ογος ααχωκ
ντεαμαρτγρια εβολ ααερπεμπωα μπιωνϸ
νενεϩ. τοτε ααερκελεγιν νχε πογρο εθρογ-
ϩιογι μπιαγιος γεωργιος επιωτεκο ωατεα-
σοβνι χε ογ πε ετε ανααιμ ναμ. ετατοογι δε
κβ. α. ωωπι ααογαϩαϩνι εθρογθαμιο νογτροχος
εαοι ννιωϯ εμαωω εθρογθογϫ νογμηω νιατ
ερος νεμ ϩανκαω ευθογϫ. ογος ααθαμιο
μπιτροχος κατα πιρηϯ ετααογαϩαϩνι μμος
σαπωωι δε μμος εαοι νρο νσηαι σαϸρηι δε
μμος εαοι νσηαι νρο β ευχηρ. ααογαϩαϩνι
νχε πογρο εθρογινι ναμ μπιαγιος γεωργιος
εβολϸεν πιωτεκο ϵϩιτα επωωι εχεν πιμαν-
κβ. β κανων. ετααφωνϩ δε νχε πιαγιος γεωργιος
ογος ααναγ ερος μπσμοτ μπιαστηριον.
σαπωωι μμος εαοι νρο νσηαι ερε σαϸρηι
μμος εαοι νσηαι νρο β. πεχαα νϸρηι νϸητα
χε αληθος ϯναωνοϩεμ αν μπαι εβολϸεν
παιμανκανον φαι. παλιν ον μεν[εν]σως
πεχαα νϸρηι νϸητα χε ογοι νακ ὠ γεωργιος.
κγ. α. εθβεογ ακχα παιμεγι ελληι ϵϩρηι εχεν πεκ-
ϩητ. αρι φμεγι μπικανρος ετααταϩοκ. αρι
φμεγι χε πεκς ϩωα αγαωα ϸεν θμητ νσονι
β νχε νιιογδαι. μενενσως ααααι ννεαβαλ
επωωι ετφε εαχω μμος χε πς φϯ πιατωιβϯ
παρχων ντε νιενεϩ φη ετε φωα πε πιβρο ογος
κγ. β. εαϯ μμος νϩμοτ ννιμαρτγρος χε νθοκ πε

πογωογ νεμ πογχλομ φηετε ιχεν ϩη μπατε
κθαμιο νϩλι μπατε κθαμιο ντφε νεμ πκαϩι
εκμοτεν μμοκ εχεν νιμωογ νεμ ϯνογ εκ-
μοτεν μμοκ εχεν πρενος τηρϥ ννιρωμι νθοκ
ετϩωογν ννεκ μανεμτον φηεταϥβωλκ ντφε
μφρητ νογκαμαρα ογοϩ νιβηπι ϸεν πεκογαϩ-
κϩ. α. caϩνι μπιναγ εϣαγοπτ νογμογ νϩωογ. νθοκ
πϭ ετϩωογ εχεν νιθμηι νεμ πιοχι φηεταϥϣι
ννιτωογ ϸεν ογϣι ογοϩ νιϸελλοτ ϸεν ογ-
μαϣι φηετινι ννιθηογ εβολϸεν ϩανατϩωρ ογοϩ
νιαγγελος ετααγερπαραβενιν ακτηιτογ εϸρηι
εφνογ[ν] ντε νιταρταρος εερκολαζιν μμωογ
εβολϩιτεν ϩανδρακων εγϩωογ. ογοϩ νθωογ
ceconϩ ϸεν ϸανcναγϩ νατβωλ εβολ νεμ
κϩ. β. ϩανμοχλογc νατϣογων μμωογ μμονϣχομ
ντε ϩλι ϣιϭϯ εϸογν εϩρεν νεκογαϩcαϩνι. πϭ
φϯ νθοκ ακογωρπ μπεκμονογενηc νϣηρι
επικοσμος επϸαιε ντε νιcηογ αφϭι capζ ϸεν
μαρια ϯπαρθενος ογοϩ αφερρωμι μμονϣχομ
νκαϯ νρωμι εϸοτϸετ ντεφχινερρωμι. νθοφ πϭ
ιηc πχc πιμιcι εβολ νϸητκ ϸεν ογμεθμηι.
κε. α. φηεταφμοϣι ϩιχεν πϩο μφιομ μφρητ ιχεκ
εφμοϣι ϩιχεν φηετϣογωογ φηεταφϣανϣ νε
νϣο νρομι εβολϸεν ē νωικ ϣατογcι φηεταφερ
επιτιμαν ννιθηογ ϸεν φιομ ενχαι νιβεν ceϭ-
νον νχωογ νακ ϯνογ ϫμογ παϭ ϸεν ταιογνογ
ετεκνηογ ιηc ϫριβοηθιν ετααμετχωϐ χε ϫνοκ
ογρεφερνοβι. μαρογϫcιαι εβολ ϩαροι νχε ναιμ-
κε. β. καγϩ χε πιϣογ φωκ πε ογοϩ εφμεϩ νωογ
νχε πεκραν ϣα ενεϩ ϫμην. εφχωκ δε μπι-

ⲁⲙⲏⲛ ⲁⲩⲥⲓⲧⲟ ⲉⲃⲟⲩⲛ ⲉⲡⲓⲧⲣⲟⲭⲟⲥ ⲁⲩⲃⲟⲕ ⲉϫⲱⲟ
ⲉⲙⲁⲱⲱ ⲥⲁⲧⲟⲧⲟ ⲁ ⲡⲉⲫⲥⲱⲙⲁ ⲉⲣ ⲏ ⲙⲙⲉⲣⲟⲥ. ⲛⲧⲟⲩ-
ⲛⲟⲩ ⲁⲫⲫⲁⲓ ⲛⲧⲉⲫⲥⲙⲏ ⲉⲡⲱⲱⲓ ⲛϫⲉ ⲇⲁⲇⲓⲁⲛⲟⲥ
ⲉⲫϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲁⲣⲓⲉⲙⲓ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲟⲩⲟⲥ ϫⲉⲙⲛⲟⲙⲧ
ϫⲉ ⲙⲙⲟⲛ ⲛⲟⲩⲧ ⲉⲃⲏⲗ ⲉⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲛⲉⲙ ⲡⲓⲉⲣⲙⲏⲥ
ⲛⲉⲙ ⲡⲓⲍⲉⲩⲥ ⲛⲉⲙ ⲧⲁⲑⲉⲛⲛⲁⲥ ⲛⲉⲙ ⲡⲓⲥⲕⲁⲙⲁⲛⲇⲣⲟⲥ
ⲛⲉⲙ ⲡⲓⲫⲉⲥⲧⲟⲥ ⲛⲉⲙ ⲡⲓⲉⲣⲁⲕⲗⲏⲥ ⲛⲉⲙ ⲡⲟⲥⲓⲇⲱⲛ
ⲛⲏⲉⲧⲁⲩⲉⲣ ⲡⲉⲑⲛⲁⲛⲉⲕ ⲙⲡⲓ̅ⲏ̅ⲥ̅ ⲛⲥⲁ ⲛⲧⲉ ⲫⲓⲟⲙ
ⲛⲏ ⲉⲧⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲃⲓ ϫⲟⲙ ⲉⲃⲟⲗ ⲥⲓⲧⲟⲧⲟⲩ ⲁⲫⲑⲱⲛ
ⲛϫⲉ ⲧⲛⲟⲩ ⲫⲧ ⲛⲅⲉⲱⲣⲅⲓⲟⲥ ⲫⲏⲉⲧⲟⲩⲙⲟⲩⲧ ⲉⲣⲟⲕ
ϫⲉ ⲓ̅ⲏ̅ⲥ̅ ⲫⲏⲉⲧⲁⲩⲁⲱⲕ ⲫⲏ ⲉⲧⲁ ⲛⲓⲓⲟⲩⲇⲁⲓ ⲃⲟⲑⲃⲉⲕ
ⲉⲑⲃⲉⲟⲩ ⲙⲡⲉⲕⲓ ⲛⲧⲉⲕⲛⲁϩⲙⲉⲕ ⲉⲃⲟⲗⲃⲉⲛ ⲛⲁϫⲓϫ.
ⲕ̅ⲍ̅. ⲃ. ⲁⲕⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲛϫⲉ ⲡⲓⲇⲣⲁⲕⲱⲛ ⲛⲧⲉ ⲫⲛⲟⲩⲛ ⲉⲑⲣⲟⲩ-
ⲃⲉⲣⲃⲉⲣ ⲛⲛⲉⲕⲕⲁⲥ ⲥⲁⲃⲟⲗ ⲛⲧⲡⲟⲗⲓⲥ ⲉⲃⲣⲏⲓ ⲉⲟⲩ-
ⲗⲁⲕⲕⲟⲥ ⲉⲕⲱⲟⲩⲱⲟⲩ ⲉⲕϫⲱ ⲙⲙⲟⲥ ⲛⲃⲣⲏⲓ ⲛⲃⲏⲧⲕ
ϫⲉ ⲙⲏⲡⲱⲥ ⲛⲧⲉ ⲛⲓϫⲣⲏⲥⲧⲓⲁⲛⲟⲥ ϫⲓⲙⲓ ⲛⲛⲉⲕⲕⲁⲥ
ⲛⲧⲟⲩⲕⲱⲧ ⲛⲟⲩⲙⲁⲣⲧⲏⲣⲓⲟⲛ ⲉⲣⲟⲕ ⲛⲧⲟⲩⲧⲟⲩⲛⲟⲥ
ⲡⲉⲕⲥⲛⲟⲕ ⲉⲥⲣⲏⲓ ⲉϫⲱⲛ. ⲛⲉ ⲫⲛⲁⲩ ⲛⲟⲩⲱⲙ ⲇⲉ ⲡⲉ
ⲁⲕⲱⲉ ⲛⲁⲕ ⲛϫⲉ ⲡⲟⲩⲣⲟ ⲉⲟⲩⲱⲙ ⲛⲉⲙ ⲡⲓⲕⲉ ⲯ̅ⲑ̅
ⲕ̅ⲍ̅. ⲁ. ⲛⲟⲩⲣⲟ ⲛⲉⲙⲁⲕ. ⲉⲩⲟⲩⲱⲙ ⲇⲉ ⲁⲕⲱⲱⲡⲓ ⲛϫⲉ ⲟⲩⲛⲓⲱϯ
ⲙⲙⲟⲛⲙⲉⲛ. ⲛⲟⲩⲥⲟϯ ⲃⲉⲛ ⲟⲩⲥⲟϯ ⲁ ⲧⲫⲉ ⲃⲗⲱⲕ
ⲛⲃⲏⲡⲓ ⲟⲩⲟⲥ ⲁⲥⲱⲱⲡⲓ ⲛϫⲉ ⲟⲩⲛⲓⲱϯ ⲛⲍⲟϯ ⲥⲱⲥ
ⲧⲉ ⲛⲧⲉ ⲛⲓⲧⲱⲟⲩ ⲫⲱⲥⲓ ⲃⲉⲛ ⲟⲩⲉⲯⲁⲡⲓⲛⲁ ⲛⲧⲉ ⲡⲕⲁⲍⲓ
ⲕⲓⲙ ⲛⲧⲉ ⲫⲓⲟⲙ ⲱⲑⲟⲣⲧⲉⲣ ⲛⲍⲱⲓⲙⲓ ⲟⲩⲟⲥ ⲛⲧⲉ
ⲛⲉⲫϫⲟⲗ ⲫⲟⲥⲓ ⲉⲡⲱⲱⲓ ⲙⲡⲉ ⲙⲙⲁⲍⲓ. ⲁⲫⲉⲣⲥⲁⲗⲡⲓⲍⲓⲛ
ⲛϫⲉ ⲙⲏϫⲁⲏⲗ ⲃⲉⲛ ⲡⲓⲧⲁⲡ ⲥⲏⲡⲡⲉ ⲓⲥ ⲡ̅ⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲁⲫⲓ
ⲕ̅ⲍ̅. ⲃ. ⲥⲓϫⲉⲛ ⲡⲉⲫⲥⲁⲣⲙⲁ ⲛϫⲉⲣⲟⲩⲃⲓⲙ ⲁⲫⲟⲥⲓ ⲉⲣⲁⲧⲫ ⲥⲓϫⲉⲛ
ⲛⲉⲛⲥⲫⲟⲧⲟⲩ ⲙⲡⲓⲗⲁⲕⲕⲟⲥ ⲡⲉϫⲁⲫ ⲙⲙⲏϫⲁⲏⲗ ⲡⲓⲁⲣ-
ϫⲏⲁⲅⲅⲉⲗⲟⲥ ϫⲉ ⲙⲁⲱⲉ ⲛⲁⲕ ⲉⲡⲉⲥⲏⲧ ⲉⲡⲓⲗⲁⲕⲕⲟⲥ
ⲑⲱⲟⲩϯ ⲛⲛⲉⲛⲕⲁⲥ ⲙⲡⲁⲗⲗⲟⲩ ⲅⲉⲱⲣⲅⲓⲟⲥ. ⲉⲡⲓⲇⲉ

ⲁϥⲥⲟⲃⲛⲓ ⲛⲁⲉ ⲡⲁⲓⲁⲱⲣⲓ ⲃⲉⲛ ⲡⲉϥⲥⲏⲧ ⲛⲁⲉ ρεωρ-
ⲅⲓⲟⲥ ⲓⲥⲁⲉ ⲛⲉϥⲱⲛⲃ ⲁⲉ ϯⲛⲁⲛⲟⲥⲉⲙ ⲁⲛ ⲙ̀ⲡⲁⲓⲥⲟⲡ
ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲡⲁⲓⲙⲁⲛⲕⲁⲛⲟⲛ ⲁⲓⲭⲁϥ ⲁϥⲣⲁⲟⲩⲱ̀ ⲛ̀ⲃⲏⲧϥ
ⲕⲏ. ⲁ. ⲁⲉ ⲛⲧⲉϥⲛⲁⲥϯ ⲃⲉⲛ ⲡⲉϥⲥⲏⲧ ⲧⲏⲣϥ ⲟⲩⲟⲥ ⲛⲧⲉϥ-
ⲉ̀ⲙⲓ ⲁⲉ ⲁ̀ⲛⲟⲕ ⲡⲉ ⲫϯ ⲫⲏ ⲉ̀ⲧⲉ ⲟⲩⲟⲛⲱϣⲟⲙⲙⲟϥ
ⲉ̀ⲛⲟⲥⲉⲙ ⲙ̀ⲙⲁⲩⲁⲧϥ. ⲁ̀ ⲙⲏⲭⲁⲏⲗ ϣⲉ ⲛⲁϥ ⲉ̀ⲡⲉⲥⲏⲧ
ⲉ̀ⲡⲓⲗⲁⲕⲕⲟⲥ ⲁϥⲥⲉⲃⲧⲉ ⲡⲓⲥⲱⲙⲁ ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲧⲉ
ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ. ⲁ̀ ⲡⲟ̄ⲥ̄ ⲁ̀ⲙⲟⲛⲓ ⲛ̀ⲧⲉϥⲭⲓⲭ ⲉϥ-
ⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲣⲉⲱⲣⲓⲟⲥ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲥⲏⲡⲡⲉ ⲓⲥ ϯⲭⲓⲭ
ⲉⲧⲁⲥⲑⲁⲙⲓⲟ̀ ⲛⲁ̀ⲇⲁⲙ ⲡⲓϣⲟⲣⲡ ⲛ̀ⲣⲱⲙⲓ ⲛ̀ⲑⲟⲥ ⲟⲛ
ϯⲛⲟⲩ ⲉ̀ⲑⲟⲩⲁ̀ⲥⲉⲙ ⲥⲱⲛⲧ ⲙ̀ⲙⲟⲕ ⲁ̀ ⲡⲟ̄ⲥ̄ ⲛⲓⲫⲓ ⲉ̀ⲃⲟⲩⲛ
ⲕⲏ. ⲃ. ⲃⲉⲛ ⲡⲉϥⲥⲟ ⲁϥⲙⲁⲥϥ ⲛ̀ⲛⲱⲛⲃ ⲛⲕⲉ ⲥⲟⲡ. ⲁⲫ̀ⲣⲁⲥ-
ⲡⲁⲍⲉⲥⲑⲉ ⲙ̀ⲙⲟϥ ⲛⲁⲉ ⲡⲟ̄ⲥ̄ ⲁϥϣⲉ ⲛⲁϥ ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲛⲓ-
ⲫⲛⲟⲩⲓ̀ ⲛⲉⲙ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ. ⲁϥⲧⲱⲛϥ ⲃⲉⲛ
ⲟⲩⲓⲱⲥ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲛⲓⲉ̀ⲑ-
ⲙⲱⲟⲩⲧ. ⲟⲩⲟⲥ ⲛⲁϥⲙⲟϣⲓ ⲡⲉ ⲃⲉⲛ ⲡⲓⲡⲁⲗⲁⲧⲓ(sic) ⲛ̀ⲧⲉ
ϯⲃⲁⲕⲓ ⲉϥⲕⲱⲧ ⲛ̀ⲥⲁ ⲛⲓⲟⲩⲣⲟⲱⲟⲩ(sic). ⲙⲉⲛⲉⲛⲥⲁ
ⲛⲁⲓ ⲁⲉ ⲁϥⲭⲓⲙⲓ ⲛ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲃⲉⲛ ⲡⲓⲡⲗⲁⲧⲓⲁ̀(sic)
ⲕⲑ̄. ⲁ. ⲉⲩⲥⲉⲙⲥⲓ ⲥⲁⲃⲟⲩⲛ ⲉⲩϯⲥⲁⲡ ⲟⲩⲟⲥ ⲁϥϥⲱⲭⲓ ⲉ̀ⲃⲟⲩⲛ
ⲉ̀ⲭⲱⲟⲩ ⲡⲉⲭⲁϥ ⲛⲱⲟⲩ ⲭⲉ ⲧⲉⲧⲉⲛⲥⲱⲟⲩⲛ ⲙ̀ⲙⲟⲓ ⲁⲛ
ⲱ̀ ⲛⲓⲟⲩⲣⲱⲟⲩ. ⲁ̀ϥϥⲁⲓ ⲛ̀ⲛⲉϥⲃⲁⲗ ⲉ̀ⲡϣⲱⲓ ⲛⲁⲉ ⲡⲟⲩⲣⲟ
ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲃⲉⲛ ⲟⲩϣⲓⲡⲓ ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲭⲉ
ⲛ̀ⲑⲟⲕ ⲛⲓⲙ ⲙ̀ⲡⲁⲓⲣⲏϯ. ⲡⲉⲭⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̀ⲧⲉ
ⲡⲭ̄ⲥ ⲛⲁϥ ⲭⲉ ⲁ̀ⲛⲟⲕ ⲡⲉ ⲣⲉⲱⲣⲓⲟⲥ ⲫⲏⲧⲁⲧⲉⲛⲃⲱⲧⲉⲃ
(sic) ⲙ̀ⲙⲟϥ ⲛⲥⲁϥ ⲉⲑⲃⲉ ⲧⲉⲧⲉⲛⲙⲉⲧⲣⲉϥϯⲱⲱϣ ⲉ̀ⲡⲁ-
ⲕⲑ̄. ⲃ. ⲛⲟⲩϯ ⲫⲁⲓ ⲉⲑⲛⲁⲧⲁⲕⲉ ⲑⲏⲛⲟⲩ ⲙ̀ⲡⲁⲧⲉ ⲟⲩⲉⲥⲕⲓ ϣⲱⲡⲓ.
ⲡⲟⲩⲣⲟ ⲇⲉ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲉϥⲙⲏⲛ ⲉϥⲥⲟⲙⲥ ⲉ̀ⲃⲟⲩⲛ
ⲃⲉⲛ ⲡⲥⲟ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲡⲉⲭⲁϥ ⲛⲁϥ ⲭⲉ ⲛ̀ⲑⲟⲕ ⲁⲛ
ⲡⲉ ⲁⲗⲗⲁ ⲧⲉϥⲃⲏⲃⲓ ⲧⲉ ⲕⲉ ⲟⲩⲁⲓ ⲇⲉ ⲡⲉⲭⲁϥ ⲭⲉ
ⲁ̀ⲣⲏⲟⲩ ⲁϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟϥ. ⲉ̀ⲧⲁϥⲉ̀ⲙⲓ ⲇⲉ ⲛⲁⲉ ⲁ̀ⲛⲁⲧⲟⲗⲓⲟⲥ

ⲡⲓⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ ⲡⲉϫⲁϥ ϫⲉ ⲃⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ ⲫⲁⲓ
ⲡⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉⲧⲁϥⲧⲁϥⲧⲱⲛϥ (sic) ⲉ̀ⲃⲟⲗⲃⲉⲛ
ⲛⲏ ⲉ̀ⲑ ⲙⲱⲟⲩⲧ ⲁϥⲛⲁⲥⲧ ⲇⲉ ⲛ̀ⲧⲉ ⲁⲛⲁⲇⲟⲗⲓⲟⲥ(sic)
Ⅼ. ⲁ. ⲛⲉⲙ ⲛⲁⲧⲉϥⲧⲁⲍⲓⲥ ⲧⲏⲣⲥ. ⲁⲥⲱⲱⲡⲓ ⲇⲉ ⲛ̀ⲧⲉ ⲧⲏⲡⲓ
ⲛ̀ⲛⲏⲉ̀ⲧⲁⲩⲛⲁⲥⲧ ⲉ̀ⲡⲭ̄ⲥ̄ ⲥⲉⲓⲣⲓ ⲛ̀ⲅ̄ ⲛ̀ⲱⲟ ⲛⲉⲙ ⲑ̄ ⲛⲉⲙ
ⲟⲩⲥⲥⲓⲙⲓ ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲡⲓⲙⲏⲱ. ⲟⲩⲟⲥ ⲁϥⲟⲩⲁⲥⲥⲁⲥⲛⲓ
ⲛ̀ⲧⲉ ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲉⲑⲣⲟⲩⲥⲓⲧⲟⲩ ⲧⲏⲣⲟⲩ ⲥⲁ-
ⲃⲟⲗ ⲛ̀ϯⲃⲁⲕⲓ ⲃⲉⲛ ⲟⲩⲙⲁ ⲛ̀ⲱⲁϥⲉ ⲁⲩⲁⲓⲧⲟⲩ ⲛ̀ⲋ̄
ⲙ̀ⲙⲉⲣⲟⲥ ⲁⲩⲃⲟⲧⲃⲉⲧ ⲙ̀ⲙⲱⲟⲩ. ⲡⲁⲓⲣⲏϯ ⲁⲩⲭⲱⲕ ⲛ̀ⲧⲟⲩ-
ⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲛ̀ⲥⲟⲩ ⲓ̄ⲉ̄ ⲙ̀ⲫⲁⲙⲉⲛⲱⲑ ⲃⲉⲛ ⲟⲩⲉ̀ⲥⲟⲟⲩ
ⲛ̀ⲥⲁⲃⲃⲁⲧⲟⲛ ⲃⲉⲛ ⲁⲭⲡⲏ̄ ⲙ̀ⲡⲓⲉ̀ⲥⲟⲟⲩ ⲟⲩⲟⲥ ⲁⲩⲱⲉ
Ⅼ. ⲃ. ⲛⲱⲟⲩ ⲃⲉⲛ ⲟⲩⲱ̀ⲟⲩ ⲉ̀ⲡⲓⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⲉⲩⲃⲓ ⲥⲙⲟⲧ
ⲉ̀ⲥⲣⲏⲓ ⲉ̀ⲭⲉⲛ ⲛⲓⲣⲉϥⲉⲣⲛⲟⲃⲓ. ⲁϥⲟⲩⲁⲥⲥⲁⲥⲛⲓ ⲛ̀ⲭⲉ ⲡⲟⲩ-
ⲣⲟ ⲉⲑⲣⲟⲩⲓ̀ⲛⲓ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲭⲉⲛ ⲡⲓⲃⲏⲙⲁ
ⲟⲩⲟⲥ ⲁϥⲭⲟⲥ ⲉⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲟⲩⲅⲗⲟⲭ ⲙ̀ⲃⲉⲛⲓⲡⲓ ⲥⲓⲛⲁ
ⲛ̀ⲥⲉⲱⲛⲥ ⲙ̀ⲡⲓⲑⲙⲏⲓ ⲉ̀ⲣⲟϥ ⲟⲩⲟⲥ ⲁϥⲑⲣⲟⲩⲥⲁⲥⲧ ⲃⲁ
ⲟⲩⲧⲁⲧⲥ ⲱⲁⲧ ⲉϥⲃⲱⲗ ⲉ̀ⲃⲟⲗ ⲟⲩⲟⲥ ⲛ̀ⲥⲉⲓⲛⲓ ⲛ̀ⲟⲩ-
ⲙⲟⲕⲓ ⲙ̀ⲡⲥⲙⲟⲧ ⲛ̀ⲟⲩⲭⲟⲛⲓ ⲙ̀ⲃⲉⲛⲓⲡⲓ ⲛ̀ⲥⲉⲥⲓⲧϥ ⲉ̀ⲃⲣⲏⲓ
Ⅼ. Ⅼ. ⲁ. ⲉ̀ⲣⲱϥ ⲟⲩⲟⲥ ⲁϥⲑⲣⲟⲩⲑⲟⲩⲍ̀ ⲛ̀ⲍ̀ ⲛⲓⲏⲧ ⲉ̀ⲧⲉϥⲁ̀ⲫⲉ
ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲓⲃⲗⲟⲭ ⲁϥⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲟⲩⲛⲓⲱϯ ⲛ̀ⲱⲛⲓ ⲉϥ-
ⲫⲟⲛⲕ ⲕⲁⲧⲁ ⲧⲉϥⲁ̀ⲫⲉ ⲟⲩⲟⲥ ⲁⲩⲥⲓ ⲧⲉϥⲁ̀ⲫⲉ ⲉ̀ⲃⲣⲏⲓ
ⲉ̀ⲣⲟϥ ⲉ̀ⲧⲁⲭⲣⲟⲥ ⲛ̀ⲧⲁⲧϥ ⲛ̀ⲥⲉⲥⲕⲉⲣⲕⲉⲣ ⲙ̀ⲙⲟϥ ⲛⲉⲙ
ⲡⲓⲱ̀ⲛⲓ ⲟⲩⲟⲥ ⲛ̀ⲧⲟⲩⲃⲱⲗ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓⲧⲁⲥⲟ ⲉ̀ⲣⲁⲧⲟⲩ
ⲛ̀ⲧⲉ ⲛⲉϥⲕⲁⲥ. ⲉ̀ⲧⲁϥⲁ̀ⲙⲟⲛⲓ ⲇⲉ ⲛ̀ⲧⲟⲧϥ ⲃⲉⲛ ⲧⲁⲓ-
ⲃⲁⲍⲁⲛⲟⲥ ⲃⲉⲛ ⲟⲩⲙⲉⲧⲭⲱⲣⲓ ⲟⲩⲟⲥ ⲁϥⲟⲩⲁⲥⲥⲁⲥⲛⲓ
Ⅼ. Ⅼ. ⲃ. ⲉ̀ⲑⲣⲟⲩⲓ̀ⲛⲓ ⲙ̀ⲡⲓⲱ̀ⲛⲓ ⲉ̀ⲃⲟⲗ ⲥⲁⲣⲟϥ ⲉ̀ⲁⲱϥ ⲉ̀ⲡⲱⲱⲓ
ⲛ̀ⲥⲁⲭⲱϥ ⲟⲩⲟⲥ ⲛ̀ⲧⲟⲩⲙⲟⲩⲣ ⲛⲟⲩⲛⲓⲱϯ ⲛ̀ⲱⲛⲓ ⲛ̀ⲃⲏⲧϥ
ⲛⲉⲙ ⲉⲃⲉⲣⲉ ⲟⲩⲛⲓⲱϯ ⲛ̀ⲭⲣⲉⲙⲧⲥ ⲉ̀ⲡⲱⲱⲓ ⲃⲁⲣⲟϥ.
ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲇⲉ ⲁϥⲟⲩⲁⲥⲥⲁⲥⲛⲓ ⲉ̀ⲥⲓⲧϥ ⲉ̀ⲃⲟⲩⲛ
ⲉ̀ⲟⲩⲙⲁⲥⲓ ⲛ̀ⲥⲟⲙⲧ ⲛⲉⲙ ⲉ̀ⲧⲱⲧⲥ ⲛ̀ⲥⲁⲛⲓϥⲧ ⲉⲩⲱⲛⲟⲩ

ⲉϧⲟγⲛ ⲉⲣⲟⲩ. ⲁⲩⲉⲣⲕⲉⲗⲉγⲓⲛ ⲛⲁⲉ πιⲁⲛⲟⲙⲟⲥ ⲛⲟγⲣⲟ
ⲗⲃ̄. ⲁ. ⲉⲑⲣⲟγⲓⲛⲓ ⲛⲟγⲙⲁⲛⲕⲁⲛⲱⲛ ⲙ̀ⲡⲓⲙⲁⲥⲓ ⲛⲧⲟγⲕⲱϯ
ⲉϧⲟγⲛ ϩⲓⲛⲁ ⲛⲧⲟγϧⲟⲙϧⲉⲙ ⲙ̀ⲡⲥⲱⲙⲁ ⲙ̀ⲡⲓⲁⲣⲓⲟⲥ
ⲛⲁⲉ ⲛⲓⲓϥⲧ ⲟγⲟϩ ⲛⲧⲉ ⲛⲉϥⲙⲉⲗⲟⲥ ⲉⲣ ⲙ̀ⲫⲣⲏϯ ⲛⲟγ-
ⲱⲱⲓⲱ ⲛⲧⲉ ⲟγⲃⲛⲱⲟγ ϧⲉⲛ ⲡⲓⲱⲱⲙ. ⲁϥⲁ̀ⲙⲟⲛⲓ
ⲛⲧⲟⲧϥ ⲟⲛ ϧⲉⲛ ⲟγⲙⲉⲧⲭⲱⲣⲓ ⲁϥⲟγⲁϩⲥⲁϩⲛⲓ ⲁⲉ
ⲟⲛ ⲉⲑⲣⲟγϩⲓⲧϥ ⲉ̀ⲡⲓⲱⲧⲉⲕⲟ ⲛⲉⲙ ⲉ̀ⲧⲟⲥϥ ⲉ̀ⲡⲱⲉ ⲱⲁ
ⲧⲉϥⲥⲟⲃⲛⲓ ⲭⲉ ϥⲛⲁⲉ̀ⲣⲟγ ⲛⲁϥ ⲓⲉ ⲭⲉ ϥⲛⲁⲧⲁⲕⲟϥ
ⲛ̀ⲁⲱ ⲛ̀ⲣⲏϯ ⲛⲉ ⲟγⲥⲁⲓⲉ ⲡⲉ ⲉ̀ⲙⲁⲱⲱ ϧⲉⲛ ⲧⲉϥⲭⲓⲛ-
ⲗⲃ̄. ⲃ. ⲛⲁγ ⲁ ⲡ̅ⲧ̅ⲟ̅ ⲟγⲟⲛϩϥ ⲉ̀ⲣⲟϥ ϧⲉⲛ ⲡⲓⲉ̀ⲭⲱⲣϩ ⲉ̀ⲧⲉⲙⲙⲁγ
ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲁ̀ⲙⲱⲛⲓ ⲛ̀ⲧⲟⲧⲕ ⲡⲁⲥⲟⲧⲡ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲟγⲟϩ ⲭⲉⲙⲛⲟⲙϯ ⲙ̀ⲡⲉⲣⲃⲱⲗ ⲉ̀ⲃⲟⲗ ⲭⲉ ⲁ̀ⲛⲟⲕ ϯⲭⲏ
ⲛⲉⲙⲁⲕ ⲟγⲟⲛ ⲟγⲛⲓⲱϯ ⲛ̀ⲣⲁⲱⲓ ⲱⲟⲡ ⲛⲁⲕ ϧⲉⲛ ⲧϥⲉ
ⲉ̀ϩⲣⲏⲓ ⲉ̀ⲭⲉⲛ ⲡⲉⲕⲁ̀ⲅⲱⲛ. ϩⲛⲡⲡⲉ ⲓⲥ ⲟγⲥⲟⲡ ⲁⲕⲙⲟγ
ⲙ̀ⲙⲟϥ ⲁⲓⲧⲟγⲛⲟⲥⲕ ⲉ̀ⲧⲓ ⲭⲛⲁⲙⲟγ ⲛ̀ⲕⲉ ⲥⲟⲡ̅ⲃ̄
ⲗⲅ̄. ⲁ. ⲟγⲟϩ ϯⲛⲁⲧⲟγⲛⲟⲥⲕ ⲟⲛ ϧⲉⲛ ⲡⲓⲙⲁϩⲥ̄ ⲁⲉ ⲛ̀ⲥⲟⲡ
ⲁ̀ⲛⲟⲕ ⲉ̀ⲑⲛⲁⲓ̀ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟⲓ ϧⲉⲛ ϩⲁⲛⲃⲏⲡⲓ ⲟγⲟϩ
ϯⲡⲁⲣⲁⲑⲏⲕⲏ ⲉ̀ⲧⲁⲓⲭⲁⲗⲟⲥ ⲉ̀ⲡⲉⲕⲥⲱⲙⲁ ϯⲛⲁⲃⲓⲧⲥ
ⲁ̀ⲛⲟⲕ ⲉⲑⲛⲁϯⲭⲟⲙ ⲙ̀ⲡⲉⲕⲥⲱⲙⲁ ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲧⲁ-
ⲑⲣⲉⲕⲙ̀ⲧⲟⲛ ⲙ̀ⲙⲟⲕ ⲛⲉⲙ ⲁⲃⲣⲁⲁⲙ ⲛⲉⲙ ⲓⲥⲁⲁⲕ ⲛⲉⲙ
ⲓⲁⲕⲱⲃ ⲙ̀ⲡⲉⲣⲉⲣϣⲗⲁϩ ⲛ̀ϩⲏⲧ ⲁ̀ⲛⲟⲕ ϯⲭⲏ ⲛⲉⲙⲁⲕ
ⲉⲥⲉϣⲱⲡⲓ ⲅⲁⲣ ⲛⲁⲉ ⲧⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲙ̀ⲡⲉⲙⲑⲟ ⲙ̀ⲡⲁⲓ
ⲟ̅ ⲛⲟγⲣⲟ ⲛⲁⲓ ⲉⲕⲉⲣⲙⲉⲑⲣⲉ ⲙ̀ⲡⲟγⲙ̀ⲑⲟ ⲉⲑⲃⲏⲧ ϫⲛⲁⲉⲣ
ⲍ̄ ⲛ̀ⲣⲟⲙⲡⲓ ⲉⲩⲉⲣⲃⲁϩⲁⲛⲓϩⲓⲛ ⲙ̀ⲙⲟⲕ ⲉ̀ϩⲣⲏⲓ ϩⲓⲥⲉⲛ
ⲗⲅ̄. ⲃ. ⲡⲁⲣⲁⲛ ⲭⲉⲙⲛⲟⲙϯ ⲙ̀ⲡⲉⲣⲉⲣϣⲗⲁϩ ⲛ̀ϩⲏⲧ ϧⲉⲛ ⲡϫⲓⲛ-
ⲑⲣⲉϥⲧⲁⲓⲉⲙⲟⲩϯ ⲉ̀ⲣⲟϥ ⲛ̀ⲭⲉ ⲡ̅ⲧ̅ⲟ̅ ⲁϥϣⲉ ⲛⲁϥ ⲉ̀ⲡϣⲱⲓ
ⲉ̀ⲛⲓⲫⲛⲟⲩⲓ̀ ⲛⲉⲙ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲉ̀ⲣⲉ ⲡⲓϫⲱⲣⲓ
ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̀ⲧⲉ ⲡ̅ϫ̅ⲥ̅ ⲥⲟⲙⲥ ⲉ̀ⲣⲟϥ ⲟγⲟϩ ⲛ̀ⲑⲟϥ
ⲇⲉ ⲛⲁϥⲙⲏⲛ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓϣⲣⲱⲓⲥ ϣⲁⲧⲉ ⲡⲓⲟγⲱⲓⲛⲓ
ϣⲁⲓ ⲉ̀ⲃⲟⲗ ⲉϥⲟγⲛⲟϥ ⲙ̀ⲙⲟϥ ϧⲉⲛ ⲡⲓⲉ̀ⲣⲟγⲟⲧ ⲉ̀ⲧⲁ-

ⲗⲍ. ⲁ. ⲡⲟⲥ ⲧⲏⲓⲕ ⲛⲁⲕ. ⲉⲧⲁⲱⲱⲣⲡ ⲇⲉ ⲱⲱⲡⲓ ⲁⲕⲟⲩⲁⲥⲥⲁⲥⲛⲓ
ⲛⲁⲉ ⲡⲟⲩⲣⲟ ⲉⲑⲣⲟⲩⲓⲛⲓ ⲙⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲁⲉⲛ
ⲡⲓⲃⲏⲙⲁ. ⲉⲧⲁⲩⲉⲛⲕ ⲇⲉ ⲡⲉⲭⲉ ⲟⲩⲁⲓ ⲛⲁⲕ ⲉⲃⲟⲗϧⲉⲛ
ⲡⲓ ⲟ̄ ⲛⲟⲩⲣⲟ ⲉⲡⲉⲕⲣⲁⲛ ⲡⲉ ⲙⲁⲣ[ⲙ]ⲉⲛⲧⲓⲟⲥ ⲭⲉ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ϯⲉⲣⲉⲧⲓⲛ ⲛⲟⲩⲙⲏⲓⲛⲓ ⲛⲧⲟⲧⲕ. ⲉⲱⲱⲡ ⲁⲕⲱⲁ- 5
ⲛⲁⲓⲕ ⲙⲡⲁⲙⲑⲟ ⲱⲉ ⲡⲉⲛⲛⲏⲃ ⲡⲓⲣⲏ ⲛⲉⲙ ⲡⲓⲟ̄ ⲛⲛⲟⲩϯ
ⲛⲉⲙ ⲑⲙⲁⲩ ⲛⲛⲓⲛⲟⲩϯ ϯⲁⲣⲧⲏⲙⲓⲥ ⲭⲉ ⲛⲑⲟⲥ ⲉⲑ-
ⲗⲍ. ⲃ. ⲛⲟⲥⲉⲙ ⲙⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲕ ⲭⲉ ϯⲛⲁⲛⲁⲥϯ ⲥⲱ
ⲉⲛⲉⲕⲛⲟⲩϯ ⲛⲧⲁⲱⲉⲙⲱⲓ ⲙⲙⲱⲟⲩ ⲛⲕⲁⲗⲱⲥ. ⲡⲉⲭⲉ
ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁⲕ ⲭⲉ ⲁⲭⲉ ⲡⲉⲕⲉⲑⲏⲙⲁ ⲛⲏⲓ. 10
ⲡⲉⲭⲉ ⲙⲁⲕⲙⲉⲛⲧⲓⲟⲥ ⲡⲟⲩⲣⲟ ⲛⲁⲕ ⲭⲉ ⲥⲏⲡⲡⲉ ⲓⲥ ⲟ̄
ⲛⲑⲣⲟⲛⲟⲥ ⲥⲉϧⲏ ⲉⲃⲣⲏⲓ ⲫⲟⲩⲁⲓ ⲫⲟⲩⲁⲓ ⲛⲛⲓⲑⲣⲟⲛⲟⲥ
ⲟⲩⲟⲥ ⲥⲁⲛⲫⲁⲧⲥⲓ ⲛⲃⲏⲧⲟⲩ ⲙⲙⲏⲛⲓ ⲛⲓⲃⲉⲛ ⲥⲁⲛⲟⲩⲟⲛ
ⲗⲉ̄. ⲁ. ⲙⲏⲛ ⲛⲧⲉ ⲥⲁⲛⲱⲱϩⲛ ⲛⲣⲉⲫϯⲟⲩⲧⲁⲩ ⲛⲉⲙ ⲥⲁⲛⲟⲩⲟⲛ
ⲛⲁⲧⲟⲩⲧⲁⲩ. ⲉⲱⲱⲡ ⲟⲩⲛ ⲛⲧⲟⲩⲟⲩⲱⲛⲥ ⲉⲃⲟⲗ ⲛⲧⲟⲩⲱ- 15
ⲉⲡⲛⲟⲩⲛⲓ ⲛⲁⲉ ⲛⲓⲫⲁⲧⲥⲓ ⲛⲧⲉ ⲡⲓⲱⲱϩⲛ ⲛⲧⲉ ⲡⲓⲟⲩⲁⲓ
ⲡⲓⲟⲩⲁⲓ ⲛⲃⲏⲧⲟⲩ ⲫⲓⲣⲓ ⲉⲃⲟⲗⲥⲓⲧⲉⲛ ⲛⲉⲕⲧⲱⲃⲥ ⲟⲩⲟⲥ
ⲛⲧⲉ ⲛⲓⲫⲁⲓⲥⲓ(sic) ⲛⲣⲉⲫϯⲟⲩⲧⲁⲩ ⲫⲟⲣⲓ ⲉⲃⲟⲗ ⲟⲩⲟⲥ
ⲛⲧⲉ ⲛⲓⲁⲧⲟⲩⲧⲁⲩ ⲛⲁⲱⲃⲓ ⲫⲟⲣⲓ ⲉⲃⲟⲗ ⲃⲉⲛ ⲫⲁⲓ
ϯⲛⲁⲥϯ ⲉⲡⲉⲕⲛⲟⲩϯ. ⲁ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲥⲓⲧⲕ 20
ⲥⲓⲭⲉⲛ ⲡⲉⲕⲥⲟ ⲁⲕⲧⲱⲃⲥ ⲙⲫϯ ⲛⲟⲩⲛⲓⲱϯ ⲛⲛⲁⲩ ⲉⲕ-
ⲗⲉ̄. ⲃ. ⲫⲓⲁⲥⲟⲙ. ⲉⲧⲁⲕⲭⲱⲕ ⲇⲉ ⲉⲃⲟⲗ ⲛϯⲡⲣⲟⲥⲉⲩⲭⲏ ⲁⲕⲭⲱ
ⲙⲡⲓⲁⲙⲏⲛ ⲁⲥⲱⲱⲡⲓ ⲇⲉ ⲟⲩⲛⲓⲱϯ ⲛⲥⲟϯ ⲛⲉⲙ ⲟⲩ-
ⲥⲑⲉⲣⲧⲉⲣ ⲃⲉⲛ ⲡⲉⲕⲭⲓⲛⲧⲱⲛⲕ ⲟⲩⲡ̄ⲛ̄ⲁ̄ ⲅⲁⲣ ⲛⲧⲉ
ⲡ̄ⲟ̄ⲥ̄ ⲁⲕⲓ ⲉⲭⲉⲛ ⲛⲓⲑⲣⲟⲛⲟⲥ ⲁⲩϯⲟⲩⲱ ⲉⲃⲟⲗ ⲁⲩⲃⲉⲡ- 25
ⲛⲟⲩⲛⲓ ⲛⲭⲉ ⲛⲓⲫⲁⲧⲥⲓ ⲁⲩⲫⲓⲣⲓ ⲉⲃⲟⲗ ⲟⲩⲟⲥ ⲛⲏⲉⲧⲟⲓ
ⲛⲣⲉⲫϯⲟⲩⲧⲁⲩ ⲁⲩϯ ⲟⲩⲧⲁⲩ ⲛⲏ ⲉⲧⲟⲓ ⲛⲁⲧⲟⲩⲧⲁⲩ
ⲗⲍ̄. ⲁ. ⲁⲩⲥⲓ ⲭⲱⲃⲓ ⲉⲃⲟⲗ. ⲧⲟⲧⲉ ⲡⲉⲭⲉ ⲙⲁⲣⲙⲉⲛⲧⲓⲟⲥ ⲡⲟⲩⲣⲟ
ⲛⲁⲕ ⲭⲉ ⲟⲩⲛⲓⲱϯ ⲛⲛⲟⲩϯ ⲡⲉ ⲡⲓⲉⲣⲁⲕⲗⲏⲥ ⲭⲉ ⲛⲉⲙ
ⲛⲓⲕⲉⲱⲉ ⲉⲧⲱⲟⲩⲱⲟⲩ ⲁⲕⲟⲩⲱⲛⲥ ⲛⲧⲉⲕⲭⲟⲙ ⲉⲃⲟⲗ 30

ⲛϩητογ ⲙⲡⲁιρⲏϯ. ⲁϥερογⲱ ⲛⲁⲉ πιαριος γεωρ-
γιος ⲉϥⲭⲱ ⲙⲙος ⲭⲉ ϕϯ ϕⲏⲧⲁϥθⲁμιⲟ ⲛⲧϕⲉ
ⲛⲉⲙ πκⲁⲥι ϕⲏⲧⲁϥθρⲉ ⲛⲏⲧⲥⲟπ ⲁⲛ ⲥⲱπι ⲁⲕ-
ⲧⲉⲛθⲱⲛϥ ⲉⲡⲓⲉⲣⲁⲕⲗⲏⲥ πιⲇⲱⲗⲟⲛ ⲛⲕⲟγρ ⲙⲃⲉⲗⲗⲉ
ⲗϫ̅. ⲃ. ϕⲏⲧⲉⲕⲛⲁⲧⲁⲕⲟ ⲛⲉⲙⲁϥ ⲛⲭⲱⲗⲉⲙ. ⲁϥερογⲱ ⲛⲁⲉ
πογρο ⲇⲁⲇⲓⲁⲛⲟⲥ πⲉⲭⲁϥ ⲙⲡⲓⲁριος γεωργιος
πⲓⲥⲟⲧⲡ ⲛⲧⲉ ⲛⲓγⲁⲗⲓⲗⲉⲟⲥ ϯⲥⲱⲟγⲛ ⲭⲉ ϯⲛⲁⲧⲁ-
ⲕⲟⲕ ⲛⲁⲥ ⲛⲣⲏϯ. τοτε ⲁϥογⲁⲥⲥⲁⲥⲛⲓ ⲉⲑⲣⲟγⲓⲛⲓ
ⲛⲟγⲛⲓⲥϯ ⲙⲃⲁⲥⲟγρ ⲁγⲃⲓⲥⲓ ⲙⲙⲟϥ ϧⲉⲛ τⲉϥⲙⲏϯ
ⲁϥⲁⲓϥ ⲛⲃ̅ ⲟγⲟⲥ πⲁⲓρⲏϯ ⲁϥϯ ⲙⲡⲓⲡⲛ̅ⲁ̅. ⲁϥⲑⲣⲟγⲓⲛⲓ
ⲛⲟγⲛⲓⲥϯ ⲛⲗⲉⲃⲛⲥ ⲛⲥⲉⲥⲓⲟγⲓ ⲛϯⲧⲟⲓ ⲃ̅ϯ ⲛⲧⲉ πⲥⲱ-
ⲙⲁ ⲙⲡⲓⲁριος ⲉϧⲣⲏⲓ ⲉⲙⲁγ ⲛⲉⲙ ⲟγⲧⲁⲧⲥ ⲛⲉⲙ
ⲗⲍ̅. ⲁ. ⲟγⲗⲁⲙⲭⲁⲡⲧ ⲛⲉⲙ ⲟγⲱⲧ ⲛⲧⲉⲃⲛⲏ ⲛⲉⲙ ⲟγⲙⲃⲣⲉⲥⲓ
ⲁγⲥⲁⲥϯ ⲥⲁⲣⲟϥ ⲉⲙⲁϣⲱ ⲥⲱⲥⲧⲉ ⲛⲧⲉ ⲛⲉϥⲃⲉⲣ-
ⲃⲉⲣ ⲛⲉⲙ ⲛⲉϥϣⲁⲥ ⲃⲓⲥⲓ ⲉⲡⲓⲥⲟγⲟ. ⲥⲱⲥⲧⲉ ⲛⲧⲉ
ⲛⲏⲧⲥⲁⲥϯ ϕⲱⲧ ⲉⲡⲁⲓⲥⲁ ⲛⲉⲙ ϕⲁⲓ ⲥⲓⲧⲉⲛ πⲓⲥⲟγⲟ
ⲛⲧⲉ πⲓϣⲁⲥ ⲥⲱⲥⲧⲉ ⲛⲧⲉϥⲃⲓⲥⲓ ⲙⲙⲏ̅ⲉ̅ ⲙⲙⲁⲥⲓ ⲁγⲓⲛⲓ
ⲛⲛⲓⲛⲉϧⲱⲓ ⲛⲧⲉ ⲛⲓⲗⲉⲃⲛⲥ ⲙⲡⲟγρο ⲉγⲭⲱ ⲙⲙⲟⲥ ⲭⲉ
ⲗⲍ̅. ⲃ. ⲁϥⲟγⲱ ⲁϥⲙⲟγⲛⲕ ⲛⲁⲉ πⲓⲃⲉⲣϣⲟ ⲉⲧⲉⲙⲙⲁγ ⲁϥⲟγ-
ⲁⲥⲥⲁⲥⲛⲓ ⲛⲁⲉ πογρο ⲉⲑⲣⲟγⲟⲗⲥ ⲛⲥⲉⲑⲟⲙⲥ ϧⲉⲛ
πⲓⲕⲁⲥⲓ ⲛⲉⲙ πⲓⲕⲉⲗⲉⲃⲛⲥ ⲛⲉⲙ πⲓⲙⲉⲗⲟⲥ ⲛⲧⲉ πⲓⲁ̀-
ριος ⲉⲧⲉ ⲛϩⲏⲧⲥ ⲭⲉ ⲥⲓⲛⲁ ⲛⲛⲉ ⲛⲓⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲭⲓⲙⲓ
ⲛⲟγⲙⲉⲗⲟⲥ ⲛⲧⲁϥ ⲛⲧⲟγⲧⲟγⲛⲟⲥ ⲟγⲙⲁⲣⲧⲏⲣⲓⲟⲛ
ⲛⲁϥ. ⲉⲧⲁγⲕⲏⲛ ⲇⲉ ⲉⲑⲟⲙⲥ ⲙⲡⲓⲑⲙⲏⲓ ⲛⲭⲉ ⲛⲓⲥγⲡⲉ-
ⲣⲉⲧⲏⲥ ⲁγⲉⲣⲁⲛⲁⲭⲱⲣⲓⲛ ⲛⲱⲟγ ⲁϥⲱⲡⲓ ⲛⲭⲉ
ⲟγⲛⲓⲱϯ ⲛⲱⲑⲟⲣⲧⲉⲣ ϧⲉⲛ πⲓⲁⲏⲣ ⲁ̀ πⲕⲁⲥⲓ ⲕⲓⲙ
ⲗⲏ̅. ⲁ. ⲱⲁ ⲛⲉϥⲥⲉⲛϯ ⲥⲏⲡⲡⲉ ⲓⲥ ⲡⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ ⲁϥⲓ̀
ⲉⲡⲉⲥⲏϯ ⲉⲃⲟⲗϧⲉⲛ ⲧϕⲉ ⲛⲉⲙ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ
ⲁϥⲟ̀ⲥⲓ ⲉⲣⲁⲧϥ ⲉⲭⲉⲛ πⲓⲙⲁ ⲉⲧⲉⲣⲉ πⲓⲗⲉⲃⲛⲥ ⲑⲟⲙⲥ
ⲛϩⲏⲧϥ. ⲟγⲟⲥ πⲉⲭⲁϥ ⲛⲍⲁⲗⲁⲑⲓⲏⲗ πⲓⲁⲅⲅⲉⲗⲟⲥ ⲭⲉ

ⲁⲛⲓⲟⲩⲓ ⲙⲡⲁⲓⲗⲉⲃⲛⲥ ⲉⲡⲱⲱⲓ ⲉⲧⲁϥⲓⲛⲓ ⲇⲉ ⲙⲡⲁⲓ-
ⲗⲉⲃⲛⲥ ⲉⲡⲱⲱⲓ ⲁϥⲫⲟⲛϩ ⲉⲃⲟⲗ ϩⲓⲝⲉⲛ ⲡⲕⲁϩⲓ. ⲁϥⲉ-
ⲗⲏ. ⲃ. ⲣⲟⲩⲱ ⲛⲝⲉ ⲡⲟⲩ ⲛⲧⲉ ⲛⲓⲝⲟⲙ ⲉϩⲣⲏⲓ ⲉⲝⲱϥ ⲝⲉ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲁⲥⲱⲧⲡ ⲧⲱⲛⲕ ⲉϩⲣⲏⲓ ⲁⲛⲟⲕ ⲡⲉ ⲫⲏ
ⲉⲧⲁϥⲧⲟⲩⲛⲟⲥ ⲗⲁⲍⲁⲣⲟⲥ ⲉⲃⲟⲗⲃⲉⲛ ⲛⲏ ⲉⲑⲙⲱⲟⲩⲧ
ⲡⲁⲓⲣⲏⲧ ⲟⲛ ⲧⲛⲟⲩ ⲁⲛⲟⲕ ⲧⲟⲩⲁϩⲥⲁϩⲛⲓ ⲛⲁⲕ
ⲝⲉ ⲧⲱⲛⲕ ⲟⲩⲟϩ ⲁⲙⲟⲩ ⲉⲡⲱⲱⲓ ⲉⲃⲟⲗⲃⲉⲛ ⲡⲓⲗⲉⲃⲛⲥ
ⲟϩⲓ ⲉⲣⲁⲧⲕ ϩⲓⲝⲉⲛ ⲛⲉⲕⲃⲁⲗⲁⲩⲝ ⲁⲛⲟⲕ ⲡⲉ ⲡⲟⲩ
ⲡⲉⲕⲛⲟⲩⲧ. ⲁϥⲧⲱⲛϥ ⲃⲉⲛ ⲧⲟⲩⲛⲟⲩ ⲉⲧⲉⲙⲙⲁⲩ
ⲛⲝⲉ ⲡⲓⲝⲱⲣⲓ ⲁⲗⲏⲑⲟⲥ ⲃⲉⲛ ⲟⲩⲛⲓⲱⲧ ⲛⲝⲟⲙ ⲉⲥⲝⲟⲣ
ⲗⲑ. ⲁ. ⲙⲫⲣⲏⲧ ⲛⲟⲩⲁⲓ ⲉⲧⲉ ⲙⲡⲉϥⲃⲓ ϩⲗⲓ ⲛⲙⲙⲁϩ ⲉⲡⲧⲏⲣϥ.
ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲧⲁⲩⲛⲁⲩ ⲁⲩⲉⲣⲱⲫⲏⲣⲓ. ⲡⲉⲝⲉ ⲡⲟⲩ
ⲛⲁϥ ⲝⲉ ⲃⲣⲟ ⲙⲙⲟⲕ ⲟⲩⲟϩ ⲝⲉⲙⲝⲟⲙ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲡⲁⲙⲉⲛⲣⲓⲧ ⲝⲉ ⲟⲩⲟⲛ ⲟⲩⲛⲓⲱⲧ ⲛⲣⲁⲱⲓ ⲱⲱⲡⲓ ⲛⲁⲕ
ⲃⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ ⲛⲉⲙ ϩⲓⲝⲉⲛ ⲡⲓⲕⲁϩⲓ ⲛⲉⲙ ⲙⲡⲉⲙⲑⲟ
ⲙⲡⲁⲓⲱⲧ ⲛⲁⲅⲁⲑⲟⲥ ⲛⲉⲙ ⲙⲡⲉⲙⲑⲟ ⲛⲛⲁⲁⲣⲅⲉⲗⲟⲥ
ⲉϩⲣⲏⲓ ⲉϩⲉⲛ ⲡⲉⲕⲁⲅⲱⲛ ⲱⲱⲡⲓ ⲉⲕ ⲝⲉⲙⲛⲟⲙϯ ⲝⲉ
ⲁⲛⲟⲕ ϯⲭⲏ ⲛⲉⲙⲁⲕ. ⲟⲩⲟϩ ⲁϥⲱⲉ ⲛⲁϥ ⲉⲡⲱⲱⲓ ⲉⲛⲓ-
ⲗⲑ. ⲃ. ⲫⲏⲟⲩⲓ ⲛⲉⲙ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲉⲑ ⲟⲩⲁⲃ. ⲛⲑⲟϥ ⲇⲉ ⲁϥ-
ⲧⲱⲛϥ ⲁϥⲙⲟⲱⲓ ⲟⲩⲟϩ ⲁϥⲟⲩⲱⲣⲡ ϩⲁ ⲡⲟⲩⲣⲟ ⲛⲝⲉ
ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉϥⲝⲱ ⲙⲙⲟⲥ ⲝⲉ ϩⲏⲡⲡⲉ ϯⲥⲛⲏⲓⲛⲓ
ⲙⲙⲟⲓ ⲃⲉⲛ ϯⲡⲟⲗⲓⲥ ⲟⲩⲟϩ ϯϯⲥⲃⲱ. ⲃⲉⲛ ⲧⲟⲩⲛⲟⲩ
ⲉⲧⲉⲙ[ⲙⲁⲩ] ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲛⲝⲉ ⲡⲟⲩⲣⲟ ⲉⲁⲙⲟⲛⲓ
ⲙⲙⲟϥ ⲉⲑⲣⲟⲩⲉⲛϥ ϩⲁⲣⲟϥ ⲉϩⲉⲛ ⲡⲓⲃⲏⲙⲁ. ⲉϥⲛⲏⲟⲩ
ⲇⲉ ⲛⲁⲫⲱⲱ ⲉⲃⲟⲗ ⲝⲉ ⲡⲓⲃⲏⲙⲁ ⲡⲓⲃⲏⲙⲁ ⲁⲓⲓ ϩⲁⲣⲟⲕ
ⲙ̄. ⲁ. ⲛⲑⲟⲕ ⲛⲉⲙ ⲡⲉⲕⲁⲡⲟⲗⲗⲟⲛ ⲁⲛⲟⲕ ϩⲱ ⲛⲉⲙ ⲡⲁ̄ⲩ̄ⲥ̄
ⲓ̄ⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲡⲱⲏⲣⲓ ⲙⲫⲧ ⲉⲧⲱⲛⲃ. ϩⲏⲡⲡⲉ ⲓⲥ ⲟⲩⲥϩⲓⲙⲓ
ⲉⲡⲉⲥⲣⲁⲛ ⲡⲉ ⲭⲟⲗⲗⲁⲥⲧⲓⲕⲏ ⲁⲥⲱⲱ ⲉⲃⲟⲗ ⲉⲥⲝⲱ
ⲙⲙⲟⲥ ⲟⲩⲃⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲧⲉ
ⲡⲭ̄ⲥ̄ ⲝⲉ ⲡⲁ̄ⲩ̄ⲥ̄ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁ ⲡⲱⲱⲏⲣⲓ ⲛⲱϩⲉⲃ ⲙⲡⲉϥ-

μαcι ϧⲉⲛ ⲧⲕⲟⲓ ⲁⲫⲥⲉⲓ ⲛⲁⲉ πιμαcι ⲟⲩⲟⲥ ⲁⲫⲙⲟⲩ
ⲁⲣⲓⲃⲟⲏⲑⲓⲛ ⲉⲧⲁⲙⲉⲧⲁⲱⲃ ϯⲉⲙⲓ ⲡⲁ̅ⲩ̅ⲉ̅ ⲁⲉ ⲟⲩⲟⲛⲱⲁⲟⲙ
Μ̅. Β. ⲙ̀ⲫϯ ⲉⲃⲟⲗⲥⲓⲧⲟⲧⲕ. ⲡⲉⲁⲉ πιαριος ⲛⲁⲥ ⲁⲉ ⲃⲓ
ⲙ̀ⲡⲁⲓⲱⲃⲱⲧ ⲉⲃⲟⲗϧⲉⲛ ⲛⲁⲁⲓⲁ ⲙⲁⲱⲉ ⲛⲉ ⲉⲧⲕⲟⲓ ⲭⲱ
ⲙ̀ⲡⲁⲓⲱⲃⲱⲧ ⲉⲁⲉⲛ ⲫⲙⲟⲩⲧ ⲙ̀ⲡⲓⲙⲁⲥⲓ ⲉⲣⲉⲁⲱ ⲙ̀ⲙⲟⲥ
ⲁⲉ ⲛⲁⲓ ⲛⲉ ⲛⲏ ⲉⲧⲉⲫⲁⲱ ⲙ̀ⲙⲱⲟⲩ ⲛ̀ⲁⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲉ
ϧⲉⲛ ⲫⲣⲁⲛ ⲛ̀ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲧⲱⲛⲕ ⲟⲥⲓ ⲉⲣⲁⲧⲕ. ⲛ̀ⲑⲟⲥ ⲁⲉ
ⲁⲥⲓⲣⲓ ⲕⲁⲧⲁ ⲫⲣⲏϯ ⲉⲧⲁⲫⲁⲟⲥ ⲛⲁⲥ ⲟⲩⲟⲥ ⲁⲫⲧⲱⲛⲫ
ⲛⲁⲉ πιμαcι ϧⲉⲛ ϯⲟⲩⲛⲟⲩ ⲉⲧⲉⲙⲙⲁⲩ ⲁⲥϯⲱⲟⲩ
Μ̅Ⲁ̅. Α. ⲙ̀ⲫϯ ⲛⲁⲉ ϯⲥⲓⲙⲓ ⲉⲥⲁⲱ ⲙ̀ⲙⲟⲥ ⲁⲉ ⲥⲙⲁⲣⲱⲟⲩⲧ
ⲛⲁⲉ ϯⲟⲩⲛⲟⲩ ⲉⲧⲁⲕⲓ ⲉⲧⲁⲓ ⲡⲟⲗⲓⲥ ⲙ̀ⲙⲟⲥ ⲁⲗⲏⲑⲟⲥ
ⲛⲑⲟⲕ ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ ⲟⲩⲟⲥ ⲁ ϕϯ ⲭⲉⲙⲡⲱⲓⲛⲓ ⲙ̀ⲡⲉⲫ-
ⲗⲁⲟⲥ. ⲡⲁⲗⲓⲛ ⲁⲫⲟⲩⲱⲣⲡ ⲛⲁⲉ ⲇⲁⲇⲓⲁⲛⲟⲥ ⲛⲥⲁ ⲡⲓ-
ⲙⲁⲣⲧⲩⲣⲟⲥ. ⲉⲧⲁⲫⲓ ⲁⲉ ⲡⲉⲭⲉ ⲡⲟⲩⲣⲟ ⲧⲣⲁⲕⲓⲁⲗⲗⲓ
ⲛⲉⲙⲁⲫ ⲭⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲓⲱⲉ ⲉⲧⲱⲟⲩⲱⲟⲩ ⲉⲧⲁⲩⲫⲓⲣⲓ
ⲉⲃⲟⲗ ⲧⲉⲛⲉ̀ⲙⲓ ⲁⲛ ⲁⲕⲣⲓⲃⲱⲥ ⲭⲉ ⲡⲉⲕⲛⲟⲩϯ ⲡⲉ ⲉⲧⲁⲫ
Μ̅Ⲁ̅. Β. ⲑⲣⲟⲩⲫⲓⲣⲓ ⲉⲃⲟⲗ ⲭⲉ ⲛⲉⲛⲛⲟⲩϯ ⲛⲉ ⲁⲗⲗⲁ ⲥⲏⲡⲡⲉ
ⲓⲥ ⲟⲩⲙ̀ⲥⲁⲩ ⲉⲫⲭⲏ ϧⲁⲧⲟⲧⲉⲛ ϧⲉⲛ ϯⲡⲉⲧⲣⲁ ⲉⲟⲩ-
ⲙⲱⲓⲧ ⲡⲉ ⲛ̀ⲣⲉⲫⲭⲁ ⲣⲉ[ⲫ]ⲙⲱⲟⲩⲧ ⲙ̀ⲙⲟⲛ ⲥⲗⲓ ⲛ̀ⲣⲱⲙⲓ
ⲉⲙⲓ ⲉⲡⲉⲫⲙⲱⲓⲧ ⲟⲩⲇⲉ ⲡⲉⲫⲣⲟ ⲉⲱⲟⲡ ⲟⲩⲛ ⲉⲃⲟⲗ-
ⲥⲓⲧⲉⲛ ⲛⲉⲕⲧⲱⲃⲥ ⲛ̀ⲧⲟⲩⲧⲱⲟⲩⲛⲟⲩ ⲛ̀ⲭⲉ ⲛⲓⲕⲁⲥ ⲛ̀ⲧⲉ
ⲛⲏ ⲉⲑⲙⲱⲟⲩⲧ ⲱⲉ ⲡⲁⲛⲏⲃ ⲡⲓⲣⲏ ⲛⲉⲙ ⲡⲓⲟⲥ ⲛⲉⲙ
Μ̅Β̅. Α. ϯⲁⲣⲧⲉⲙⲓⲥ ⲑⲙⲁⲩ ⲛ̀ⲛⲓⲛⲟⲩϯ ⲉⲓⲉ̀ⲛⲁⲥϯ ⲥⲱ ⲉⲡⲉⲕ-
ⲛⲟⲩϯ ⲛ̀ⲧⲁⲱⲱⲡⲓ ⲛ̀ⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲁⲫⲉⲣⲟ̀ⲩⲱ ⲛ̀ⲭⲉ
ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲫⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲥⲉⲛⲧⲟⲧ
ⲛ̀ⲭⲉ ϯⲥⲙⲏ ⲉⲧⲁⲓⲥⲟⲑⲙⲉⲥ ϧⲉⲛ ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲉⲧ-
ⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲉⲱⲱⲡ ⲟⲩⲟⲛ ⲧⲉⲧⲉⲛⲛⲁϩϯ ⲙ̀ⲙⲁⲩ
ⲙ̀ⲡⲥⲙⲟⲧ ⲛ̀ⲟⲩⲛⲁⲫⲣⲓ ⲛ̀ⲱⲉⲗⲧⲁⲙ ⲛ̀ⲧⲉⲧⲉⲛ ⲭⲟⲥ ⲙ̀ⲡⲁⲓ-
ⲧⲱⲟⲩ ⲭⲉ ⲟⲩⲱⲧⲉⲃ ⲉⲃⲟⲗ ⲧⲁⲓ ⲟⲩⲟⲥ ⲛ̀ⲛⲉϩⲗⲓ ⲉⲣⲁⲧ-
Μ̅Β̅. Β. ⲭⲟⲙ ⲛ̀ⲧⲉⲛⲑⲏⲛⲟⲩ ⲧⲱⲛⲕ ⲛ̀ⲑⲟⲕ ⲛⲉⲙ ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓ-

ⲁⲛⲟⲥ ⲛⲉⲙ ⲛⲓⲕⲉⲟⲩⲣⲱⲟⲩ ⲛⲧⲉ ⲭⲏⲙⲓ ⲙⲁⲱⲉⲛⲱⲧⲉⲛ
ⲁⲟⲩⲱⲛ ⲙ̀ⲫⲣⲟ ⲙ̀ⲡⲓⲙ̀ⲥⲁⲩ ⲟⲩⲟⲥ ⲟ̀ⲩⲓ ⲛ̀ⲛⲓⲕⲁⲥ ⲛⲧⲉ
ⲛⲓⲣⲉⲩⲙⲱⲟⲩⲧ ⲉ̀ⲧⲁⲩⲗⲟⲩⲗⲉⲩ ⲉ̀ⲃⲟⲗ ⲛⲉⲙ ⲛⲓⲱⲱⲓⲱ
ⲛⲧⲉ ⲛⲏ̀ⲧⲁⲩⲙⲟⲩ ⲁ̀ⲛⲓⲧⲟⲩ ⲛⲏⲓ ⲙ̀ⲙⲁⲓ. ⲟⲩⲟⲥ ⲁⲩⲱⲉⲛ-
ⲱⲟⲩ ⲥⲁⲧⲟⲧⲟⲩ ⲛ̀ⲁⲉ ⲡⲓⲣ̄ ⲛ̀ⲟⲩⲣⲟ ⲉ̀ⲫⲙⲱⲓⲧ ⲙ̀ⲡⲓⲙ̀- 5
ⲙⲓⲣ̄. ⲁ. ⲥⲁⲩ ⲁⲩⲟⲩⲱⲛ ⲙ̀ⲡⲓⲣⲟ ⲛⲧⲉ ⲡⲓⲙ̀ⲥⲁⲩ ⲙ̀ⲡⲟⲩⲭⲉⲙ
ⲥⲗⲓ ⲛ̀ⲕⲁⲥ ⲛⲧⲉ ⲛⲓⲣⲉⲩⲙⲱⲟⲩⲧ ⲛ̀ⲃⲏⲧⲕ ⲁⲩⲱ̀ⲕⲓ
ⲛ̀ⲛⲓⲑⲙⲓⲥ ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲛⲓⲕⲁⲥ ⲉ̀ⲧⲁⲩⲭⲉⲙⲟⲩ ⲁⲩⲓ̀ⲛⲓ
ⲙ̀ⲙⲱⲟⲩ ⲙ̀ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ. ⲧⲟⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉ-
ⲱⲣⲅⲓⲟⲥ ⲁⲕⲥⲓⲟⲩⲓ̀ ⲙ̀ⲙⲟⲕ ⲥⲓⲭⲉⲛ ⲛⲉⲕⲕⲉⲗⲓ ⲁⲕⲧⲱⲃⲥ 10
ⲱⲁ ⲫⲛⲁⲩ ⲛ̀ⲟⲩⲟⲩⲛⲟⲩ ⲃⲉⲛ ⲡⲭⲓⲛⲑⲣⲉⲕⲭⲱⲕ ⲙ̀ⲡⲓⲁ̀-
ⲙⲏⲛ ⲉ̀ⲃⲟⲗ ⲁⲕⲱⲱⲡⲓ ⲛ̀ⲭⲉ ⲟⲩⲛⲓⲱⲧ ⲛ̀ⲱⲑⲟⲣⲧⲉⲣ
ⲛⲉⲙ ⲥⲁⲛⲥⲉⲧⲉⲃⲣⲏⲭ ⲛ̀ⲭⲣⲱⲙ ⲟⲩⲟⲥ ⲁⲩⲉⲣⲟⲩⲱⲓⲛⲓ
ⲙ̄ⲅ̄. ⲃ. ⲉ̀ⲛⲓⲕⲁⲥ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲟⲩⲟⲥ ⲥⲁⲧⲟⲧⲟⲩ ⲁⲩⲓ̀ ⲉ̀ⲃⲟⲗ
ⲛ̀ⲃⲏⲧⲟⲩ ⲛ̀ⲭⲉ ⲉ̄ ⲛ̀ⲣⲱⲙⲓ ⲛⲉⲙ ⲑ̄ ⲛ̀ⲥⲥⲓⲙⲓ ⲛⲉⲙ ⲅ̄ 15
ⲛ̀ⲕⲟⲩⲭⲓ ⲛ̀ⲁ̀ⲗⲟⲩ. ⲛⲓⲟⲩⲣⲱⲟⲩ ⲇⲉ ⲉ̀ⲧⲁⲩⲛⲁⲩ ⲉ̀ⲫⲏ-
ⲉ̀ⲧⲁⲫⲱⲱⲡⲓ ⲁⲩⲉⲣⲱⲫⲏⲣⲓ ⲗⲟⲓⲡⲟⲛ ⲁ̀ ⲛⲓⲟⲩⲣⲱⲟⲩ
ⲙⲟⲩⲧ ⲉ̀ⲟⲩⲁⲓ ⲃⲉⲛ ⲛⲏ ⲉ̀ⲧⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲉ̀ⲃⲟⲗⲃⲉⲛ
ⲛⲏⲉ̀ⲑⲙⲱⲟⲩⲧ ⲡⲉⲭⲱⲟⲩ ⲛⲁⲕ ⲭⲉ ⲛⲓⲙ ⲡⲉ ⲡⲉⲕⲣⲁⲛ.
ⲁⲩⲉⲣⲟⲩⲱ̀ ⲛ̀ⲭⲉ ⲫⲏⲉ̀ⲧⲁⲕⲧⲱⲛⲕ ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲛⲏⲉ̀ⲑ- 20
ⲙ̄ⲇ̄. ⲁ. ⲙⲱⲟⲩⲧ ⲉⲕⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲓⲥⲟⲩⲃⲏⲛ ⲡⲉ ⲡⲁⲣⲁⲛ. ⲡⲉⲭⲉ
ⲡⲟⲩⲣⲟ ⲛⲁⲕ ⲭⲉ ⲓⲥ ⲟⲩⲏⲣ ⲛ̀ⲣⲟⲙⲡⲓ ⲓⲥⲭⲉⲛ ⲉⲧⲁⲕⲙⲟⲩ.
ⲭⲉ ⲓⲥ ⲥⲟⲩⲟ̀ ⲥ̄ ⲛ̀ⲣⲟⲙⲡⲓ. ⲡⲉⲭⲉ ⲡⲟⲩⲣⲟ ⲛⲁⲕ ⲭⲉ
ⲃⲉⲛ ⲡⲓⲥⲛⲟⲩ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲛⲉ ⲁⲕⲓ̀ ⲛⲭⲉ ⲡⲭ̄ⲥ̄ ⲉ̀ⲡⲓ-
ⲕⲟⲥⲙⲟⲥ ⲱⲁⲛ ⲙ̀ⲫⲏ. ⲡⲉⲭⲉ ⲫⲏⲉ̀ⲧⲁⲕⲧⲱⲛⲕ ⲉ̀ⲃⲟⲗⲃⲉⲛ 25
ⲛⲏⲉ̀ⲑⲙⲱⲟⲩⲧ ⲛⲁⲕ ⲭⲉ ϯⲓⲣⲓ ⲙ̀ⲫⲙⲉⲩⲓ̀ ⲁⲛ ⲟⲩⲇⲉ
ⲙ̀ⲡⲓⲥⲱⲧⲉⲙ ⲥⲟⲗⲱⲥ ⲭⲉ ⲁⲕⲓ̀. ⲡⲉⲭⲉ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲛⲁⲕ
ⲙ̄ⲇ̄. ⲃ. ⲭⲉ ⲛⲁⲕⲛⲁⲥϯ ⲉ̀ⲛⲓⲙ ⲛ̀ⲛⲟⲩϯ. ⲡⲉⲭⲉ ⲫⲏⲉ̀ⲧⲁⲕⲧⲱⲛⲕ
ⲛⲁⲕ ⲭⲉ ⲙ̀ⲡⲉⲣⲉⲣ ⲥⲗⲓ ⲛ̀ⲁ̀ⲛⲁⲅⲕⲏ ⲉ̀ⲣⲟⲓ ⲱ̀ ⲡⲟⲩⲣⲟ
ϯⲱⲓⲡⲓ ⲟⲩⲛ ⲉ̀ⲭⲟⲥ ⲭⲉ ⲁⲓⲛⲁⲥϯ ⲉ̀ⲛⲓⲙ ⲛ̀ⲛⲟⲩϯ ⲛⲁⲓ- 30

ⲛⲁⲥⲧ ⲡⲉ ⲉⲟⲩⲁⲓ ⲉⲩⲙⲟⲩⲧ ⲉⲣⲟⲕ ⲭⲉ ⲡⲓⲁⲡⲟⲗⲗⲱⲛ
ⲟⲩⲥⲟⲭ ⲛⲕⲟⲩⲣ ⲙⲡⲟ ⲙⲡⲉⲗⲗⲉ ⲉⲧⲁⲓⲭⲱ ⲟⲩⲛ ⲛⲥⲱⲓ
ⲛⲧⲭⲓⲛⲱⲛϧ ⲉⲧⲥⲱⲟⲩ ⲛⲧⲉ ⲡⲁⲓⲃⲓⲟⲥ ⲁⲓⲱⲱⲡⲓ ⲉⲓⲱⲛϧ
ϧⲉⲛ ⲛⲓⲙⲱⲓⲧ ⲉⲧⲧⲏ ϧⲉⲛ ⲡⲓⲁⲣⲟ ⲛⲭⲣⲱⲙ ⲱⲗ
ⲙⲉ. ⲁ. ⲧⲱⲉⲛⲛⲓ ⲉϧⲣⲏⲓ ⲉⲣⲟⲕ ⲁⲕⲙⲙⲁⲩ ⲛⲭⲉ ⲡⲓⲕⲓⲛⲧ ⲛⲁ- 5
ⲧⲉⲛⲕⲟⲧ ⲥⲁⲣⲁ ⲛⲑⲟⲕ ⲙⲡⲉⲕⲥⲱⲧⲉⲙ ⲉⲛⲓⲅⲣⲁⲫⲏ ⲛⲧⲉ
ⲛⲓⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲉⲥⲫⲓⲣⲓ ⲉⲃⲟⲗ ⲁⲕⲧ ⲙⲫⲙⲉⲩⲓ ⲛⲏⲓ
ⲙⲡⲓⲉⲥⲟⲟⲩ ⲉⲧⲧⲏ ⲉⲧⲟⲓ ⲛⲥⲟⲧ ⲡⲓⲙⲱⲓⲧ ⲉⲧⲉ ⲙⲙⲟⲛ
ⲃⲟⲏⲑⲓⲁ ⲙⲙⲁⲩ ⲁⲗⲗⲁ ⲟⲩⲧⲱⲙⲧ ⲡⲉ ⲛⲉⲙ ⲟⲩⲥⲟⲧ
ⲙⲙⲟⲛ ⲥⲗⲓ ⲛⲛⲁⲓ ⲛϧⲏⲧⲕ ⲟⲩⲇⲉ ⲙⲡⲁⲩⲱⲑⲉⲧ 10
ⲙⲡⲥⲏⲧ ⲙⲡⲓⲣⲉⲕⲧⲥⲁⲡ ⲁⲗⲗⲁ ⲡⲥⲱⲃ ⲙⲡⲓⲟⲩⲁⲓ
ⲡⲓⲟⲩⲁⲓ ⲉⲧⲁⲕⲁⲓⲕ ⲭⲏ ⲙⲡⲉⲙⲑⲟ ⲛⲛⲉⲕⲃⲁⲗ ⲉⲃⲟⲗ.
ⲙⲉ. ⲃ. ⲧⲟⲧⲉ ⲱⲁⲕⲉⲣⲟⲩⲱ ⲛⲭⲉ ⲡⲓⲭⲁⲛⲁ ⲛⲧⲉⲕⲭⲟⲥ ⲭⲉ
ⲙⲁⲧⲁⲙⲟⲓ ⲉⲡⲥⲱⲃ ⲙⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ ⲙⲙⲱⲧⲉⲛ
ⲥⲓⲛⲁ ⲛⲧⲁⲧ ⲛⲁⲕ ⲙⲡⲉⲕⲃⲉⲭⲉ ⲕⲁⲧⲁ ⲛⲏ ⲉⲧⲁⲕ- 15
ⲁⲓⲧⲟⲩ ⲥⲱⲧⲉⲙ ⲟⲩⲛ ⲛⲧⲁⲫⲓⲣⲓ ϧⲁⲧⲟⲧⲕ ⲱ ⲡⲟⲩⲣⲟ
ⲭⲉ ⲣⲱⲙⲓ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁⲱⲱⲡⲓ ⲥⲓⲭⲉⲛ ⲡⲓⲕⲁⲥⲓ ⲟⲩⲟⲥ
ⲛⲧⲉⲕⲟⲩⲱⲛⲥ ⲉⲃⲟⲗ ⲙⲫⲏⲉⲧⲁⲩⲉⲣⲥⲧⲁⲩⲣⲱⲛⲓⲛ ⲙⲙⲟⲕ
ⲉⲧⲉ ⲡⲭ̅ⲥ̅ ⲡⲉ ⲕⲁⲛ ⲉⲱⲱⲡ ⲉⲟⲩⲟⲛ ⲟⲩⲙⲏⲱ
ⲙⲍ̅. ⲁ. ⲛⲛⲟⲃⲓ ⲃⲓ ⲉⲡⲉⲕⲥⲱⲙⲁ ⲟⲩⲟⲥ ⲛⲧⲉⲕⲟⲧⲉⲃ ⲉⲃⲟⲗϧⲉⲛ 20
ⲡⲁⲓⲕⲟⲥⲙⲟⲥ ⲉⲧⲥⲱⲟⲩ ⲱⲁⲕⲱⲱⲡⲓ ϧⲉⲛ ⲥⲁⲛⲥⲛⲁⲩⲥ
ⲉⲑⲃⲉ ⲛⲉⲕⲛⲟⲃⲓ ⲁⲗⲗⲁ ϧⲉⲛ ⲧⲕⲩⲣⲓⲁⲕⲏ ⲥⲉⲧ ⲙⲧⲟⲛ
ⲛⲁⲕ ⲭⲉ ⲟⲩⲛⲓ ⲉⲣⲉ ⲡⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲥⲟⲙⲥ ⲉⲃⲏⲣⲓ ⲉⲛⲓⲕⲟ-
ⲗⲁⲥⲓⲥ ⲙⲡⲉⲥⲟⲟⲩ ⲛⲧⲕⲩⲣⲓⲁⲕⲏ ⲁⲛⲟⲕ ⲇⲉ ⲟⲩⲇⲉ ⲥⲉⲛ
ⲡⲉⲥⲟⲟⲩ ⲛⲧⲕⲩⲣⲓⲁⲕⲏ ⲙⲡⲁⲩⲧ ⲙⲧⲟⲛ ⲛⲁⲛ ⲉⲡⲧⲏⲣⲕ 25
ⲉⲡⲓ ⲇⲉ ⲙⲡⲓⲟⲩⲱⲛⲥ ⲛⲧⲉⲕⲙⲉⲧⲟ̅ⲥ̅ ⲉⲃⲟⲗ ⲉⲓⲱⲟⲡ
ⲙⲍ̅. ⲃ. ⲥⲓⲭⲉⲛ ⲡⲓⲕⲁⲥⲓ ⲡⲱⲥ ⲅⲁⲣ ⲉⲛⲛⲁⲟⲩⲱⲛⲥ ⲉⲃⲟⲗ ⲉⲛⲉⲣ-
ⲥⲉⲃⲏⲥⲑⲉ ⲛⲥⲁⲛⲓⲇⲱⲗⲟⲛ ⲛⲉⲙ ⲥⲁⲛⲑⲟⲩⲱⲧ ⲙⲡⲁⲩⲕⲓⲙ
ⲉⲣⲱⲟⲩ ⲉⲡⲧⲏⲣⲕ. ⲁⲕⲉⲣⲟⲩⲱ ⲛⲁⲕ ⲛⲭⲉ ⲡⲟⲩⲣⲟ ⲡⲉ-
ⲭⲁⲕ ⲭⲉ ⲗ ⲡⲉⲕⲥⲏⲧ ⲭⲱ ⲉⲃⲟⲗⲥⲓⲧⲉⲛ ⲡⲁⲱⲁⲓ ⲙⲡⲓⲭ- 30

ⲣⲟⲛⲟⲥ ⲛⲧⲉ ⲡⲁⲓ̅ⲥ̅ ⲛⲣⲟⲙⲡⲓ. ⲁⲩⲥⲟⲙⲥ ⲇⲉ ⲛⲁⲉ ⲫⲏ
ⲉⲧⲁⲩⲧⲱⲛⲩ ⲉⲃⲟⲗⲃⲉⲛ ⲛⲏⲉⲑⲙⲱⲟⲩⲧ ⲉⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ
ⲛⲧⲉ ⲡ̅ⲭ̅ⲥ̅ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉⲭⲁⲩ ⲛⲁⲩ ⲭⲉ
Ⲙ̅Ⲍ̅. ⲁ. ⲡⲁⲱ̅ⲥ̅ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲧⲉ ⲡ̅ⲭ̅ⲥ̅ ⲧⲉⲛⲧⲥⲟ ⲉⲣⲟⲕ ⲙⲟⲓ
ⲛⲁⲛ ⲙ̀ⲡⲓⲱⲙⲥ ⲉⲑⲟⲩⲁⲃ ⲛⲧⲉ ⲡ̅ⲭ̅ⲥ̅ ⲭⲉ ⲛ̀ⲛⲟⲩⲥⲓⲧⲧⲉⲛ
ⲉⲛⲓⲕⲟⲗⲁⲥⲓⲥ ⲉⲧⲉⲛⲛ̀ⲃⲏⲧⲟⲩ ⲛ̀ⲕⲉⲥⲟⲡ. ⲉⲧⲁⲩⲛⲁⲩ ⲟⲩⲛ
ⲛⲁⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲡⲟⲩⲛⲁⲥⲧ ⲁⲩⲧ ⲛⲟⲩⲱⲉⲛ-
ⲫⲁⲧ ⲃⲉⲛ ⲡⲓⲕⲁⲥⲓ ⲁⲩⲫⲱⲭⲓ ⲉⲡⲱⲱⲓ ⲛⲁⲉ ⲟⲩⲙⲱⲟⲩ
ⲟⲩⲟⲥ ⲁⲩⲧⲱⲙⲥ ⲛⲱⲟⲩ ⲃⲉⲛ ⲫⲣⲁⲛ ⲙ̀ⲫⲓⲱⲧ ⲛⲉⲙ
ⲡⲱⲏⲣⲓ ⲛⲉⲙ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉⲑⲟⲩⲁⲃ ⲡⲉⲭⲁⲩ ⲛⲱⲟⲩ ⲭⲉ
Ⲙ̅Ⲍ̅. ⲃ. ⲙⲁⲱⲉ ⲛⲱⲧⲉⲛ ⲃⲉⲛ ⲟⲩⲥⲓⲣⲏⲛⲏ ⲉⲡⲓⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⲟⲩⲟⲥ
ⲥⲁⲧⲟⲧⲟⲩ ⲁⲩⲉⲣ ⲁⲑⲟⲩⲱⲛⲥ ⲉⲃⲟⲗ. ⲙ̀ⲡⲟⲩⲛⲁⲩ ⲉⲣⲱⲟⲩ
ⲭⲉ ⲁⲫⲱⲡⲓ ⲛⲁⲉ ⲡⲟⲩⲣⲟ ⲉⲫⲱⲛⲱ ⲉⲃⲟⲗ ⲛⲁⲩⲛ̀ⲟⲩ-
ⲛⲟⲩ ⲁⲩⲉ̀ⲣⲟⲩⲱ̀ ⲛⲁⲫ ⲛⲁⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲉⲑⲛⲉⲙⲁⲫ
ⲡⲉⲭⲱⲟⲩ ⲭⲉ ⲡⲁⲓⲣⲱⲙⲓ ⲟⲩⲣⲉⲫⲉⲣⲥⲓⲕ ⲡⲉ ⲭⲉ ⲉⲃⲟⲗ-
ⲥⲓⲧⲉⲛ ⲛⲉⲫⲙⲁⲅⲓⲁ̀ ⲁⲫⲧⲁⲥⲟ ⲛ̀ⲥⲁⲛⲁⲉⲙⲱⲛ ⲉⲣⲁⲧⲟⲩ
ⲙ̀ⲡⲉⲛⲛ̄ⲑⲟ ⲉⲃⲟⲗ ⲁⲫⲭⲟⲥ ⲭⲉ ⲁⲓⲧⲟⲩⲛⲟⲥ ⲥⲁⲛⲣⲉⲫ-
Ⲙ̄Ⲏ̄. ⲁ. ⲙⲱⲟⲩⲧ ⲁⲛⲟⲕ ⲥⲱ ⲧⲛⲟⲩ ⲧⲛⲁⲧⲱⲱⲱ ⲙ̀ⲡⲁⲓⲅⲉⲛⲛⲟⲥ
ⲧⲏⲣⲫ ⲭⲉ ⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲁⲫⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲭⲉ ⲥⲱⲧⲡ
ⲛⲏⲓ ⲛ̀ⲟⲩⲭⲏⲣⲁ ⲛ̀ⲥⲏⲕⲓ ⲑⲏ ⲉⲧⲉ ⲙ̀ⲙⲟⲛ ⲥⲗⲓ ⲛ̀ⲥⲏⲕⲓ
ⲙ̀ⲡⲉⲥⲣⲏⲧ ⲃⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲟⲩⲟⲥ ⲁⲩⲕⲱⲧ ⲃⲉⲛ ⲧⲡⲟ-
ⲗⲓⲥ ⲁⲩⲭⲓⲙⲓ ⲛⲁⲫ ⲛ̀ⲧⲭⲏⲣⲁ ⲛ̀ⲥⲏⲕⲓ ⲁⲩⲥⲓⲟⲩⲓ̀ ⲙ̀ⲡⲓⲑⲙⲏⲓ
ⲉⲃⲟⲩⲛ ⲛⲉⲙⲁⲥ ⲥⲱⲥ ⲉⲫⲟⲩⲱⲱ ⲉⲧⲱⲱⲱ ⲛ̀ⲛⲓⲭⲣⲏⲥ-
ⲧⲓⲁ̀ⲛⲟⲥ. ⲉⲧⲁⲩⲉⲛ ⲡⲓⲑⲙⲏⲓ ⲉⲃⲟⲩⲛ ⲉⲡⲏⲓ ⲛ̀ⲧⲭⲏⲣⲁ
Ⲙ̄Ⲏ̄. ⲃ. ⲡⲉⲭⲁⲩ ⲛⲁⲥ ⲭⲉ ⲙⲟⲓ ⲛⲏⲓ ⲛ̀ⲟⲩⲱⲓⲕ ⲭⲉ ⲟⲩⲏⲓ ⲧⲥⲱⲕⲉⲣ
ⲁⲥⲉ̀ⲣⲟⲩⲱ̀ ⲛⲁⲉ ⲧⲥⲥⲓⲙⲓ ⲛⲁⲩ ⲛ̀ⲭⲏⲣⲁ ⲛ̀ⲥⲏⲕⲓ ⲭⲉ
ⲙ̀ⲙⲟⲛ ⲱⲓⲕ ⲃⲉⲛ ⲡⲁⲏⲓ ⲁⲛⲟⲕ ⲡⲁⲱ̅ⲥ̅. ⲡⲉⲭⲉ ⲡⲓⲁⲣⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁⲥ ⲭⲉ ⲁⲣⲉⲛⲁⲥⲧ ⲉⲛⲓⲙ ⲛ̀ⲛⲟⲩⲧ ⲭⲉ
ⲙ̀ⲙⲟⲛ ⲥⲗⲓ ⲛ̀ⲱⲓⲕ ⲃⲉⲛ ⲡⲉⲏⲓ. ⲡⲉⲭⲉ ⲧⲥⲥⲓⲙⲓ ⲛⲁⲩ
ⲭⲉ ⲉⲓⲛⲁⲥⲧ ⲉⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲛⲉⲙ ⲡⲓⲉ̀ⲣⲁⲕⲗⲏⲥ ⲛⲓⲛⲓⲱⲧ

ⲛⲛⲟⲩⲧ ⲛⲧⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ. ⲡⲉⲭⲉ πιⲁⲅιος ⲅⲉⲱⲅⲅιος
ⲛⲁⲥ ⲭⲉ ⲁⲗⲏⲑⲟⲥ ⲟⲩⲥⲁⲡ ⲙⲙⲏⲓ ⲛⲧⲉ ⲫⲧ ⲡⲉ ⲫⲁⲓ
ⲘⲎ. Ⲁ. ⲭⲉ ⲙⲙⲟⲛ ⲥⲗⲓ ⲛⲱⲓⲕ ⲃⲉⲛ ⲡⲉⲏⲓ. ⲉⲧⲁⲥⲥⲟⲙⲥ ⲉⲃⲟⲩⲛ
ⲃⲉⲛ ⲡⲉⲭⲥⲟ ⲛⲭⲉ †ⲥⲥⲩⲙⲓ(sic) ⲁⲥⲛⲁⲩ ⲉⲡⲉⲭⲥⲟ
ⲙⲡⲥⲙⲟⲧ ⲛⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲛⲧⲉ ⲡⲟⲟ ⲡⲉⲭⲁⲥ ⲛⲃⲣⲏⲓ
ⲛⲃⲏⲧⲥ ⲛⲭⲉ †ⲥⲥⲓⲙⲓ ⲭⲉ †ⲛⲁⲱⲉ ⲛⲏⲓ ⲉⲃⲟⲗ
ⲛⲧⲁⲕⲱⲧ ⲛⲥⲁ ⲱⲓⲕ ⲛⲧⲟⲧⲟⲩ ⲛⲛⲁⲃⲓⲥⲉⲩ ⲛⲉⲙ ⲛⲁ-
ⲑⲉⲱⲉⲩ ⲥⲓⲛⲁ ⲛⲧⲁⲭⲱ ⲃⲁⲣⲟⲕ ⲙⲡⲁⲓⲣⲱⲙⲓ ⲛⲧⲉ ⲫⲧ.
ⲡⲁⲛⲧⲟⲥ ⲃⲉⲛ ⲡⲉⲕⲭⲓⲛⲓ ⲉⲃⲟⲩⲛ ⲉⲡⲁⲏⲓ ⲛⲧⲁⲭⲓⲙⲓ
ⲘⲎ. Ⲃ. ⲛⲟⲩⲥⲙⲟⲧ ⲙⲡⲉⲙⲑⲟ ⲉⲃⲟⲗ ⲛⲛⲁⲑⲉⲱⲉⲩ. ⲁⲥⲱⲱⲡⲓ
ⲟⲩⲛ ⲃⲉⲛ ⲡⲭⲓⲛⲑⲣⲉⲥⲥⲱⲗ ⲉⲃⲟⲗ ⲛⲭⲉ †ⲥⲥⲓⲙⲓ ⲛⲭⲏⲣⲁ
ⲛⲥⲏⲕⲓ. ⲡⲓⲑⲙⲏⲓ ⲇⲉ ⲛⲁⲫⲥⲉⲙⲥⲓ ⲃⲁⲣⲁⲧⲥ ⲛⲟⲩⲃⲁⲥⲓⲥ
ⲛⲧⲉ ⲟⲩⲥⲧⲩⲗⲗⲟⲥ ⲛⲱⲉ ⲉⲃⲟⲩⲛ ⲃⲉⲛ ⲡⲉⲥⲏⲓ ⲥⲁⲧⲟⲧⲫ
ⲟⲩⲛ ⲁⲫⲱⲉⲡⲛⲟⲩⲛⲓ ⲛⲭⲉ ⲡⲓⲥⲧⲩⲗⲗⲟⲥ ⲟⲩⲟⲥ ⲁⲫⲥⲓ ϧⲁⲗ
ⲉⲃⲟⲗ ⲁⲫⲱⲱⲡⲓ ⲛⲭⲉ [ⲟⲩ]ⲛⲓⲱⲧ ⲛⲱⲱⲏⲛ ⲟⲩⲟⲥ ⲁⲫⲉⲣ-
ⲥⲁⲡⲱⲱⲓ ⲙⲡⲓⲛⲓ ⲙ ⲓⲏ ⲙⲙⲁⲥⲓ ⲉⲡⲱⲱⲓ ⲥⲏⲡⲡⲉ ⲓⲥ
Ⲛ. Ⲁ. ⲙⲏⲭⲁⲏⲗ ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲁⲫⲓ ⲱⲁⲣⲟⲕ ⲛⲉⲙ ⲟⲩ-
ⲧⲣⲁⲡⲉⲍⲁ ⲉⲥⲙⲉⲥ ⲉⲃⲟⲗⲃⲉⲛ ⲁⲅⲁⲑⲟⲛ ⲛⲓⲃⲉⲛ ⲁⲫⲟⲩⲱⲙ
ⲟⲩⲟⲥ ⲁⲫⲭⲉⲙⲛⲟⲙⲧ ⲛⲭⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲟⲩⲟⲥ ⲛⲁⲣⲉ
†ⲧⲣⲁⲡⲉⲍⲁ ⲙⲉⲥ ⲛⲱⲓⲕ ⲛⲉⲙ ⲁⲅⲁⲑⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲧⲁⲥⲓ
ⲉⲃⲟⲩⲛ ⲛⲭⲉ †ⲥⲥⲓⲙⲓ ⲛⲭⲏⲣⲁ ⲛⲥⲏⲕⲓ ⲉⲃⲟⲩⲛ ⲉⲡⲉⲥⲏⲓ
ⲁⲥⲛⲁⲩ ⲉⲥⲁⲛⲛⲓⲱⲧ ⲛⲱⲫⲏⲣⲓ ⲟⲩⲧⲣⲁⲡⲉⲍⲁ ⲉⲥⲭⲏ
ⲉⲃⲏⲣⲏⲓ ⲉⲥⲙⲉⲥ ⲛⲁⲅⲁⲑⲟⲛ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲡⲓⲥⲧⲓⲗⲗⲟⲥ (sic)
Ⲛ. Ⲃ. ⲉⲧⲁⲫⲱⲉⲡⲛⲟⲩⲛⲓ ⲃⲉⲛ ⲟⲩⲱⲉ ⲉⲫⲱⲟⲩⲱⲟⲩ ⲡⲉⲭⲁⲥ
ⲃⲉⲛ ⲡⲉⲥⲥⲏⲧ ⲭⲉ ⲁ ⲫⲧ ⲛⲛⲓⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲉⲣⲫⲙⲉⲩⲓ
ⲛⲧⲁⲙⲉⲧⲥⲏⲕⲓ ⲃⲁ †ⲭⲏⲣⲁ ⲁⲫⲓⲛⲓ ⲙⲡⲉⲫⲙⲁⲣⲧⲩⲣⲟⲥ
ⲉⲃⲟⲩⲛ ⲉⲡⲁⲏⲓ ⲃⲁ †ⲧⲁⲗⲉⲡⲱⲣⲟⲥ ⲙⲯⲩⲭⲏ ⲱⲁ-
ⲧⲉⲫⲉⲣⲃⲟⲏⲑⲓⲛ ⲉⲣⲟⲓ ⲟⲩⲟⲥ ⲥⲁⲧⲟⲧⲥ ⲁⲥⲥⲓⲧⲥ ⲉⲃⲣⲏⲓ
ⲃⲁ ⲛⲉⲛⲃⲁⲗⲁⲩⲭ ⲙⲡⲓⲁⲅⲓⲟⲥ ⲁⲥⲟⲩⲱⲱⲧ ⲙⲙⲟⲫ.
ⲚⲀ. Ⲁ. ⲁⲫⲉⲣⲟⲩⲱ ⲛⲁⲥ ⲛⲭⲉ πιⲁⲅιος ⲅⲉⲱⲅⲅιος ⲉⲫⲭⲱ ⲙⲙⲟⲥ

ϫⲉ ⲧⲱⲟⲩⲛⲓ ⲟⲥⲓ ⲉⲣⲁⲧ ⲉϩⲉⲛ ⲛⲉⲃⲁⲗⲁⲩϫ ⲁⲛⲟⲕ
ⲅⲁⲣ ⲁⲛⲟⲕ ⲁⲛ ⲡⲉ ⲫⲧ ⲛⲛⲓⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲁⲗⲗⲁ ⲁⲛⲟⲕ
ⲃⲱⲕ ⲛⲧⲁⲩ ⲉⲓⲱⲉⲡϧⲓⲥⲓ ⲉⲃⲣⲏⲓ ⲉϩⲉⲛ ⲡⲉⲫⲣⲁⲛ ⲉⲑⲟⲩ-
ⲁⲃ. ⲡⲁⲗⲓⲛ ⲡⲉϩⲉ ⲧⲥϩⲓⲙⲓ ⲛⲁⲩ ϫⲉ ⲡⲁ̅ⲩ̅ⲥ̅ ⲓⲥϩⲉ ⲁⲓ-
ϫⲓⲙⲓ ⲛⲟⲩⲥⲙⲟⲧ ⲙ̀ⲡⲉⲕⲙ̀ⲑⲟ ⲙⲛⲓⲥ ⲛⲏⲓ ⲉⲑⲣⲓⲉⲣⲧⲟⲗ- 5
ⲙⲁⲛ ⲛⲧⲁϫⲱ ⲛⲟⲩⲥⲁϫⲓ ⲙ̀ⲡⲉⲕⲙ̀ⲑⲟ ⲉⲃⲟⲗ. ⲡⲉϩⲉ
ⲡⲓⲁⲅⲓⲟⲥ ⲛⲁⲥ ϫⲉ ⲥⲁϫⲓ. ⲡⲉϩⲉ ⲧⲥϩⲓⲙⲓ ⲛⲁⲩ ϫⲉ ⲡⲁ̅ⲩ̅ⲥ̅
ⲛⲁ̅. ⲃ. ⲟⲩⲟⲛ ⲛⲧⲏⲓ ⲙ̀ⲙⲁⲩ ⲛⲟⲩⲁ̀ⲗⲟⲩ ⲉϥϫⲏ ϧⲉⲛ ⲑ̅ ⲛⲣⲟⲙ-
ⲡⲓ ⲟⲩⲟϩ ⲫⲁⲓ ⲟⲩⲃⲉⲗⲗⲉ ⲡⲉ ⲛ̀ⲕⲟⲩⲣ ⲛⲉ̀ⲃⲟ ⲛ̀ⲃⲁⲗⲉ
ⲧϣⲓⲡⲓ ⲛⲧⲁⲙⲟϥ ⲛⲛⲁⲑⲉϣⲉⲩ ⲉϣⲟⲡ ⲟⲩⲛ ⲛⲧⲉⲕ- 10
ⲑⲣⲉϥⲛⲁⲩ ⲙ̀ⲃⲟⲗ ⲛⲧⲉϥⲥⲱⲧⲉⲙ ⲟⲩⲟϩ ⲛⲧⲉϥⲥⲁϫⲓ
ⲧⲛⲁϩⲧ ϩⲱ ⲉⲡⲉⲕⲛⲟⲩⲧ. ⲁϥⲉ̀ⲣⲟⲩⲱ̀ ⲛⲁⲉ ⲡⲓⲑⲙⲏⲓ
ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲁⲛⲓⲟⲩⲓ̀ ⲙ̀ⲡⲓⲁ̀ⲗⲟⲩ ⲛⲏⲓ ⲙ̀ⲛⲁⲓ. ⲧⲟⲧⲉ
ⲁⲥⲓ̀ⲛⲓ ⲙ̀ⲡⲓⲁ̀ⲗⲟⲩ ⲛⲁϥ ⲉⲃⲟⲗⲃⲉⲛ ⲧⲙⲁϩ ⲣ̅ⲧ̅ ⲛⲟⲩ-
ⲛⲃ̅. ⲁ. ⲁϩⲙⲓ ⲛⲧⲉ ⲡⲉϫⲏⲓ ⲟⲩⲟϩ ⲁⲥⲱⲧⲟϥ ⲃⲉⲛ ⲕⲉⲛϥ ⲙ̀ⲡⲓⲑ- 15
ⲙⲏⲓ. ⲡⲓⲁⲅⲓⲟⲥ ⲇⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁϥⲙⲏⲛ ⲉⲃⲟⲗ ⲉϥⲧⲱⲃϩ
ⲉϩⲣⲏⲓ ⲉϩⲱϥ ⲛⲁⲣⲉ ϫⲱϥ ϫⲟⲃⲥ ⲉⲡⲉϫⲏⲧ ⲡⲉ ⲟⲩⲟϩ
ⲉⲣⲉ ⲡⲓⲁ̀ⲗⲟⲩ ⲃⲉⲛ ⲕⲉⲛϥ ⲁϥⲛⲓϥⲓ ⲉⲃⲟⲩⲛ ⲉϩⲣⲁϥ
ⲁⲩϩⲉⲓ ⲉⲃⲟⲗⲃⲉⲛ ⲛⲉϥⲃⲁⲗ ⲛ̀ϫⲉ ϩⲁⲛⲕⲉⲕⲥ ⲥⲁⲧⲟⲧϥ
ⲁϥⲛⲁⲩ ⲙ̀ⲃⲟⲗ. ⲡⲉϫⲉ ⲧⲥϩⲓⲙⲓ ⲛⲁϥ ϫⲉ ⲡⲁ̅ⲩ̅ⲥ̅ ⲧⲧϩⲟ 20
ⲉⲣⲟⲕ ⲉⲑⲣⲉϥⲥⲁϫⲓ ⲟⲩⲟϩ ⲛⲧⲉϥⲥⲱⲧⲉⲙ ⲃⲉⲛ ⲛⲉϥ-
ⲛⲍ̅. ⲃ. ⲙⲁⲱϫ ⲛⲧⲉϥⲧⲱⲛϥ ⲛⲧⲉϥⲙⲟⲱⲓ ⲉϩⲉⲛ ⲛⲉϥⲃⲁⲗⲁⲩϫ.
ⲡⲉϫⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣ[ⲅⲓⲟⲥ] ⲛⲁⲥ ϫⲉ ⲧⲥϩⲓⲙⲓ ⲫⲁⲓ
ⲣⲱⲱⲓ ⲙ̀ⲙⲟϥ ⲧⲛⲟⲩ ϫⲉ ⲉⲉⲣϫⲣⲓⲁ̀ ⲙ̀ⲙⲟϥ ⲉⲑⲣⲉϥ-
ⲱⲉⲙⲱⲓ ⲙ̀ⲙⲟⲓ ⲛⲟⲩⲥⲱⲃ ⲁⲓⲱⲁⲛⲙⲟⲩⲧ ⲉⲣⲟϥ ⲉⲧⲉϥ- 25
ⲥⲱⲧⲉⲙ ⲉⲡⲁⲃⲣⲱⲟⲩ ⲟⲩⲟⲥ ⲛⲧⲉϥⲙⲟⲱⲓ ⲛⲧⲉϥ ⲉⲣ
ⲇⲓⲁ̀ⲕⲟⲛⲓⲛ ⲛⲏⲓ ⲙ̀ⲡⲓⲥⲁϫⲓ. ⲟⲩⲟⲥ ⲙ̀ⲡⲉⲥⲱϧⲉⲙϧⲟⲙ
ⲛⲏ̅. ⲁ. ⲛ̀ϩⲉ ⲧⲥϩⲓⲙⲓ ⲛⲉ̀ⲣⲟⲩⲱ̀ ⲛⲁϥ ⲛⲟⲩⲥⲁϫⲓ ⲛⲁⲥⲛⲁⲩ ⲅⲁⲣ
ⲉⲡⲉϥⲥⲟ ⲙ̀ⲫⲣⲏⲧ ⲙ̀ⲡⲥⲟ ⲛⲟⲩⲁⲣⲅⲉⲗⲟⲥ ⲛⲧⲉ ⲫⲧ.
ⲧⲟⲧⲉ ⲡⲓⲁⲛⲟⲙⲟⲥ ⲛ̀ⲁⲥⲉⲃⲏⲥ ⲛⲟⲩⲣⲟ ⲇⲁⲇⲓⲁⲛⲟⲥ ⲛⲉⲙ 30

ⲛⲓⲕⲉⲍⲏ̄ ⲛⲟⲩⲣⲟ ⲉⲑⲛⲉⲙⲁⲩ ⲉⲧⲁⲩⲓ ⲉⲃⲟⲗϧⲉⲛ ⲡⲓⲁ-
ⲣⲓⲥⲧⲟⲛ ⲁⲩⲱⲱⲡⲓ ⲉⲩⲥⲛⲏⲓⲛⲓ ⲙ̀ⲙⲱⲟⲩ ϧⲉⲛ ⲛⲓⲡⲗⲁⲧⲓⲁ
ⲛⲧⲉ ⲧⲃⲁⲕⲓ. ⲉⲧⲁⲩⲥⲟⲙⲥ ⲇⲉ ⲛ̀ⲧⲉ ⲡⲓⲇⲣⲁⲕⲱⲛ ⲛⲧⲉ
ⲫⲛⲟⲩⲛ ⲛⲟⲩⲣⲟ ⲇⲁⲇⲓⲁⲛⲟⲥ ⲁⲩⲛⲁⲩ ⲉⲡⲓⲱⲱϩⲛ ⲫⲏ
ⲉⲧⲁⲩⲣⲱⲧ ⲉⲃⲟⲗⲥⲓⲧⲟⲧⲩ ⲙ̀ⲡⲓϫⲉ ⲛ̀ⲑⲙⲏⲓ ⲛⲁⲩⲱⲓⲛⲓ
ⲛⲓⲣ̄. ⲃ. ⲉⲛⲁⲣⲭⲟⲥ ⲛ̀ⲧⲁⲩ ⲍⲉ ⲡⲁⲓϫⲓⲛⲛⲁⲩ ⲙ̀ⲃⲉⲣⲓ ⲟⲩⲕⲉⲛⲧⲉ
ⲡⲉ ⲡⲁⲓⲱⲱϩⲛ ⲁⲩⲧⲁⲙⲟⲩ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ⲍⲉ ⲫⲁⲓ ⲡⲉ
ⲡⲓⲙⲱⲓⲧ ⲉⲛⲁⲩⲥⲱⲟⲩⲓ ⲉ̀ⲃⲟⲩⲛ ⲉⲣⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ
ⲡⲓⲛⲓⲱϯ ⲛ̀ⲧⲉ ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ. ⲛ̀ⲑⲟⲩ ⲇⲉ
ⲡⲟⲩⲣⲟ ⲁⲩⲟⲩⲁⲍⲥⲁⲍⲛⲓ ⲉⲑⲣⲟⲩⲉⲛⲩ ⲛ̀ⲥⲉⲧⲁⲍⲟⲩ ⲉ̀ⲣⲁⲧⲩ
ⲙ̀ⲡⲉⲩⲙ̀ⲑⲟ ⲛ̀ⲇⲉⲙⲟⲥⲓⲁ ⲁⲩⲑⲣⲟⲩⲛⲉⲩⲣⲓⲍⲓⲛ ⲙ̀ⲙⲟⲩ
ϧⲉⲛ ⲟⲩⲙⲉⲧⲁⲑⲛⲁⲓ ⲱⲁⲧⲉ ⲛⲉⲩⲥⲁⲣϫ̄ ⲗⲟⲩⲗⲉⲩ ⲉⲃⲟⲗ
ⲛⲁⲇ̄. ⲁ. ⲟⲩⲟⲍ ⲛ̀ⲧⲉ ⲛⲉⲩⲥⲫⲓⲣⲱⲟⲩ ⲗⲱⲃⲱ ⲅⲓⲧⲉⲛ ⲡⲁⲱⲁⲓ
ⲙ̀ⲡⲓϫⲣⲱⲙ ⲛ̀ⲧⲟⲩⲅⲓⲟⲩⲓ ⲛⲟⲩⲃⲁⲥⲓⲥ ⲛ̀ϫⲣⲱⲙ ⲅⲓϫⲉⲛ
ⲧⲉⲩⲗⲁⲫⲉ. ⲙⲉⲛⲉⲛⲥⲱⲥ ⲁⲩⲑⲣⲟⲩⲁⲱⲩ ⲟⲛ ⲛⲥⲉⲍⲱⲕⲓ
ⲙ̀ⲙⲟⲩ ⲟⲩⲟⲍ ⲛⲥⲉⲙⲉⲍ ⲛⲍⲁⲛⲫⲩⲁⲗⲏ ⲙ̀ⲃⲉⲛⲓⲡⲓ ⲉⲩ-
ⲙⲉⲍ ⲛ̀ϫⲣⲱⲙ ⲛⲥⲉⲍⲓⲧⲟⲩ ⲃⲁ ⲛⲉⲩⲥⲫⲓⲣⲱⲟⲩⲓ ⲱⲁ
ⲧⲉⲩⲧ ⲙ̀ⲡⲓⲡⲛⲁ̄ ⲟⲩⲟⲍ ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲛ̀ⲧⲉ ⲡⲟⲩⲣⲟ
ⲉⲑⲣⲟⲩⲃⲓ ⲙ̀ⲡⲉⲩⲥⲱⲙⲁ ⲛⲥⲉⲃⲉⲣⲃⲱⲣ ⲉⲃⲟⲗ ⲅⲓϫⲉⲛ
ⲛⲁⲇ̄. ⲃ. ⲟⲩⲧⲱⲟⲩ ⲉⲩⲃⲟⲥⲓ ⲛⲁⲩϫⲱ ⲟⲩⲛ ⲙ̀ⲙⲟⲥ ⲡⲉ ⲛ̀ⲧⲉ
ⲡⲓⲇⲣⲁⲕⲱⲛ ϧⲉⲛ ⲡⲉⲩⲥⲏⲧ ⲧⲉ ⲥⲉⲛⲁⲓ ⲛ̀ⲧⲉ ⲛⲓⲍⲁⲗⲁϯ
ⲛ̀ⲧⲉ ⲧⲫⲉ ⲛⲥⲉⲟⲩⲱⲙ ⲛ̀ⲛⲉⲩⲥⲁⲣϫ̄. ⲉⲧⲁⲩⲱ̀ⲗⲓ ⲟⲩⲛ
ⲙ̀ⲡⲓⲥⲱⲙⲁ ⲛ̀ⲧⲉ ⲙⲁⲕⲁⲣⲓⲟⲥ ⲉⲃⲟⲗ ⲅⲓϫⲉⲛ ⲡⲁⲓⲧⲱⲟⲩ
ⲫⲏⲉ̀ⲧⲟⲩⲙⲟⲩϯ ⲉ̀ⲣⲟⲩ ⲍⲉ ⲥⲓⲣⲓⲥ ⲁⲩⲃⲉⲣⲃⲱⲣⲩ ⲉⲃⲟⲗ
ⲙ̀ⲡⲓⲙⲁ ⲉⲧⲉⲙⲙⲁⲩ ⲟⲩⲟⲍ ⲁⲩⲧⲁⲥⲑⲱⲟⲩ ⲛⲥⲉ ⲛⲓ-
ⲅⲩⲡⲉⲣⲉⲧⲏⲥ. ⲉⲧⲁⲩⲟⲩⲉⲓ ⲇⲉ ⲙ̀ⲃⲟⲗ ⲙ̀ⲡⲓⲧⲱⲟⲩ ⲛ̀ⲟⲩ-
ⲛⲉ̄. ⲁ. ⲕⲟⲩϫⲓ ⲛⲥⲉ ⲛⲓⲍⲩⲡⲉⲣⲉⲧⲏⲥ ⲛ̀ⲧⲉ ⲡⲓⲇⲓⲁ̀ⲃⲟⲗⲟⲥ ⲛⲁⲩ
ⲗ̄ ⲛ̀ⲥⲧⲁⲇⲓⲟⲛ ⲁⲩⲱⲱⲡⲓ ⲛⲥⲉ ⲟⲩϧⲁⲣⲁⲃⲁⲓ ϧⲉⲛ ⲧⲫⲉ
ⲛⲉⲙ ⲍⲁⲛⲥⲉⲧⲉⲃⲣⲏϩ ⲍⲱⲥ ⲧⲉ ⲛ̀ⲧⲉ ⲡⲓⲧⲱⲟⲩ ⲧⲏⲣⲩ
ⲉⲧⲉⲙⲙⲁⲩ ⲥⲑⲉⲣⲧⲉⲣ ⲍⲏⲡⲡⲉ ⲓⲥ ⲡⲱⲥ̄ ⲁⲫⲓ ⲉⲫⲧⲁⲗⲏ-

ⲟⲩⲧ ⲉ̀ϫⲉⲛ ⲟⲩⲃⲏⲡⲓ ⲟⲩⲟⲥ ⲡⲉϫⲁⲕ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ϫⲉ ⲡⲁⲥⲱⲧⲡ ⲉⲑ ⲛⲁⲛⲉⲕ ⲧⲱⲛⲕ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓⲉⲛ-
ⲕⲟⲧ ⲟⲩⲟⲥ ⲥⲁⲧⲟⲧⲕ ⲁⲕⲧⲱⲛⲕ ⲛ̀ϫⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ
ⲛⲉ̅. ⲃ. ⲛ̀ⲧⲉ ⲡ̅ϫ̅ⲥ̅ ⲁⲕⲃⲟϫⲓ ⲥⲁⲫⲁ[ⲥⲟⲩ] ⲛ̀ⲥⲁ ⲛⲓⲥⲩⲡⲉⲣⲉⲧⲏⲥ
ⲉⲕⲱⲱ ⲉ̀ⲃⲟⲗ ⲟⲩⲃⲏⲟⲩ ⲉⲕϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲟ̀ⲥⲓ ⲛⲏⲓ 5
ⲛ̀ⲟⲩⲕⲟⲩϫⲓ ⲱⲁ ⲧⲓ̀ ⲛⲉⲙⲱⲧⲉⲛ. ⲉ̀ⲧⲁⲩⲥⲟⲙⲥ ⲇⲉ
ⲥⲓⲫⲁⲥⲟⲩ ⲙ̀ⲙⲱⲟⲩ ⲛ̀ϫⲉ ⲛⲓⲥⲩⲡⲉⲣⲉⲧⲏⲥ ⲁⲩⲛⲁⲩ-
ⲉ̀ⲡⲓⲑⲙⲏⲓ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲕⲃⲟϫⲓ ⲥⲓⲫⲁⲥⲟⲩ ⲙ̀ⲙⲱⲟⲩ
ⲁⲩⲧⲱⲟⲩ ⲙ̀ⲫⲧ ⲁⲩⲥⲓⲧⲟⲩ ⲉ̀ⲃⲣⲏⲓ ⲃⲁⲣⲁⲧⲟⲩ ⲛ̀ⲛⲉⲕ-
ⲃⲁⲗⲁⲩϫ ⲁⲩⲧⲥⲟ ⲉ̀ⲣⲟⲕ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲙⲟⲓ ⲛⲁⲛ 10
ⲥⲱⲛ ⲛ̀ⲧⲥⲫⲣⲁⲍⲓⲥ (sic) ⲛ̀ⲧⲉ ⲡ̅ϫ̅ⲥ̅. ⲡⲓⲛⲁⲓⲁⲧⲕ ⲟⲩⲛ
ⲛ̅ϛ̅. ⲁ. ⲛ̀ⲑⲙⲏⲓ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲕⲧⲱⲙⲥ ⲛⲱⲟⲩ ⲃⲉⲛ
ⲫⲣⲁⲛ ⲙ̀ⲫⲣⲁⲛ (sic) ⲙ̀ⲫⲓⲱⲧ ⲛⲉⲙ ⲡⲱⲏⲣⲓ ⲛⲉⲙ ⲡⲓⲡ̅ⲛ̅ⲁ
ⲉ̀ⲑ ⲟⲩⲁⲃ ⲟⲩⲟⲥ ⲁⲩⲓ̀ ⲁⲩⲟ̀ⲥⲓ ⲉⲣⲁⲧⲟⲩ ⲙ̀ⲡⲉⲙⲑⲟ
ⲙ̀ⲡⲟⲩⲣⲟ ⲛ̀ⲁⲛⲟⲙⲟⲥ ⲁⲩⲱⲱ ⲉ̀ⲃⲟⲗ ⲧⲏⲣⲟⲩ ϫⲉ ⲁ̀ⲛⲟⲛ 15
ⲥⲁⲛϫⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲙ̀ⲡⲁⲣⲣⲏⲥⲓⲁ̀. ⲧⲟⲧⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ
ⲁⲩⲧⲱⲙⲧ ⲃⲉⲛ ⲟⲩⲛⲓⲱϥ ⲙ̀ⲫⲟⲃⲟⲥ ⲉⲑⲃⲉ ⲡⲁⲓ ⲥⲱⲃ
ⲁⲕⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉ̀ⲓⲛⲓ ⲛ̀ⲛⲓⲥⲩⲡⲉⲣⲉⲧⲏⲥ ⲛ̀ⲥⲉⲧⲁⲥⲱⲟⲩ
ⲛ̅ϛ̅. ⲃ. ⲉ̀ⲣⲁⲧⲟⲩ ⲛⲁⲥⲣⲁⲕ. ⲫⲣⲁⲛ ⲛ̀ⲟⲩⲁⲓ ⲙ̀ⲙⲱⲟⲩ ⲡⲉ ⲕⲗⲁⲩ-
ⲇⲁⲛⲏ ⲁⲕⲑⲣⲟⲩⲓ̀ⲱⲓ ⲙ̀ⲙⲟⲕ ⲟⲩⲟⲥ ⲛ̀ⲥⲉϯ ⲛⲁⲕ ⲛ̀ⲍⲁⲛ- 20
ⲇⲓⲙⲱⲣⲓⲁ̀ ⲡⲓⲕⲉⲟⲩⲁⲓ ⲇⲉ ⲉⲩⲙⲟⲩϯ ⲉ̀ⲣⲟⲕ ϫⲉ ⲗⲁⲥⲓⲣⲓ
ⲛⲉⲙ ⲗⲁⲥⲓⲣⲓⲁ̀ⲛⲏ ⲥⲓⲛⲁ ⲛ̀ⲧⲟⲩⲧⲏⲓⲧⲟⲩ ⲉ̀ⲧⲟⲧⲥ
ⲛ̀ⲧⲥⲏⲕⲓ. ⲕⲗⲏⲕⲱⲛ ⲁⲩⲧⲏⲓⲕ ⲉ̀ⲧⲟⲧⲕ ⲙ̀ⲡⲓⲑⲏⲣⲓⲟⲛ.
ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲟⲩⲛ ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲛ̀ϫⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ
ⲉⲑⲣⲟⲩⲓ̀ⲛⲓ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲕⲉ̀ⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ 25
ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲡⲉϫⲁⲕ ⲛⲁⲕ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲱⲉ
ⲛ̅ⲍ̅. ⲁ. ⲡⲁⲱ̅ⲥ̅ ⲡⲓⲣⲏ ⲛⲉⲙ ⲡⲓⲓⲟⲩ ⲛⲉⲙ ⲛⲓⲛⲟⲩϯ ⲛⲉⲙ ⲧⲟⲩ-
ⲙⲁⲩ ϯⲁⲣⲧⲏⲙⲓⲥ ϫⲉ ϯϯⲁ̀ⲥⲟ ⲉ̀ⲣⲟⲕ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲟⲩ-
ⲱⲏⲣⲓ ⲙ̀ⲙⲉⲛⲣⲓⲧ ⲛ̀ⲧⲏⲓ ⲟⲩⲟⲥ ⲥⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧⲉⲕ-
ⲛⲁⲉⲣⲉ̀ⲧⲓⲛ ⲙ̀ⲙⲱⲟⲩ ⲛ̀ⲧⲟⲧ ϯⲛⲁⲧⲏⲓⲧⲟⲩ ⲛⲁⲕ ⲛ̀ⲥⲙⲟⲧ 30

μονον ϲωτεμ ⲛϲωι ϩωϲ ιωτ ογοϩ μαμⲁ†
ϩινⲁ ⲛⲧεκⲓ ⲛⲧεκογωⲱⲧ ⲛⲛινογ† ⲙⲙⲁγⲁτϥ.
ⲁϥερογω ⲛⲁε πιⲁγιος γεωργιος πεχⲁϥ ⲛⲁϥ
ⲛⲍ. β. χε †οι ⲛⲱϕηρι ⲉⲛεκϲⲁχι ετ χω ⲙⲙοϲ χε †νογ
ⲛⲁιχη ⲛτοτεν ⲱⲁ ϕοογ εθβεογ ⲙⲡεκⲁε ⲛⲁι
ⲛⲛι ϩηππε ιϲ ⲍ ⲛρομπι ⲛⲉϩοογ ⲁγϲινι εκερ-
ϐⲁϲⲁⲛιζιⲛ ⲙⲙοι ⲁκϸωτεϐ ⲙⲙοι ⲛ̄ ⲣ̄ ⲛϲοπ ογοϩ
ⲁιμογ ⲁϥτογⲛοϲτ ⲙ̀ πι ⲣ̄ ⲛϲοπ ⲛⲁε ⲡⲁⲟ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄
ⲡⲭ̄ⲥ̄ κεπερ ⲙⲡιϲⲱτεμ ⲉⲛⲁι ϲⲁ[χι][1]) ⲛτοτκ
ⲉϐηλ ⲉ†νογ ϰϲⲱογⲛ ⲁⲛ ⲱ πογρο χε ⲡⲁι γενος
ⲛⲏ. ⲁ. ⲛτε ⲛιχριϲτιⲁνος ϩⲁⲛϕιλονικος ⲛε ογοϩ
ϲε† ⲉϸογⲛ ⲉϩρεⲛ ⲛⲏ ⲉⲧ† ⲉϸογⲛ ⲉϩραγ. ⲁλλⲁ
†νογ †ⲉρογοτ ⲛⲏι ⲛⲧε τεκμετⲛⲱ† †ⲛⲁερ-
ⲱογⲱωογⲱι ⲙⲡεκⲛⲓⲱ† ⲛⲛογ† πιⲁ̀πολλων ϕⲏ
ⲉⲧεκμει ⲙⲙοϥ. ⲉⲧⲁϥϲωτεμ ογⲛ ⲉⲛⲁι ⲛⲁε
πογρο ⲇⲁⲇⲓⲁⲛος ⲁϥρⲁⲱι ⲉⲙⲁⲱω ⲁϥⲁ̀μονι
ⲛⲧⲁ̀ϕε ⲙⲡιⲁ̀γιος γεωργιος χε ⲁϥⲛⲁ†ϕι ⲉρος.
ⲁϥ† τοτϥ ⲙⲙοϥ ⲛⲁε πιθμηι ⲉϥχω ⲙⲙοϲ χε
ⲛⲏ. β. ⲙ̀ϕωρ ⲱ πογρο ογκⲁϩϲ ⲁⲛ τε ⲛτε νιγⲁλι-
λεος ⲉⲱωⲡ ⲁγⲱτεμογωⲱτ ⲛⲛινογ† ⲛⲱορⲡ
ⲁλλⲁ ογⲁϩϲⲁϩ †νογ ⲉθρογϩιογⲓ ⲙⲙοι ⲉⲡιⲱ-
τεκο ⲱⲁ πεϥρⲁϲ†. ⲁϥερογω ⲛⲁε πογρο πεχⲁϥ
ⲛⲁϥ χε ⲛⲛεϲⲱωⲡι ⲛⲏι ιϲχεⲛ †νογ ⲛτⲁτηικ ⲉ̀
ϩⲗι ⲛⲇⲓμοριὰ ⲁλλⲁ ϸιϲι νιϐεⲛ ⲉⲧⲁιτηιτογ
ⲛⲑ̄. ⲁ. ⲛⲁκ χⲁγ ⲛⲏι ⲉϐολ ϩωϲ ⲁιⲁιτογ ⲛⲁκ ϸεⲛ ογ-
μετατὲμι ⲙ̀ϕρη† ⲛογιωτ ⲱοπτ ⲉροκ. ⲁμογ
χε †νογ ⲛτⲁϐⲓτκ ⲥⲁϸογⲛ ⲉⲡιπⲁλλⲁτιον ⲉⲧ

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[1]) Ms. ⲉⲛⲁιⲥⲁⲛⲁι ⲛτοτκ. The Arabic version has منك هذا الكلام.

ⲥⲁ ⲃⲟⲩⲛ ⲡⲓⲙⲱⲓⲧ ⲉⲧⲉⲣⲉ ⲧⲟⲩⲣⲱ ⲁⲗⲉⲝⲁⲛⲇⲣⲁ
ⲭⲏ ⲙⲙⲟⲩ ⲃⲉⲛ ⲡⲉⲥⲕⲟⲓⲧⲱⲛ ⲉⲥⲙⲟⲧⲉⲛ ⲙⲙⲟⲥ. ⲉⲧⲁ-
ⲫⲱⲗⲓ ⲇⲉ ⲙⲙⲟⲩ ⲉⲃⲟⲩⲛ ⲛⲁⲉ ⲡⲟⲩⲣⲟ ⲁⲩⲥⲓⲟⲩⲓ
ⲙⲙⲟⲩ ⲉⲃⲟⲩⲛ ⲛⲉⲙ ⲧⲟⲩⲣⲱ ⲁⲗⲉⲝⲁⲛⲇⲣⲁ ⲁⲩⲙⲁⲱ-
ⲛⲑ̅. ⲃ. ⲑⲁⲙ ⲙⲡⲓⲣⲟ ⲉⲣⲱⲟⲩ ⲙⲡⲃ̅ ⲁⲩⲱⲉ ⲛⲁⲩ ⲛⲁⲉ ⲡⲟⲩⲣⲟ
ⲛⲉⲣⲟⲩⲥⲓ ⲅⲁⲣ ⲡⲉ. ⲧⲟⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲩⲕⲱⲗⲝ
ⲛⲛⲉⲩⲕⲉⲗⲓ ⲟⲩⲟⲥ ⲁⲩⲉⲣⲥⲏⲧⲥ ⲛⲧⲱⲃⲥ ⲙⲫⲧ ⲉⲩⲝⲱ
ⲙⲙⲟⲥ ⲝⲉ ⲫⲧ ⲡⲁⲛⲟⲩⲧ ⲙⲙⲟⲛ ⲡⲉⲧⲟⲛⲓ ⲙⲙⲟⲕ
ⲃⲉⲛ ⲛⲓⲛⲟⲩⲧ ⲛⲑⲟⲕ ⲡⲉ ⲫⲧ ⲉⲧ ⲓⲣⲓ ⲛⲛⲓⲱⲫⲏⲣⲓ.
ⲉⲑⲃⲉⲟⲩ ⲥⲁⲛⲉⲑⲛⲟⲥ ⲁⲩⲱⲱ ⲉⲃⲟⲗ ⲟⲩⲟⲥ ⲥⲁⲛⲗⲁⲟⲥ
ⲁⲩⲉⲣⲙⲉⲗⲉⲧⲁⲛ ⲛⲥⲁⲛⲥⲁⲝⲓ ⲉⲩⲱⲟⲩⲓⲧ ⲁⲩⲑⲱⲟⲩⲧ
ⲝ̅. ⲁ. ⲉⲩⲙⲁ ⲛⲁⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲛⲧⲉ ⲡⲕⲁⲥⲓ ⲛⲉⲙ
ⲛⲟⲩ ⲕⲉ ⲁⲣⲭⲱⲛ ⲉⲩⲥⲟⲡ ⲁⲩⲥⲁⲝⲓ ⲛⲥⲁ ⲡⲟ̅ⲥ̅ ⲛⲉⲙ
ⲡⲉⲭ̅ⲣ̅ⲥ̅. ⲁⲥⲉⲣⲟⲩⲱ ⲛⲁⲉ ⲁⲗⲉⲝⲁⲛⲇⲣⲁ ⲧⲟⲩⲣⲱ
ⲉⲥⲁⲱ ⲙⲙⲟⲥ ⲙⲡⲓⲁⲅⲓⲟⲥ ⲝⲉ ⲡⲁⲩ̅ⲥ̅ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲧⲥⲱ-
ⲧⲉⲙ ⲉⲣⲟⲕ ⲛⲕⲁⲗⲱⲥ ⲟⲩⲟⲥ ⲧⲉⲣⲉⲡⲓⲑⲩⲙⲩⲛ (sic)
ⲉⲛⲉⲕⲥⲁⲝⲓ ⲛⲓⲙ ⲇⲉ ⲛⲉ ⲛⲏ ⲉⲧ ⲱⲱ ⲉⲃⲟⲗ ⲓⲉ ⲛⲓⲙ
ⲛⲉ ⲛⲏ ⲉⲧⲁⲩⲉⲣⲙⲉⲗⲉⲧⲁⲛ ⲓⲉ ⲛⲓⲙ ⲡⲉ ⲡⲭ̅ⲥ̅ ⲙⲁⲧ-
ⲝ̅. ⲃ. ⲥⲁⲃⲟⲓ ⲉⲣⲟⲩ ⲛⲧⲁⲥⲟⲩⲱⲛⲩ. ⲁⲩⲉⲣⲟⲩⲱ ⲛⲁⲉ
ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲩⲝⲱ ⲙⲙⲟⲥ ⲝⲉ ⲓⲥⲝⲉ ⲁⲣⲉ-
ⲧⲉⲣⲉⲣⲉⲧⲓⲛ ⲉⲓⲉⲙⲓ ⲉⲡⲭ̅ⲥ̅ ⲛⲉⲙ ⲛⲉⲩⲥⲁⲝⲓ ⲥⲱⲧⲉⲙ
ⲱ ⲁⲗⲉⲝⲁⲛⲇⲣⲁ. ⲥⲟⲧⲉ ⲉⲧⲁⲡⲟ̅ⲥ̅ ⲑⲁⲙⲓⲟ ⲛⲧⲫⲉ ⲛⲉⲙ
ⲡⲕⲁⲥⲓ ⲟⲩⲟⲥ ⲁⲩⲃⲓ ⲛⲟⲩⲟⲙⲓ ⲉⲃⲟⲗⲃⲉⲛ ⲡⲕⲁⲥⲓ ⲁⲩ-
ⲑⲁⲙⲓⲟ ⲙⲡⲓⲣⲱⲙⲓ ⲉⲩⲟⲛⲓ ⲙⲙⲟⲩ ⲕⲁⲧⲁ ⲡⲉⲩⲓⲛⲓ
ⲛⲉⲙ ⲧⲉⲩⲥⲩⲕⲱⲛ ⲡⲱⲥ ⲁⲩⲓⲣⲓ ⲛⲟⲩⲕⲁⲥⲓ ⲛⲥⲁⲣⲝ
ⲡⲁⲗⲓⲛ ⲁⲩⲑⲁⲙⲓⲟ ⲛⲥⲁⲛⲙⲟⲧ ⲉⲃⲟⲗ ⲙⲙⲟⲩ ⲁⲩⲑⲁⲙⲓⲟ
ⲝⲁ̅. ⲁ. ⲛⲟⲩⲱⲁⲣ ⲛⲉⲙ ⲛⲏⲉⲑⲛⲁⲩ ⲛⲧⲁⲩ ⲛⲉⲙ ⲡⲥⲱⲝⲡ ⲛⲛⲓ-
ⲙⲉⲗⲟⲥ ⲃⲉⲛ ⲡⲓⲣⲱⲙⲓ ⲁⲩⲑⲁⲙⲓⲟ ⲛⲛⲓⲃⲁⲗ ⲛⲥⲁⲛ-
ⲃⲉⲗⲗⲉⲩ ⲛⲉⲙ ⲟⲩⲗⲁⲥ ⲛⲉⲙ ⲟⲩⲱⲃⲱⲃⲓ ⲁⲩⲑⲁⲙⲓⲟ
ⲛⲥⲁⲛⲝⲓⲝ ⲛⲉⲙ ⲛⲏⲧⲏⲣⲟⲩ ⲉⲧⲧⲁⲕⲧⲏⲟⲩⲧ ⲉⲡⲓⲣⲱⲙⲓ

μη ογκⲁϩι ⲁⲛ πε ⲉⲧⲭⲏ ⲉⲃⲏⲣⲏⲓ ⲁ ϕϯ ⲡ̅ⲭ̅ⲥ̅ ⲁϥερ-
φορⲓⲛ ⲛⲧⲉϥⲥⲁⲣⲝ ⲉⲃⲟⲗⲃⲉⲛ ϯⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲑ ογⲁⲃ
μαρια ογⲟϩ ⲁϥερⲣⲱⲙⲓ ⲛⲑⲟϥ πε ϕϯ ϕⲏ ⲉⲧⲁϥ-
ⲝⲁ̅. ⲃ. τογⲛογⲥⲧ ⲉⲃⲟⲗⲃⲉⲛ ⲛⲏⲉⲑⲙⲱⲟγⲧ ⲉⲓⲱⲟⲡ ⲛⲛⲁⲓ
ⲃⲓⲥⲓ ⲉϩⲣⲏⲓ ⲉⲭⲉⲛ ⲡⲉϥⲣⲁⲛ ⲉⲑ ογⲁⲃ ⲛⲉⲙ ⲡⲉϥⲓⲱⲧ
ⲛⲁⲅⲁⲑⲟⲥ ⲛⲉⲙ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉⲑ ογⲁⲃ ⲉⲑⲃⲉ ⲁⲇⲁⲙ ⲱ
ⲁⲗⲉⲝⲁⲛⲇⲣⲁ ϯογⲣⲱ ⲁ ϕϯ ⲑⲁⲙⲓⲟ ⲛⲧⲫⲉ ⲁϥⲥⲱⲛⲧ
ⲙ̀ⲡⲓⲣⲏ ⲛⲉⲙ ⲡⲓⲟϩ ⲛ̀ⲣⲉϥⲉⲣⲟγⲱⲓⲛⲓ ⲛⲉⲙ ⲛⲓⲥⲓⲟγ
ⲛⲉⲙ ⲡⲥⲱⲭⲡ. ⲁⲥⲉ̀ⲣⲟγⲱ̀ ⲛⲁϥ ⲛ̀ⲭⲉ ϯογⲣⲱ ⲭⲉ
ⲙⲁⲧⲁⲙⲟⲓ ⲉ̀ⲡⲓⲥⲁⲭⲓ. ⲡⲉⲭⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁⲥ
ⲝⲃ̅. ⲁ. ⲭⲉ ογⲙⲉⲧⲱⲁⲙⲱⲉ ⲓⲁⲱⲗⲟⲛ ⲉⲧⲱⲟⲡ ⲃⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ
ⲙ̀ⲫⲟⲟγ ⲉγⲱⲉⲙⲱⲓ ⲛ̀ⲛⲓⲧⲉⲙⲥⲓⲛ ογⲟϩ ϕϯ ⲁⲛ
ⲉγⲟγⲱⲱⲧ ⲛ̀ϩⲁⲛⲙⲟγⲛⲕ ⲛ̀ⲭⲓⲭ ⲛ̀ⲣⲱⲙⲓ ⲛ̀ⲓⲁⲱⲗⲟⲛ
ⲛⲁⲧⲯⲩⲭⲏ ⲉγϯⲱⲱⲱ ⲙ̀ⲫϯ ⲡⲓⲣⲉϥⲑⲁⲙⲓⲟ̀ ⲛⲧⲉ
ⲡⲓⲉⲡⲧⲏⲣϥ. ⲡⲉⲭⲉ ϯογⲣⲱ ⲛⲁϥ ⲭⲉ ογⲕ ογⲛ ⲛⲓ-
ⲛⲟγϯ ϩⲁⲛⲇⲉⲙⲱⲛ ⲛⲉ. ⲡⲉⲭⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲛⲁⲥ ⲭⲉ ⲁ̀ϩⲁ ϩⲁⲛⲇⲉⲙⲱⲛ ⲛⲉ. ⲡⲉⲭⲉ ϯογⲣⲱ ⲛⲁϥ
ⲭⲉ ⲓⲉ ⲉⲧⲁⲡⲓⲕⲟⲥⲙⲟⲥ ⲱⲱⲡⲓ ⲛ̀ⲁⲱ ⲛ̀ⲣⲏϯ. ⲁϥⲉⲣⲟγⲱ̀
ⲛ̀ⲭⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁⲥ ⲭⲉ ⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟⲓ
ⲝⲃ̅. ⲃ. ⲱ̀ ϯογⲣⲱ ⲁⲗⲉⲝⲁⲛⲇⲣⲁ ϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲛ̀ⲭⲉ ⲡⲓⲡⲣⲟ-
ⲫⲏⲧⲏⲥ ⲇⲁγⲓⲇ ⲭⲉ ⲫⲏⲉ̀ⲧⲥⲉⲙⲥⲓ ⲥⲓⲭⲉⲛ ⲛⲓⲭⲉⲣⲟγⲃⲓⲙ
ⲟγⲟⲛϩⲕ ⲉⲃⲟⲗ ⲙⲁⲧⲟγⲛⲟⲥ ⲧⲉⲕⲭⲟⲙ ⲁ̀ⲙⲟγ ⲉ̀ⲫ-
ⲛⲁϩⲙⲉⲛ. ⲟγⲟϩ ⲡⲁⲗⲓⲛ ⲟⲛ ⲡⲉⲭⲁϥ ⲭⲉ ⲉϥⲉ̀ⲓ ⲉ̀ⲡⲉⲥⲏⲧ
ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲟγⲙⲟγ ⲛ̀ϩⲱⲟγ ⲉⲭⲉⲛ ⲟγⲥⲱⲣⲧ ⲉ̀ⲧⲉ ϯⲛⲁⲓ-
ⲁⲧⲥ ⲙ̀ⲡⲁⲣⲑⲉⲛⲟⲥ ⲙⲁⲣⲓⲁ̀ ⲧⲉ. ⲡⲁⲗⲓⲛ ⲁⲃⲃⲁⲕⲟⲩⲙ
ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲉϥⲱⲱ ⲉ̀ⲃⲟⲗ ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲡ̅ⲛ̅ⲁ̅
ⲝⲅ̅. ⲁ. ⲁⲓⲥⲱⲧⲉⲙ ⲉ̀ⲡⲉⲕⲃⲣⲱⲟγ ⲟγⲟϩ ⲁⲓⲉⲣϩⲟϯ ⲁⲓϯⲛⲓⲁⲧ
ⲛ̀ⲛⲉⲕϩⲃⲛⲟγⲓ̀ ⲟγⲟϩ ⲁⲓⲧⲱⲙⲧ. ⲉ̀ⲧⲁ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ
ⲭⲱ ⲙ̀ⲫⲁⲓ ⲃⲉⲛ ⲟγⲙⲉⲑⲙⲏⲓ ⲁϥⲉ̀ⲙⲓ ⲅⲁⲣ ⲭⲉ ϥⲛⲏⲟγ
ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲛ̀ⲭⲉ ⲡ̅ⲭ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲟγⲟϩ ⲁⲫⲉⲣϩⲟϯ

ⲁⲫⲧⲛⲓⲁⲧⲫ ϫⲉ ⲫⲧ ⲡⲉ ⲁⲫⲉⲣⲣⲱⲙⲓ ⲉⲑⲃⲉ ⲫⲏⲧⲉ
ⲫⲱⲛ ⲛⲟⲩϫⲁⲓ ⲛⲧⲉⲫⲛⲁϩⲙⲉⲛ ⲛⲧⲟⲧⲫ ⲙⲡⲓⲇⲓⲁⲃⲟⲗⲟⲥ
ⲡⲓϫⲁϫⲓ ⲛⲧⲉ ⲧⲙⲉⲑⲙⲏⲓ ⲛⲓⲃⲉⲛ ⲫⲏⲧⲁⲫⲉⲣϩⲁⲗ
ϫⲡ̅. ⲃ. ⲙⲡⲁⲓ ⲟ̅ ⲛⲟⲩⲣⲟ ⲛⲁⲛⲟⲙⲟⲥ ⲉⲧϩⲱⲟⲩ. ⲁⲥⲉⲣⲟⲩⲱ̀
ⲛϫⲉ ⲧⲟⲩⲣⲱ ⲡⲉϫⲁⲥ ϫⲉ ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ ⲕⲁⲗⲱⲥ 5
ⲁⲕⲥⲁϫⲓ ⲁⲕⲑⲱⲧ ⲙⲡⲁϩⲏⲧ ⲉⲑⲃⲉ ⲡϫ̅ⲥ̅ ϫⲉ ⲫⲧ ⲡⲉ
ⲙⲡⲧⲏⲣⲫ ⲧⲛⲟⲩ ϫⲉ ⲧⲧϩⲟ ⲉ̀ⲣⲟⲕ ⲧⲱⲃϩ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲱⲓ
ϩⲓⲛⲁ ⲛⲧⲉⲥⲫⲱⲧ ⲉ̀ⲃⲟⲗ ϩⲁⲣⲟⲓ ⲛϫⲉ ⲡⲗⲁⲛⲏ ⲛⲓⲃⲉⲛ
ⲛⲧⲉ ⲛⲓⲇⲉⲙⲱⲛ ⲛⲉⲙ ⲛⲓⲓⲇⲱⲗⲟⲛ ⲉⲩⲥⲟⲡ. ⲁⲫⲉⲣⲟⲩⲱ̀
ⲛϫⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲁϥ ⲛⲁⲥ ϫⲉ ⲁⲣⲉⲱⲁⲛ 10
ϫⲇ̅. ⲁ. ⲛⲁϩⲧ ⲉ̀ⲫⲏⲧⲁⲩⲉⲣⲥⲧⲁⲩⲣⲱⲛⲓⲛ ⲙⲙⲟϥ ⲓ̅ⲏ̅ⲥ̅ ⲡϫ̅ⲥ̅
ⲙⲙⲟⲛ ϩⲗⲓ ⲛⲁⲃⲏⲓ ⲛⲧⲉ ⲛⲓⲇⲉⲙⲱⲛ ⲛⲁⲱⲃⲱⲛⲧ ⲉ̀ⲣⲟ
ⲁⲛ ⲉⲡⲧⲏⲣϥ. ⲡⲉϫⲁⲥ ⲛⲁϥ ϫⲉ ⲧⲛⲁϩⲧ ⲡⲱ̅ⲥ̅ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲁⲗⲗⲁ ⲧⲉⲣϩⲟⲧ ⲃⲁⲧϩⲏ ⲙⲡⲟⲩⲣⲟ ϫⲉ ϥϩⲱⲟⲩ
ⲉ̀ⲙⲁⲱⲱ ⲟⲩⲁⲙⲥⲁⲣϫ ⲡⲉ ⲙⲫⲣⲏⲧ ⲛⲛⲓⲑⲏⲣⲓⲟⲛ ⲁⲣⲉϩ 15
ⲇⲉ ⲉⲡⲁⲓⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲙⲡⲉⲣⲧⲁⲙⲉ ϩⲗⲓ ⲱⲁ ⲧⲉⲣⲫⲟⲣⲓⲛ
ⲙⲡⲓϫⲗⲟⲙ ⲛⲧⲉ ⲧⲙⲉⲧⲙⲁⲣⲧⲩⲣⲟⲥ ⲃⲉⲛ ⲑⲙⲉⲧⲟⲩⲣⲟ
ϫⲇ̅. ⲃ. ⲙⲡⲓϫ̅ⲥ̅ ϫⲁⲧ ⲛⲧⲁⲙⲓⲧⲟⲛ ⲙⲙⲟⲓ ⲱⲁ ⲱⲱⲣⲡ. ⲉⲧⲁⲧⲟⲟⲩⲓ̀
ⲇⲉ ⲱⲱⲡⲓ ⲁⲫⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲛϫⲉ ⲡⲟⲩⲣⲟ ⲉⲑⲣⲉ ⲡⲓⲕⲓ-
ⲣⲓϫ (sic) ⲱⲱ ⲉⲃⲟⲗ ⲃⲉⲛ ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲉϥϫⲱ ⲙⲙⲟⲥ 20
ϫⲉ ⲑⲱⲟⲩⲧ ⲧⲏⲣⲟⲩ ⲛⲧⲉⲧⲉⲛⲛⲁⲩ ⲉⲡⲁⲓⲛⲓⲱⲧ ⲛⲧⲉ
ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ ⲉϥⲛⲁⲟⲩⲱⲱⲧ ⲙⲡⲓⲁⲡⲟⲗⲗⲱⲛ. ⲁⲫⲉⲣ
ⲕⲉⲗⲉⲩⲓⲛ ⲛϫⲉ ⲡⲟⲩⲣⲟ ⲉⲑⲣⲟⲩⲱⲗⲓ ⲙⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲃⲉⲛ ⲟⲩⲧⲙⲏ ⲉⲡⲓⲉⲣⲫⲉⲓ ϫⲉ ⲉϥⲛⲁⲉⲣⲱⲟⲩⲱⲟⲩ-
ϫⲉ̅. ⲁ. ⲱⲓ ⲡⲉϫⲁϥ ⲙⲡⲓⲁⲡⲟⲗⲗⲱⲛ. ⲁⲫⲉⲣⲟⲩⲱ̀ ⲛϫⲉ ⲡⲓⲁⲅⲓⲟⲥ 25
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲁϥ ⲛⲛⲓϩⲩⲡⲉⲣⲉⲧⲏⲥ ⲉ̀ⲧⲁⲩⲓ̀ ⲛⲥⲱϥ
ϫⲉ ⲙⲁⲱⲉ ⲛⲱⲧⲉⲛ ⲛⲑⲱⲧⲉⲛ ⲃⲁⲣⲁⲧϥ ⲙⲡⲟⲩⲣⲟ ⲁⲛⲟⲕ
ϩⲱ ⲛⲉⲙ ⲛⲓⲟⲩⲏⲃ ⲛⲉⲙ ⲛⲓⲥⲁⲧⲏⲣⲟⲩⲥ ⲛⲧⲉ ⲡⲓⲉⲣⲫⲉⲓ
ⲧⲉⲛⲛⲁⲱⲉ ⲛⲁⲛ ⲉ̀ⲣⲁⲧϥ ⲙⲡⲓⲁⲡⲟⲗⲱⲛ ⲧⲉⲛⲟⲩⲱⲱⲧ
ⲙⲙⲟϥ. ⲡⲓⲕⲓⲣⲓϫ ⲇⲉ ⲛⲁϥⲙⲏⲛ ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲟⲩⲙⲉⲧϩⲟⲩⲟ̀ 30

ⲉⲁⲩⲑⲱⲟⲩⲧ ⲛⲁⲉ ⲛⲁⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲟⲩ ⲛⲓⲕⲟⲩⲍⲓ ⲛⲉⲙ
ⲝⲉ. ⲃ. ⲛⲓⲛⲓⲱⲧ ⲉⲛⲁⲩ ⲉⲧⲑⲉⲱⲣⲓⲁ. ⲉⲧⲁⲥⲥⲱⲧⲉⲙ ⲟⲩⲛ ⲛⲁⲉ
ⲧⲥⲣⲓⲙⲓ ⲛⲭⲏⲣⲁ ⲛⲣⲏⲕⲓ ⲑⲏⲉⲧⲁⲡⲓⲁⲅⲓⲟⲥ ⲧⲁⲗⲃⲟ
ⲙⲡⲉⲥⲱⲏⲣⲓ ⲁⲫⲛⲁⲩ ⲙⲃⲟⲗ ⲥⲁⲧⲟⲧⲥ ⲁⲥⲭⲱ ⲛⲧⲉⲥⲁⲫⲉ
ⲉⲃⲟⲗ ⲁⲥⲫⲱⲣ ⲛⲛⲉⲥⲣⲃⲱⲥ ⲟⲩⲟⲣ ⲁⲥⲧ ⲙⲡⲉⲥⲟⲩⲟⲓ
ⲉⲡⲓⲙⲱⲓⲧ ⲉⲛⲁⲣⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲭⲏ ⲙⲙⲟⲫ ⲡⲉⲭⲁⲥ ⲛⲁⲫ
ⲭⲉ ⲫⲏⲉⲧⲧⲟⲩⲛⲟⲥ ⲛⲓⲣⲉⲫⲙⲱⲟⲩⲧ ⲉⲧⲉⲣⲟⲩⲱⲓⲛⲓ
ⲛⲛⲓⲃⲉⲗⲗⲉⲩ ⲙⲙⲓⲥⲓ ⲛⲟⲩⲛⲁⲩ ⲙⲃⲟⲗ ⲛⲏⲉⲧⲱⲟⲩⲱⲟⲩ
ⲝⲉ. ⲁ. ⲉⲧⲁⲩⲗⲟⲫⲗⲉⲫ ⲉⲃⲟⲗ ⲁⲕⲑⲣⲟⲩⲱⲱⲡⲓ ⲛⲍⲁⲛⲱⲱⲏⲛ
ⲙⲙⲁⲥⲟⲩⲧⲁⲍ ⲟⲩⲟⲍ ⲛⲧⲟⲩⲱⲱⲡⲓ ⲉⲩⲫⲟⲣⲓ ⲉⲃⲟⲗ
ⲛⲕⲁⲗⲱⲥ ⲫⲏⲉⲧⲁⲫⲑⲣⲉ ⲡⲓⲥⲧⲩⲗⲗⲟⲥ ⲛⲧⲉ ⲡⲁⲛⲓ ⲃⲉⲡ-
ⲛⲟⲩⲛⲓ ⲁⲫⲱⲱⲡⲓ ⲛⲟⲩⲱⲱⲏⲛ ⲉⲫⲃⲟⲥⲓ ⲟⲩⲟⲍ ⲁⲫⲙⲟⲍ
ⲛⲧⲁⲧⲣⲁⲡⲉⲍⲁ ⲛⲱⲓⲕ ⲛⲉⲙ ⲁⲅⲁⲑⲟⲛ ⲛⲓⲃⲉⲛ ⲫⲏⲉⲧⲁⲫ-
ⲟⲩⲱⲛⲍ ⲉⲃⲟⲗ ⲛⲍⲁⲛⲙⲏⲱ ⲙⲙⲏⲓⲛⲓ ⲉⲩⲱⲓⲡⲓ ⲙⲡⲓ-
ⲇⲓⲁⲃⲟⲗⲟⲥ ⲧⲛⲟⲩ ⲇⲉ ⲭⲛⲁⲱⲉ ⲛⲁⲕ ⲉⲣⲁⲧⲫ ⲙⲡⲓⲁ-
ⲝⲝ. ⲃ. ⲡⲟⲗⲗⲱⲛ ⲛⲧⲉⲕⲟⲩⲱⲱⲧ ⲙⲙⲟⲫ ⲛⲧⲉⲕⲧⲱⲓⲡⲓ ⲙⲡⲣⲉⲛⲟⲥ
ⲧⲏⲣⲫ ⲛⲧⲉ ⲛⲓⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ. ⲉⲧⲁⲫⲥⲱⲧⲉⲙ ⲇⲉ ⲉⲛⲁⲓ
ⲛⲁⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲫⲛⲉⲧⲫ ⲣⲱⲣ ⲛⲥⲱⲃⲓ
ⲉϧⲟⲩⲛ ⲉⲭⲱⲥ ⲡⲉⲭⲁⲫ ⲛⲁⲥ ⲭⲉ ⲭⲱ ⲙⲡⲉⲱⲏⲣⲓ
ⲉⲡⲉⲥⲛⲧ ⲧⲛⲟⲩ ⲉⲃⲟⲗⲍⲓ ⲛⲉⲭⲓⲍ. ⲥⲁⲧⲟⲧⲥ ⲁⲥⲭⲱ
ⲙⲙⲟⲫ ⲉⲡⲉⲥⲛⲧ. ⲡⲉⲭⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲙⲡⲓ-
ⲕⲟⲩⲍⲓ ⲛⲁⲗⲟⲩ ⲭⲉ ⲧⲟⲩⲱⲱ ϧⲉⲛ ⲫⲣⲁⲛ ⲙⲡⲁ ⲟ̅ ⲥ̅
ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲛⲧⲉⲕⲓ ⲛⲧⲉⲕⲉⲣⲇⲓⲁⲕⲱⲛⲓⲛ ⲛⲏⲓ ⲙⲡⲁⲓⲍⲱⲃ
ⲝⲝ. ⲁ. ⲥⲁⲧⲟⲧⲫ ⲡⲓⲕⲟⲩⲍⲓ ⲛⲁⲗⲟⲩ ⲁⲫⲥⲱⲧⲉⲙ ϧⲉⲛ ⲛⲉⲫ-
ⲙⲁⲱⲭ ⲁⲫⲓ ⲁⲫⲃⲓⲫⲉⲓ ϧⲁⲣⲁⲧⲫ ⲙⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ.
ⲡⲉⲭⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁⲫ ⲭⲉ ⲁⲙⲟⲩ ⲙⲁⲱⲉ
ⲛⲁⲕ ⲉϧⲟⲩⲛ ⲉⲡⲓⲉⲣⲫⲉⲓ ⲛⲧⲉ ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲁⲭⲟⲥ
ⲙⲡⲓⲑⲱⲟⲩⲱⲧ ⲛⲧⲁⲫ ⲭⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲃⲱⲕ ⲛⲧⲉ
ⲡⲭ̅ⲥ̅ ⲥⲙⲟⲩⲧ ⲉⲣⲟⲕ ⲁⲫⲱⲉ ⲛⲁⲫ ϧⲉⲛ ⲟⲩⲓⲱⲥ
ⲛⲁⲉ ⲡⲓⲕⲟⲩⲍⲓ ⲛⲁⲗⲟⲩ ⲉϧⲟⲩⲛ ⲉⲡⲓⲉⲣⲫⲉⲓ ⲡⲉⲭⲁⲫ

ⲯⲍ. ⲃ. ⲛⲁⲩ ⲭⲉ ⲁⲓⲭⲉⲣⲉ ⲉⲣⲟⲕ ⲛⲑⲟⲕ ⲡⲓⲃⲉⲗⲗⲉ ⲛⲕⲟⲩⲣ[1]
ⲛⲁⲧⲉⲙⲓ ⲁⲙⲟⲩ ⲉⲃⲟⲗ ⲛⲭⲱⲗⲉⲙ ⲭⲉ ⲫⲙⲟⲩⲧ ⲉⲣⲟⲕ
ⲛⲭⲉ ⲡⲓⲃⲱⲕ ⲛⲧⲉ ⲡⲭ̅ⲥ̅ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ. ⲁ
ⲡⲓⲡⲛ̅ⲛ̅ⲁ̅ ⲉⲧⲥⲱⲟⲩ ⲉⲧⲭⲁⲗⲏⲟⲩⲧ ⲉⲡⲓⲇⲱⲗⲟⲛ ⲁⲫⲱϣ
ⲉⲃⲟⲗ ⲛⲃⲏⲧϥ ⲉϥⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲡⲓⲛⲁⲍⲱⲣⲉⲟⲥ ⲁⲕⲥⲉⲕ
ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲣⲟⲕ ⲡⲓⲕⲟⲩⲭⲓ ⲛⲁⲗⲟⲩ ⲥⲱϥ ⲡⲉⲧⲁⲕ-
ⲟⲩⲱⲣⲡ ⲙⲙⲟϥ ⲥⲁⲣⲟⲓ ⲉⲧϣⲱϣ ⲛⲏⲓ. ⲥⲁⲧⲟⲧϥ ⲁ
ⲯⲏ. ⲁ. ⲡⲓⲑⲟⲩⲱⲧ ⲛⲧⲉ ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ϥⲟⲭϥ ⲉⲃⲟⲗ ⲥⲓⲭⲉⲛ
ⲧⲉϥⲃⲁⲥⲓⲥ ⲁϥⲓ ϣⲁ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ. ⲁϥⲉⲣⲟⲩⲱ
ⲛⲭⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉⲭⲁϥ ⲛⲁϥ ⲭⲉ ⲁⲣⲁ
ⲛⲑⲟⲕ ⲡⲉ ⲫⲧ ⲛⲧⲉ ⲛⲓⲉⲑⲛⲟⲥ. ⲡⲉⲭⲁϥ ⲛⲭⲉ ⲡⲓⲇⲉⲙⲱⲛ
ⲉⲧⲭⲁⲗⲏⲟⲩⲧ ⲉⲣⲟϥ ⲭⲉ ⲱⲟⲩⲛⲥⲏⲧ ⲛⲉⲙⲏⲓ ⲁⲛⲟⲕ
ⲉⲑⲛⲁⲧⲁⲙⲟⲕ ⲉⲥⲱⲃ ⲛⲓⲃⲉⲛ ⲙⲡⲁⲧⲉⲕⲧⲁⲙⲟⲓ. ⲡⲉⲭⲉ
ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁϥ ⲭⲉ ⲥⲁⲭⲓ. ⲁⲫⲉⲣⲥⲏⲧⲥ ⲛⲥⲁⲭⲓ
ⲯⲏ. ⲃ. ⲟⲩⲟϩ ⲉϥⲓⲣⲓ ⲉⲥⲱⲃ ⲛⲓⲃⲉⲛ ⲙⲡⲉϥⲙⲑⲟ ⲉⲃⲟⲗ ⲉϥⲭⲱ
ⲙⲙⲟⲥ ⲭⲉ ⲡⲁⲱ̅ⲥ̅ ⲡⲓⲁⲅⲓⲟⲥ ⲛⲧⲉ ⲫⲧ ⲉⲕⲟⲓ ⲛⲁⲧⲉⲙⲓ
ⲁⲛ ⲭⲉ ⲓⲥⲭⲉⲛ ⲥⲏ ⲁ ⲫⲧ ⲑⲁⲙⲓⲟ ⲛⲟⲩⲡⲁⲣⲁⲇⲓⲥⲟⲥ
ϩⲉⲛ ⲉⲧⲉⲙ ⲉⲛⲁϥⲭⲏ ⲥⲁ ⲡⲥⲁ ⲛⲛⲓⲙⲁⲛϣⲁⲓ ⲁϥⲭⲱ
ⲛϩⲏⲧϥ ⲙⲡⲓⲣⲱⲙⲓ ⲫⲁⲓ ⲉⲧⲁϥⲑⲁⲙⲓⲟϥ ⲛⲭⲉ ⲫⲧ
ⲉϥⲟⲛⲓ ⲙⲙⲟϥ. ⲁϥⲭⲟⲥ ⲛⲭⲉ ⲡⲱ̅ⲥ̅ ⲭⲉ ⲙⲁⲣⲟⲩⲓ ⲛⲭⲉ
ⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲛⲧⲟⲩⲟⲩⲱϣⲧ ⲙⲙⲟϥ ⲥⲁⲧⲟⲧϥ ⲁϥⲓ
ⲯⲑ. ⲁ. ⲛⲭⲉ ⲙⲓⲭⲁⲏⲗ ⲛⲉⲙ ⲧⲉϥⲥⲧⲣⲁⲧⲓⲁ ⲧⲏⲣⲥ ⲛⲁⲅⲅⲉⲗⲟⲥ
ⲁⲩⲓ ⲁⲩⲟⲩⲱϣⲧ ⲙⲙⲟϥ ⲁⲛⲟⲕ ⲇⲉ ⲙⲡⲓⲟⲩⲱϣⲧ
ⲙⲡⲓⲣⲱⲙⲓ ϕⲛⲉⲧⲁϥⲑⲁⲙⲓⲟϥ ⲛⲭⲉ ⲫⲧ ⲁⲗⲗⲁ ⲁⲓ-
ⲉⲣⲁⲛⲧⲓⲗⲉⲅⲓⲛ ⲙⲡⲓⲥⲁⲭⲓ ⲛⲧⲉ ⲫⲧ ⲉⲓⲭⲱ ⲙⲙⲟⲥ ⲭⲉ
ⲱ ⲡⲓⲣⲉϥⲧⲥⲁⲡ ⲙⲙⲏⲓ ⲁⲛⲟⲕ ⲟⲩϣⲱⲣⲡ ⲉⲥⲟⲧⲉ ⲫⲁⲓ
ⲡⲱⲥ ⲛⲧⲁⲟⲩⲱϣⲧ ⲙⲡⲓⲕⲟⲩⲭⲓ ⲉⲣⲟⲓ ⲥⲉⲉⲣϧⲏⲓⲃⲓ
ⲉⲣⲟⲓ ⲛⲭⲉ ⲛⲓⲭⲉⲣⲟⲩⲃⲓⲙ ⲉⲑⲙⲉⲥ ⲙⲃⲁⲗ. ⲧⲟⲧⲉ ⲁϥ-
ⲭⲱⲛⲧ ⲉⲣⲟⲓ ⲛⲭⲉ ⲫⲧ ⲁϥⲥⲓⲧ ⲉⲃⲟⲗϧⲉⲛ ⲡⲁⲱⲟⲩ

[1]) Ms. ⲛⲕⲟⲩⲛ

ξθ. в. ѐнаіхн нѣнтq аqверврт ѐволѣен тфе
мфрнϯ но үа̀ѣшм сіхен ϯпетра оүос аіѡпі
ѣен ѣансна үс ϯноү хе ϯѡоп ѣен паіа̀ѡлон
еісѡрем ннішнрі нте нірѡмі ϯсалаі еіа̀ѡі
ѡа пістереѡма нте тфе еісѡтем ѐніаггелос
еүсѡс ѐпоу аіѡансѡтем ѐтаа̀пофасіс но үаі
хе qнамоү нтеqі ѐволѣен пікосмос ѡаіѡеннι
ѳ. а. ѡароq нтаϯ ѣісі наq ѡатеqхеоүа̀ ѐфϯ.
аqероүѡ нхе піа̀ріос гевргіос пеха̀q наq
хе мпекхѡ нϯмеѳмні ѡ фнѐтсѡнт ммеѳноүх
ала ѐүаүсітк ѐволѣен тфе еѳве текмет-
ѣасісні ѣен пхінѳреqсовϯ нак но үѳронос
хе нтек семсі сіхѡq нтек ер сісос нем фнѐт-
ѣосі пехак ѣен оүѐ̀ѯапіна аqверврк ѐвол-
ѳ. в. ѣен тфе ѐ̀ѣрні ѐпетѡнк нте фіом нем тек- 15
стратіа̀ тнрс. наі ѐтаqсоѳмоү сароq аqѳѡм
мпеqхем сахі хе ѐхѡ ептнрq. ѣен ϯоүноү
а̀ піа̀ріос гевргіос ϯ но үѡенфат ѣен пікасі
а̀ пікасі оүѡн нрѡq оүос пеха̀q мпіѳоүѡт
хе маѡе нак хе ϯноү ѐпесні ѐфноүн ѡ піпна 20
на̀каѳартон ѡа текϯ логос ѣа ніѱүхн
ѳа̄. а. тнроү ѐтактакѡоү. сатотq ѣен ϯоүноү
аqѡе наq ѐпесні ѐфноү[н] нем пікеѳоүѡт
ѐтере пі̄п̄н̄а̄ на̀каѳартон халноүт ѐроq.
а̀ піа̀ріос гевргіос ϯ но үѡенфат ѣен пікасі 25
аqѡѡѡ ѐвол мпеqрнϯ нкесоп. менепса наі
аqϯоүѡ̀ мпеqѣѡк ѐвол нхе піа̀ріос гевргіос
аqϯ мпеqоүоі ѐпіѳоүѡт нте піерақлнс аqсѡк
ѳа̄ в. ммоq ѐпкасі аqѣемѣомq пеха̀q мпсѡхп
нніа̀ѡлон хе маѡе нѡтен ѐфноү[н] ѡ ні- 30

νογ† ντε νιεθνος χε αιι ϣαρωτεν ϧεν
ογχωντ νεμ ογμιβον. ετα γναγ δε νχε νιογηβ
νεμ νιcατηγογc ντε πιερφει νεμ νιζγπερετηc
ετϣεμϣι ννιιδωλον επιτακο ετα qταζε νογ-
νογ†. αγαμονι μπιαγιος αγcονζq ννεqχιχ
ϭβ. α. ζιφαζογ μμοq ογοζ αγωλι μμοq ϣα πογρο
αγταμοq εζωβ νιβεν ετα γϣωπι ννινογ†
πιαπολλων χε αγζιογι μμοq επεcητ εφ-
νογν. acϣωπι δε ετα qcωτεμ ενδι νχε πογρο
δαδιανος αqμοζ νλιβι πεχαq μπιαγιος γεωρ-
γιος χε ω φητεμπϣα μμογνκq μη μπεκχος
ϭβ. β. νηι χε †ναερϣογϣωογϣι ννινογ† ετταιηογτ
εφμα ετεκογωϣτ ννινογ† ογοζ ντεκταλε
λιβανος νωογ εζρηι ακζιτοτκ εζανζβηογι
μμαγια μπαιρη† κcωογν αν χε ερε πεκπνλ
χη ϧεν νδχιχ. αqερογω νχε πιαγιος γεωργιος
πεχαq νδq χε μαϣε νακ ανιογ νηι μπιαπολλων
νηι εμναι ανοκ πεθνδογωϣτ μμοq μπεκμθο
ϭγ. α. εβολ. πεχε δαδιανος νδq χε μπ[α]ιρη† ετα γ-
ταμοι εβολζιτεν νιογηβ χε αqζωλ εφ[ν]ογν
ογοζ †νογ χογωϣ εθριζωλ μμαγ ζω ειωνϧ.
αqεροgω νχε πιαγιος γεωργιος πεχαq μπογρο
χε ιcχε πιαπολλων πεκνιϣ† ννογ† πε ιε
πωc μπεqϣχεμχομ νερβο[η]θιν μμοq μμιν
ϭγ. β. μμοq αλλα αqϣωπι επτακο νϣορπ ενεκνογ†
τηρογ νδι ετιρι ν ϭ ϧεν τογνπι φδι νθοκ
ετεκερζελπις ερoq χε qνδναζμεκ ϧεν πιε-
ζοογ ετζωογ ζοτδν αqϣδνι νχε πϭ† πανογ†
εϣιϧ† ντφε νεμ πκαζι ογ πε ετεκνδαιq
νθοκ νεμ φητεκερζελπις ερoq. τοτε αqϣε νδq

ⲛⲁⲉ πογρο ϩⲉⲛ ογνιϣϯ ⲛⲙⲙⲁⲥ ⲛⲥⲏⲧ ⲉⲃⲃⲉ π
ⲟⲁ. ⲁ. ⲧⲁⲕⲟ ⲙⲡⲉϥⲛⲟⲩϯ πιⲁπολλωⲛ ⲉϩⲟⲩⲛ ϣⲁ ϯⲟⲩⲣⲟ
ⲁⲗⲉⲝⲁⲛⲇⲣⲁ ⲉϥⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲁⲓϩⲓⲥⲓ ⲛⲉⲙ ⲡⲁⲓⲣⲉⲛⲟⲥ
ⲭⲉ ⲭⲉ(sic) χριστιⲁⲛⲟⲥ(sic) ⲡⲁⲓⲣⲁⲗⲉⲟⲥ(sic) ρεωρ-
ⲅⲓⲟⲥ. ⲁⲥⲉ̀ⲣⲟⲩⲱ̀ ⲛⲁⲉ ϯⲟⲩⲣⲱ ⲁⲗⲉⲝⲁⲛⲇⲣⲁ ⲡⲉⲭⲁϥ
ⲙⲡⲟⲩⲣⲟ ⲭⲉ ⲙⲡⲓⲭⲟⲥ ⲛⲁⲕ ⲛⲟⲩⲙⲏϣ ⲛⲥⲟⲡ ⲭⲉ
ⲥⲉⲛⲕ ⲉⲃⲟⲗϩⲁ ⲡⲁⲓⲣⲉⲛⲟⲥ ⲛⲧⲉ ⲛⲓⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ ⲭⲉ
ⲡⲟⲩⲛⲟⲩϯ ⲛⲑⲟϥ ⲡⲉ ϕϯ ⲙⲙⲏⲓ ⲛⲑⲟϥ ⲟⲛ ⲡⲉⲑ-
ⲟⲁ. ⲃ. ⲛⲁⲑⲉⲃⲓⲟⲕ ϩⲉⲛ ⲧⲉⲕⲙⲉⲧⲃⲁⲥⲓϩⲏⲧ. ⲁϥⲉⲣⲟⲩⲱ̀ ⲛⲁⲉ
ⲡⲓⲟⲩⲣⲟ ⲡⲉⲭⲁϥ ⲛϯⲟⲩⲣⲱⲟⲩ ⲟⲩⲟⲓ ⲛⲏⲓ ⲁⲗⲉⲝⲁⲛⲇⲣⲁ
ϯϯⲉⲣϩⲟϯ ⲛⲏⲓ ⲭⲉ ⲁⲩⲫⲟϩ ⲉ̀ⲣⲟ ϩⲱ ⲛⲁⲉ ⲛⲓⲙⲁⲣⲓⲁ̀
ⲛⲧⲉ ⲛⲓⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ. ⲁϥⲁ̀ⲙⲟⲛⲓ ⲙⲡⲓϥⲟⲓ ⲛⲧⲉ ⲧⲉⲥⲁ̀ⲫⲉ
ⲁϥⲱϣϯ ⲙⲙⲟⲥ ϣⲁⲧ ⲉϥⲉⲛⲥ ⲙⲡⲉⲙⲑⲟ ⲉ̀ⲃⲟⲗ ⲛⲛⲓ-
ⲟⲩⲣⲱⲟⲩ ⲉⲑⲛⲉⲙⲁϥ ⲉ̀ⲧⲉ ⲡⲓ ⲝⲏ ⲛⲉ. ⲟⲩⲟϩ ⲁϥⲉⲣϩⲏⲧⲥ
ⲟⲉ. ⲁ. ⲛⲧⲁⲙⲱⲟⲩ ⲉ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧⲁⲩϣⲱⲡⲓ. ⲧⲟⲧⲉ ⲛⲓⲟⲩ-
ⲣⲱⲟⲩ ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉⲑⲣⲟⲩⲉⲛⲥ ⲉ̀ⲃⲟⲗ ⲛⲧⲟⲩⲁϣⲥ
ⲉ̀ⲡⲓⲉⲣⲙⲉⲧⲁⲣⲓⲟⲛ ⲛⲧⲟⲩϩⲱⲕⲓ ⲙⲙⲟⲥ. ⲛⲑⲟⲥ ⲇⲉ ⲙⲡⲉⲥ-
ϫⲱ ⲛϩⲗⲓ ⲛⲥⲁϫⲓ ⲁⲗⲗⲁ ⲛⲁⲥϣⲱⲡⲓ ⲉⲥⲥⲟⲙⲥ ⲉ̀ⲡϣⲱⲓ
ⲉⲧⲫⲉ. ⲉⲧⲁⲥⲥⲟⲙⲥ ⲇⲉ ϩⲉⲛ ⲡϩⲟ ⲙⲡⲓⲁⲣⲓⲟⲥ ρεωρ-
ⲅⲓⲟⲥ ⲡⲉϫⲁⲥ ⲛⲁϥ ⲭⲉ ⲧⲱⲃϩ ⲉϫⲱⲓ ⲭⲉ ϯϩⲟⲥⲓ ϩⲉⲛ
ⲛⲁⲓⲃⲁⲥⲁⲛⲟⲥ. ⲁϥⲉ̀ⲣⲟⲩⲱ̀ ⲛⲁⲉ ⲡⲓⲁⲣⲓⲟⲥ ρεωρⲅⲓⲟⲥ
ⲟⲉ. ⲃ. ⲡⲉϫⲁϥ ⲛⲁⲥ ⲭⲉ ⲁⲣⲓϩⲩⲡⲟⲙⲟⲛⲓⲛ ⲛⲕⲉⲕⲟⲩⲭⲓ ⲱ̀
ϯⲟⲩⲣⲱ ϩⲓⲛⲁ ⲛⲧⲉⲃⲓ ⲙⲡⲓϫⲗⲟⲙ ⲛⲧⲟⲧϥ ⲙⲡⲟⲥ ⲓⲏⲥ
ⲡⲭⲥ. ⲛⲑⲟⲥ ⲇⲉ ⲡⲉϫⲁⲥ ⲛⲁϥ ⲭⲉ ⲡⲁⲩⲥ ρεωρⲅⲓⲟⲥ
ⲁⲓⲛⲁⲉ̀ⲣⲟⲩ ⲭⲉ ⲙⲡⲓⲃⲓ ⲙⲡⲓⲱⲙⲥ ⲉⲑⲟⲩⲁⲃ. ⲡⲉϫⲉ
ⲡⲓⲁⲣⲓⲟⲥ ρεωρⲅⲓⲟⲥ ⲛⲁⲥ ⲭⲉ ⲙⲟϣⲓ ⲧⲉⲣⲁⲃⲓ ⲙⲡⲓⲱⲙⲥ
ⲉⲃⲟⲗϩⲓⲧⲉⲛ ⲡⲓⲫⲱⲛ ⲉⲃⲟⲗ ⲛⲧⲉ ⲥⲛⲟϥ ⲉⲑⲟⲩⲁⲃ.
ⲉⲩⲱ̀ⲗⲓ ⲙⲙⲟⲥ ⲟⲩⲛ ⲉⲧⲁⲕⲟⲥ ⲁⲥⲱϣ ⲉⲃⲟⲗ ⲉⲥϫⲱ
ⲟϫ. ⲁ. ⲙⲙⲟⲥ ⲭⲉ ⲡⲁⲩⲥ ⲓⲏⲥ ⲡⲭⲥ ϩⲛⲡⲡⲉ ⲁⲓϫⲱ ⲙⲫⲣⲟ
ⲙⲡⲁⲡⲁⲗⲗⲁⲧⲓⲟⲛ ⲉϥⲟⲩⲏⲛ ⲙⲡⲓϣⲧⲁⲙ ⲙⲙⲟϥ ⲛⲑⲟⲕ

ⲁⲉ ⲡⲟ̅ⲥ̅ ⲙⲡⲉⲣϣⲧⲁⲙ ⲉⲣⲟⲓ ⲙⲫⲣⲟ ⲙⲡⲁⲣⲁⲇⲓⲥⲟⲥ
ⲛⲧⲉ ⲡⲟⲩⲛⲟϥ. ⲉⲧⲁⲥⲟⲩⲱ ⲁⲉ ⲉⲥⲭⲱ ⲛⲛⲁⲓ ⲁⲥⲭⲱⲕ
ⲛⲧⲉⲥⲙⲁⲣⲧⲩⲣⲓⲁ ⲛⲭⲉ ⲁⲗⲉⲝⲁⲛⲇⲣⲁ ⲧⲟⲩⲣⲱ ⲛⲥⲟⲩ
ⲓ̅ⲉ̅ ⲙⲫⲁⲣⲙⲟⲩⲧ ⲛⲁⲭⲡ ⲣ̅ ⲙⲡⲓⲉϩⲟⲟⲩ ⲃⲉⲛ ⲟⲩⲙⲉⲧ-
ⲅⲉⲛⲛⲉⲟⲥ ⲁⲥⲃⲓ ⲙⲡⲓϧⲗⲟⲙ ⲛⲁⲧⲧⲁⲕⲟ. ⲙⲉⲛⲉⲛⲥⲁ
ⲛⲁⲓ ⲁⲉ ⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲙⲟⲩⲧ ⲉⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲟ̅ⲍ̅. ⲃ. ⲡⲉϫⲱⲟⲩ ⲛⲁϥ ϫⲉ ϩⲛⲡⲡⲉ ⲓⲥ ⲧⲕⲉⲟⲩⲣⲱ ⲁⲕⲧⲁⲕⲟⲥ
ⲛⲧⲟⲧⲉⲛ ⲗⲟⲓⲡⲟⲛ ⲁⲛϩⲣⲱϥⲧ ⲉⲣⲟϥ. ⲁϥⲉⲣⲟⲩⲱ ⲛⲭⲉ
ⲡⲟⲩⲣⲟⲩ ⲙⲁⲣⲙⲉⲛⲧⲓⲟⲥ ⲟⲩⲁⲓ ⲉⲃⲟⲗ ⲛⲃⲏⲧⲟⲩ ⲡⲉ
ⲡⲉϫⲁϥ ϫⲉ ⲙⲁⲣⲉⲛⲧ ⲛⲧⲉϥⲁⲡⲟⲫⲁⲥⲓⲥ ⲁ ⲡⲓϩⲱⲃ
ⲓⲛⲁ (sic) ⲙⲙⲱⲟⲩ ⲧⲏⲣⲟⲩ. ⲁϥϩⲉⲙⲥⲓ ⲁⲉ ⲛⲭⲉ ⲡⲟⲩⲣⲟ
ⲟ̅ⲍ̅. ⲁ. ⲁϥⲥⲃⲁⲓ ⲛⲧⲉϥ ⲁⲡⲟⲫⲁⲥⲓⲥ ⲙⲡⲁⲓⲣⲏⲧ ⲉϥⲭⲱ ⲙⲙⲟⲥ
ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲛⲓϣⲧ ⲛⲧⲉ ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ ϕⲏⲧⲁϥⲭⲱ
ⲛⲥⲱϥ ⲛⲛⲓⲡⲣⲟⲥⲧⲟⲅⲙⲁ (sic) ⲛⲧⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲧⲧ
ⲙⲙⲟϥ ⲉⲧⲟⲧⲥ ⲛⲧⲥⲛϥⲓ ⲁⲣⲓⲉⲙⲓ ⲟⲩⲛ ⲃⲁ ⲛⲓⲗⲁⲟⲥ
ϫⲉ ⲧⲉⲛⲧⲟⲩⲃⲛⲟⲩⲧ ⲁⲛⲟⲛ ⲉⲃⲟⲗⲃⲁ ⲡⲉϥⲥⲛⲟϥ ⲧⲏⲣⲟⲩ
ⲙⲫⲟⲟⲩ. ⲁⲩⲥⲃⲁⲓ ⲃⲁⲣⲁⲧⲥ ⲛⲧⲉϥ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲭⲉ
ⲡⲓⲕⲉ ⲍ̅ⲑ̅ ⲛⲟⲩⲣⲟ ⲉⲑⲃⲉ ⲛⲁⲓ. ⲧⲟⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲛⲁϥⲙⲟⲱⲓ ⲡⲉ ⲉϥⲣⲁⲱⲓ ⲉⲡⲓⲙⲁ ⲉⲧⲉϥⲛⲁⲃⲓ
ⲟ̅ⲍ̅. ⲃ. ⲙⲡⲓϧⲗⲟⲙ ⲙⲙⲟϥ. ⲉⲧⲁϥⲓ ⲟⲩⲛ ⲙⲡⲓⲙⲁ ⲉⲧⲉⲙⲙⲁⲩ
ⲡⲉϫⲁϥ ⲛⲛⲓⲙⲁⲧⲟⲓ ⲉⲧⲁⲙⲟⲛⲓ ⲙⲙⲟϥ ϫⲉ ⲱⲟⲩ ⲛϩⲏⲧ
ⲛⲉ ⲙⲏⲓ ⲛⲟⲩⲕⲟⲩϫⲓ ⲛⲁⲥⲛⲏⲟⲩ ϫⲉ ⲓⲥ ⲍ̅ ⲛⲣⲟⲙⲡⲓ
ⲁⲩⲥⲓⲛⲓ ⲉⲩⲉⲣⲃⲁⲥⲁⲛⲓϩⲓⲛ ⲙⲙⲟⲓ ϩⲓⲧⲉⲛ ⲡⲁⲓ ⲟ̅ ⲛⲟⲩⲣⲟ
ϩⲓⲛⲁ ⲛⲧⲁⲧⲱⲃϩ ⲉϫⲱⲟⲩ. ⲧⲟⲧⲉ ⲁϥⲥⲟⲙⲥ ⲉⲡⲱⲱⲓ
ⲉⲧϕⲉ ⲛⲭⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲁϥ ⲙⲡⲁⲓⲣⲏⲧ
ϫⲉ ⲡⲁ̅ⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ϕⲏⲧⲁϥⲟⲩⲱⲣⲡ ⲙⲡⲓϫⲣⲱⲙ
ⲟ̅ⲏ̅. ⲇ. ⲉⲃⲟⲗⲃⲉⲛ ⲧϕⲉ ⲙⲡⲓⲁⲅⲓⲟⲥ ⲏⲗⲓⲁⲥ ⲱⲁⲧ ⲉϥⲟⲩⲱⲙ
ⲙⲡⲓⲡⲉⲛⲧⲓⲕⲟⲛⲧⲁⲣⲭⲟⲥ ⲃ̅ ⲛⲉⲙ ⲡⲟⲩ ⲣ̅ ⲙⲓⲙⲁⲧⲟⲓ ⲙⲁ-
ⲣⲉϥⲓ ϫⲉ ⲧⲛⲟⲩ ⲛⲭⲉ ⲡⲓϫⲣⲱⲙ ⲉⲧⲉⲙⲙⲁⲩ ⲉⲃⲟⲗ-
ϩⲓⲧⲟⲧⲕ ⲛⲧⲉϥⲣⲱⲕϩ ⲙⲡⲁⲓ ⲟ̅ ⲛⲟⲩⲣⲟ ⲛⲉⲙ ⲛⲏⲉⲧⲕⲱⲧ

ⲉⲣⲱⲟⲩ ⲛⲧⲉⲱⲧⲉⲙ ⲟⲩⲁⲓ ⲛⲟⲩⲱⲧ ⲥⲱⲭⲡ ⲭⲉ ⲫⲱⲕ
ⲡⲉ ⲡⲓⲱⲟⲩ ⲱⲁ ⲉⲛⲉⲥ ⲛⲧⲉ ⲛⲓⲉⲛⲉⲥ ⲧⲏⲣⲟⲩ ⲁⲙⲏⲛ.
ⲉⲧⲓ ⲉⲫⲧⲱⲃⲥ ⲛⲭⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲥⲁⲧⲟⲧⲫ
ⲁⲫⲓ ⲉⲡⲉⲥⲛⲧ[1]) ⲉⲃⲟⲗⲃⲉⲛ ⲧⲫⲉ ⲛⲭⲉ ⲟⲩⲭⲣⲱⲙ
ϭⲏ. ⲃ. ⲟⲩⲟⲥ ⲟⲩⲟⲥ (sic) ⲁⲫⲟⲩⲱⲙ ⲙ̀ⲡⲓ ϭ̄ ⲛ̀ⲟⲩⲣⲟ ⲛⲉⲙ
ⲡⲟⲩⲙⲏⲱ ⲉⲣⲉⲧⲟⲩⲛ̀ⲡⲓ ⲓⲣⲓ ⲛ̀ⲉ̄ ⲛ̀ⲑⲃⲁ̀. ⲟⲩⲟⲥ ⲡⲁⲗⲓⲛ
ⲡⲉⲭⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ⲉⲑⲣⲟⲩⲱⲟⲩ ⲛ̀ϩⲏⲧ ⲛ̀ⲕⲉ-
ⲕⲟⲩⲭⲓ ⲛⲁⲫⲧⲱⲃⲥ ⲟⲛ ⲉⲫⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲡⲁ̄ⲩ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄
ⲡⲭ̄ⲥ̄ ⲧⲛⲁⲩ ⲉⲟⲩⲙⲏⲱ ⲉⲫⲭⲏ ⲙ̀ⲡⲁⲓⲙⲁ ⲉⲩⲟⲩⲱⲱ ⲉⲱ̀ⲗⲓ
ⲙ̀ⲡⲁⲥⲱⲙⲁ ⲟⲩⲟⲥ ⲡⲓⲥⲱⲙⲁ ⲛⲁⲣⲱⲱⲓ ⲙ̀ⲡⲓⲕⲟⲥⲙⲟⲥ
ⲁⲛ ⲧⲧϩⲱ ⲉϩⲟⲕ ⲙⲟⲓ ⲛ̀ⲟⲩϩⲙⲟⲧ ⲙ̀ⲡⲁⲥⲱⲙⲁ ϩⲓⲛⲁ
ϭⲑ. ⲁ. ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲧϩⲉϫϩⲱϫ ϩⲓⲧⲉⲛ ⲟⲩⲡⲛ̄ⲁ̄ ⲛ̀ⲁⲕⲁ-
ⲑⲁⲣⲧⲟⲛ ⲛ̀ⲧⲉⲫⲉⲣⲫⲙⲉⲩⲓ̀ ⲙ̀ⲡⲉⲕⲃⲱⲕ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲙⲁⲣⲉ
ⲡⲁⲣⲁⲛ ⲱⲱⲡⲓ ⲛⲁⲫ ⲉⲩⲡⲉⲑⲛⲁⲛⲉⲫ. ⲡⲟ̄ⲥ̄ ⲡⲁⲛⲟⲩⲧ
ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁⲱⲱⲡⲓ ϸⲉⲛ ⲟⲩⲙⲁⲛⲧϩⲁⲡ ⲉⲫⲟⲓ
ⲛ̀ϩⲟⲧ ⲉⲙⲁⲱⲱ ⲛ̀ⲧⲉⲫⲉⲣⲫⲙⲉⲩⲓ̀ ⲙ̀ⲡⲁⲣⲁⲛ ⲛ̀ⲧⲉⲫⲓ̀
ⲉⲃⲟⲗϸⲉⲛ ⲟⲩϩⲓⲣⲏⲛⲏ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁⲥϸⲁⲓ
ⲛ̀ⲧⲁⲙⲁⲣⲧⲏⲣⲓⲁ̀(sic) ⲛⲉⲙ ⲛⲁⲓϸⲓⲥⲓ ⲉⲧⲁⲓⲱⲟⲡⲟⲩ ⲉⲕⲉⲥ-
ϸⲉ ⲛ̀ⲟⲩⲣⲁⲛ ⲉⲡⲭⲱⲙ ⲙ̀ⲡⲱⲛϸ. ⲉⲥⲉⲱⲱⲡⲓ ⲁⲣⲉⲱⲁⲛ
ϭⲑ. ⲃ. ⲧⲫⲉ ⲁⲙⲟⲛⲓ ⲛ̀ⲛⲉⲫⲙⲟⲩⲛ̀ϩⲱⲟⲩ ϩⲓⲭⲉⲛ ⲡⲕⲁϩⲓ ⲟⲩⲟϩ
ⲛ̀ⲧⲟⲩⲫⲓⲣⲓ ⲉϥⲣⲁⲛ ⲙ̀ⲫⲧ ⲛ̀ⲣⲉⲱⲣⲅⲓⲟⲥ ⲉⲓⲧϩⲟ ⲉⲣⲟⲕ
ⲙⲁⲣⲉ ⲧⲉⲕⲃⲟⲏⲑⲓⲁ̀ ⲧⲁϩⲱⲟⲩ ⲛ̀ⲭⲱⲗⲉⲙ. ⲫⲧ ⲙ̀ⲙⲏⲓ
ⲫⲏⲉ̀ⲧⲱⲉⲡ ⲛ̀ⲛⲁⲓϸⲓⲥⲓ ⲉϩⲣⲏⲓ ⲉⲭⲉⲛ ⲡⲉⲫⲣⲁⲛ ⲉⲑⲟⲩⲁⲃ
ⲉⲉⲣⲫⲙⲉⲩⲓ̀ ⲛⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁⲉ̀ⲣ ⲡⲓⲛⲁⲓ ⲛⲉⲙ ⲟⲩ-
ϩⲏⲕⲓ ϸⲉⲛ ⲡⲁⲣⲁⲛ ⲛ̀ⲧⲉⲕⲭⲱ ⲛⲱⲟⲩ ⲉⲃⲟⲗ ⲛ̀ⲛⲟⲩⲛⲟⲃⲓ
ⲉⲧⲁⲩⲁⲓⲧⲟⲩ. ⲛⲁⲓ ⲇⲉ ⲉⲫⲭⲱ ⲙ̀ⲙⲱⲟⲩ ϸⲉⲛ ⲫⲣⲱⲕϩ
Π. ⲁ. ⲛ̀ⲧⲉ ⲡⲉⲫϩⲏⲧ ⲛ̀ⲭⲉ ⲡⲓⲁⲣⲓⲟⲥ ϩⲏⲡⲡⲉ ⲓⲥ ⲡⲟ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄
ⲡⲭ̄ⲥ̄ ⲁⲫⲟⲩⲱⲛϩ ⲉⲣⲟⲫ ⲉⲫⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲁ̀ⲙⲟⲩ ⲭⲉ

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[1]) Ms. ⲉⲡⲉⲥⲉⲥⲏⲧ

ⲧⲛⲟⲩ ⲉⲡⲱⲱⲓ ⲉⲧⲫⲉ ⲛⲧⲉⲕ ⲙⲡⲟⲛ ⲙⲙⲟⲕ ⲃⲉⲛ
ⲡⲓⲙⲁⲛⲱⲱⲡⲓ ⲉⲧⲁⲓⲥⲉⲃⲧⲱⲧⲕ ⲛⲁⲕ ⲛⲍⲣⲏⲓ ⲃⲉⲛ ⲑⲙⲉ-
ⲧⲟⲩⲣⲟ ⲙⲡⲁⲓⲱⲧ ⲉⲧⲃⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ. ⲱ ⲡⲁⲥⲱⲧⲡ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲥⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧⲁⲕⲉⲣⲉⲧⲓⲛ ⲙⲙⲱⲟⲩ ⲧⲛⲁ-
ⲭⲟⲕⲟⲩ ⲛⲁⲕ ⲉⲃⲟⲗ ⲧⲏⲣⲟⲩ ⲛⲉⲙ ⲥⲁⲛⲕⲉⲙⲏⲱ ⲉⲩⲟⲓ
Π. Β. ⲛⲛⲓⲱⲧ ⲉⲛⲁⲓ. ⲡⲉⲭⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲛⲓⲕⲉⲥⲧⲟⲛ-
ⲛⲁⲣⲓⲟⲥ ⲭⲉ ⲁⲙⲱⲓⲛⲓ ⲧⲛⲟⲩ ⲭⲱⲕ ⲉⲃⲟⲗ ⲛⲧⲕⲉⲗⲉⲩ-
ⲥⲓⲥ ⲑⲏⲉⲧⲁⲩⲥⲉⲛⲥⲉⲛ ⲑⲏⲛⲟⲩ ⲉⲣⲟⲥ ⲟⲩⲟⲥ ⲁⲫⲥⲟⲩⲧⲉⲛ
ⲡⲉⲫⲙⲟⲩⲧ ⲉⲃⲟⲗ ⲁⲩⲱⲗⲓ ⲛⲧⲉⲫⲁⲫⲉ ⲉⲑⲟⲩⲁⲃ ⲁⲫⲓ
ⲉⲃⲟⲗ ⲛⲭⲉ ⲟⲩⲙⲱⲟⲩ ⲛⲉⲙ ⲟⲩⲉⲣⲱⲧ. ⲁ ⲡⲭ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄
ⲃⲓ ⲛⲧⲉⲫⲙⲁⲕⲁⲣⲓⲁ ⲙⲡⲯⲩⲭⲏ ⲁⲫⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙⲙⲟⲥ
Π̄Ⲁ̄. Ⲁ. ⲁⲫⲃⲓⲧⲥ ⲛⲉⲙⲁⲫ ⲉⲡⲱⲱⲓ ⲉⲛⲓⲫⲏⲟⲩⲓ ⲁⲫⲧⲏⲓⲥ ⲛⲁⲱⲣⲟⲛ
ⲙⲡⲉⲫⲓⲱⲧ ⲛⲁⲅⲁⲑⲟⲥ ⲛⲉⲙ ⲡⲓⲡⲛ̄ⲛ̄ⲁ̄ ⲉⲑⲟⲩⲁⲃ. ⲃⲉⲛ
ⲧⲟⲩⲛⲟⲩ ⲁ ⲡⲕⲁⲍⲓ ⲕⲓⲙ ⲱⲁ ⲛⲉⲫⲥⲉⲛⲧ ⲁⲩⲱⲱⲡⲓ
ⲛⲭⲉ ⲥⲁⲛⲍⲁⲣⲁⲃⲁⲓ ⲛⲉⲙ ⲥⲁⲛⲥⲉⲧⲉⲃⲣⲉⲭ ⲛⲟⲩⲍⲟⲧ
ⲃⲉⲛ ⲟⲩⲍⲟⲧ ⲥⲱⲥ ⲧⲉ ⲛⲧⲉⲱⲧⲉⲙ ⲟⲩⲣⲱⲙⲓ ⲛⲟⲩⲱⲧ
ⲥⲓⲛⲓ ⲉⲃⲟⲗⲃⲉⲛ ⲡⲓⲙⲁ ⲉⲧⲉⲙⲙⲁⲩ ⲉⲑⲃⲉ ⲧⲛⲓⲱⲧ
ⲛⲍⲟⲧ. ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲧⲁⲩⲉⲣⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲃⲟⲗⲍⲓⲧⲉⲛ
Π̄Ⲁ̄. Β. ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲥⲉⲓⲣⲓ ⲛⲏ̄ ⲛⲱⲟ ⲛⲉⲙ ⲭ̄ⲕⲑ̄ ⲛⲉⲙ
ⲁⲗⲉⲍⲁⲛⲇⲣⲁ ⲧⲟⲩⲣⲱ. ⲁⲫⲭⲱⲕ ⲛⲧⲉⲫⲙⲁⲣⲧⲓⲣⲓⲁ (sic)
ⲉⲃⲟⲗ ⲛⲭⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲥⲟⲩ ⲕⲅ̄ ⲙⲡⲓⲁⲃⲟⲧ
ⲫⲁⲣⲙⲟⲩⲑⲓ ⲛⲟⲩⲉⲍⲟⲟⲩ ⲛⲕⲓⲣⲓⲁⲕⲏ ⲛⲁⲭⲡ ⲑ̄ ⲙⲡⲓⲉ-
ⲍⲟⲟⲩ. ⲁⲛⲟⲕ ⲡⲉ ⲥⲩⲛⲕⲣⲁⲧⲏⲥ ⲡⲓⲃⲱⲕ ⲛⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲓⲭⲏ ⲛⲉⲙ ⲡⲁⲩ̄ⲥ̄ ⲱⲁ ⲡⲭⲱⲕ ⲉⲃⲟⲗ ⲛⲧⲉ
ⲧⲉⲫⲁⲑⲗⲩⲥⲓⲥ ⲕⲁⲧⲁ ⲛⲓⲁⲡⲟⲫⲁⲥⲓⲥ ⲛⲧⲉ ⲡⲓⲁⲥⲉⲃⲏⲥ ⲛⲟⲩ-
ⲣⲱⲟⲩ ⲡⲁⲓⲣⲏⲧ ⲁⲓⲥⲃⲁⲓ ⲛⲧⲉⲫⲙⲁⲣⲧⲏⲣⲓⲁ (sic) ⲉⲑⲟⲩ-
ⲁⲃ ⲙⲡⲓⲧⲟⲩⲍⲟ ⲉⲭⲱⲟⲩ ⲟⲩⲇⲉ ⲙⲡⲓⲱⲗⲓ ⲉⲃⲟⲗ ⲛⲃⲏⲧⲟⲩ
Π̄Β̄. Ⲗ. ⲉⲫⲉⲧⲧⲟⲧⲕ ⲛⲉⲙⲏⲓ ⲛⲭⲉ ⲡⲁⲩ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲫⲁⲓ ⲉⲧⲉⲡⲓ-
ⲱⲟⲩ ⲫⲱⲕ ⲡⲉ ⲛⲉⲙ ⲡⲉⲫⲓⲱⲧ ⲛⲁⲅⲁⲑⲟⲥ ⲛⲉⲙ ⲡⲓⲡⲛ̄ⲛ̄ⲁ̄
ⲉⲑⲟⲩⲁⲃ ⲱⲁ ⲉⲛⲉⲍ ⲛⲧⲉ ⲛⲓⲉⲛⲉⲍ ⲧⲏⲣⲟⲩ ⲁⲙⲏⲛ.

ΠΓ̄. Ā. ΝΑΙ ΝΕ ΝΙϫΟΜ ΝΕΜ ΝΙϣϕΗΡΙ ÈΤΑ ϕ† ΑΙΤΟΥ ÈΒΟΛϩΙΤΟΤϥ ⲘΠΙÀΓΙΟϹ ΓΕΩΡΓΙΟϹ ΜΕΝΕΝϹΑ ΤΕϥ-ΜΑΡΤΙΡΙÀ ΝΕΜ ΠϫΙΝÌ ÑΤΕ ΠΕϥϹΩΜΑ ÈΤΙΟϹΠΟΛΙϹ ΤΕϥΒΑΚΙ ΝΕΜ ΠΙϫΙΝΚΩΤ ÑΤΕ ΠΕϥΤΟΠΟϹ ΝΕΜ †ϫΙΝϫΩ ÑΤΕ ΠΕϥϹΩΜΑ ÑϷΗΤϥ ΑΥϫΟΚϥ ÈΒΟΛ ΑΥΕΡÀΓΙÀϩΙΝ ⲘΠΕϥΤΟΠΟϹ ÑϹΟΥϩ̄ ⲘΠΙÀΒΟΤ ÀΘΩΡ ΠΙÀΓΙΟϹ ΘΕϢΔΟΡΟϹ ΠΙÈΠΙϹΚΟΠΟϹ ÑΤΕ ΪΛΗ̄Μ̄ ÑΘΟϥ

ΠΓ̄. Β̄. ΠΕ ÈΤΑϥΤΑΟΥÒ ÑΝΙϫΟΜ ΝΕΜ ΝΙϣϕΗΡΙ ÈΤΑ ϕ† ΑΙΤΟΥ ΝΕΜ ΠΙÀΓΙΟϹ ΓΕΩΡΓΙΟϹ ΝΕΜ ΝΙϩΜΟΤ ÈΤΑΥϣΩΠΙ ϷΕΝ ΠΙΜΑΡΤΗΡΙΟΝ ÈΘ ΟΥΑΒ ÈΤΑϥ-ΤΑΟΥÒ ⲘΠΑΙΕΓΓΟΜΙΟΝ ϷΕΝ ΠÈϩΟΟΥ ⲘΠΕϥΕΡ-ϕΜΕΥΪ ÈΘ ΟΥΑΒ ÈΤΕ ϹΟΥϩ̄ ÑÀΘΩΡ ΠΕ ΕΥΕΡϣΑΙ ϷΕΝ ΠΤΟΠΟϹ ⲘΠΙÀΓΙΟϹ ΓΕΩΡΓΙΟϹ ΕΥϢΟΥ ⲘΠΕ-ΝΟ̄Ϲ ΪΗ̄Ϲ ΠΧ̄Ϲ.

†ΝΑΟΥΩΝ ÑΡΩΙ ϷΕΝ ϩΑΝΠΑΡΑΒΟΛΗ ÑΤΑϹΑϫΙ

ΠΔ̄. Ā. ÑΝΗÈΤϩΗΠ ΙϹϫΕΝ ϣΟΡΠ ΝΗÈΤΑΝϹΟΘΜΟΥ ΟΥΟϩ ΑΝÈΜΙ ÈΡΩΟΥ ΝΗÈΤΑΝΕΝΙΟ† ϹΑϫΙ ⲘΜΩΟΥ ϷΑ-ΤΟΤΕΝ. ΚΑΤΑ ΦΡΗ† ÈΤΑ ΠΙΠ̄Ν̄Ā ÈΘ ΟΥΑΒ ϹΑϫΙ ÈΒΟΛϷΕΝ ΡϢϥ ÑΔΑΥΙΔ ΠΙΟΥΡΟ ÑΔΙΚΕΟϹ. ΠΑΙΡΗ† ÀΝΟΚ ϩΩ †ΝΑΟΥΩΝϩ ΝΩΤΕΝ ÈΒΟΛ ÑΝΙΤΑΙΟ ΝΕΜ ΝΙϣϕΗΡΙ ÈΤΑΥϣΩΠΙ ÈΒΟΛϩΙΤΟΤϥ ⲘΠΙÀΓΙΟϹ ΓΕΩΡ-

ΠΔ̄. Β̄. ΓΙΟϹ ΠΙΔΙΝΑΤΟϹ ⲘΜΑΡΤΥΡΟϹ ÑΤΕ ΠΧ̄Ϲ̄ ΝΕΜ ΝΗÈΤΑΥϣΩΠΙ ⲘΜΟϥ ϷΕΝ ϹΩΡ †ΒΑΚΙ ΕΤΑϥϫΩΚ ÑϷΗΤϹ ϩΙΤΕΝ ΔΑΔΙÀΝΟϹ ΠΙÀΝΟΜΟϹ ÑΤΕ ΝΙΠΕΡϹΙϹ ÈΤΕ ΘΑΙ ΤΕ ΘΒΑΚΙ ⲘΠΟΥΡΟ ΝΑΒΟϫΟΔΟΝΟϹΟΡ

ϕηἐταϥερογγρο ϛιχεν νιχαλδεος τηρογ ογοϛ
αϥχω ὴϲωϥ ὴϲωρ τεϥβακι αϥϣε ναϥ εθβαβιλων
αϥκοτϲ ὴκαλωϲ αϥταχρος αϥαιϲ ⲙ̀βα[κ]ιϥ ὴτε
ⲡⲉ. α. ϯⲙⲉⲧⲟⲩⲣⲣⲟ. ⲁⲥϣⲱⲡⲓ ⲇⲉ ἐταγὼλι ὴτὰϕε ⲙ̀ⲡιὰ-
γιος γεωργιος αϥϣωⲡⲓ ⲉϥⲥⲛϯ ἐβολ ιϲχε ὴⲁχⲡⲏ 5
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ⲡⲓⲃⲱⲕ ὴⲧⲉ ⲡιὰγιος γεὼργιος. ⲛⲁϥὸϛⲓ ⲥⲁⲃⲟⲗ
ⲙ̀ⲙⲟϥ ⲉϥⲣⲓⲙⲓ ἐⲣⲟϥ ⲉϥὰⲣⲉϛ ἐⲣⲟϥ. ϛⲛⲡⲡⲉ ⲁ ϕϯ
ⲧⲏⲓⲥ ἐⲃⲣⲏⲓ ἐⲡϛⲏⲧ ⲙ̀ⲡⲉϥⲕⲉϣϕⲏⲣ ⲃ̄ ⲙ̀ⲃⲱⲕ ⲁⲩⲓ̀
ἐϯⲃⲁⲕⲓ ἐⲭⲉⲙⲡϣⲓⲛⲓ ⲙ̀ⲡⲟⲩⲟ̄ⲥ̄ ϛⲓⲛⲁ ὴⲧⲟⲩⲉ̀ⲙⲓ 10
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ⲃⲉϥ ⲙ̀ⲫⲟⲟⲩ. ὴⲑⲱⲟⲩ ⲇⲉ ⲁⲩⲣⲓⲙⲓ ⲁⲩϕⲱⲃ ὴⲛⲟⲩϛ-
ⲃⲱⲥ ⲟⲩⲟϛ ⲁⲩ̀ ὴⲥⲁ ⲡⲉϥⲥⲱⲙⲁ ⲁⲩⲭⲓⲙⲓ ⲙⲡⲁ-
ⲥⲩⲛⲕⲣⲁⲧⲟⲥ ⲉϥϛⲉⲙⲥⲓ ⲉϥⲣⲓⲙⲓ. ὴⲑⲱⲟⲩ ϛⲱⲟⲩ 15
ⲁⲩϛⲉⲙⲥⲓ ⲁⲩⲣⲓⲙⲓ ⲛⲉⲙⲁϥ. ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁⲩⲧⲱⲟⲩ-
ⲛⲟⲩ ⲉⲩⲥⲟⲡ ⲛⲉⲙ ⲛⲟⲩὲⲣⲏⲟⲩ ⲁⲩⲧⲱⲙⲓ ὴⲧⲉϥὰϕⲉ
ἐⲡⲉϥⲥⲱⲙⲁ ⲁⲥⲧⲱⲙⲓ ⲇⲉ ἐⲣⲟϥ ⲙ̀ⲫⲣⲏϯ ⲭⲉ ⲙ̀ⲡⲟⲩ-
ⲡⲍ. ⲁ̄. ⲭⲟⲭⲥ ἐⲃⲟⲗ ἐⲡⲧⲏⲣϥ ⲁⲩὼλι ὴϯⲥⲩⲛⲇⲟⲛⲓⲟⲛ ὴⲧⲉ
ⲟⲩⲁⲓ ⲉⲥⲭⲟⲗϛ ⲙ̀ⲙⲟϥ ⲁⲩⲕⲟⲩⲗⲟⲗⲥ ἐⲡⲉϥⲥⲱⲙⲁ
ἐⲑ ⲟⲩⲁⲃ ⲉϥⲭⲟⲕⲉⲙ ὴⲥⲛⲟϥ ⲁⲩⲭⲓⲙⲓ ⲙ̀ⲟⲩⲙ̀ϛⲁⲩ 20
ⲙ̀ⲃⲉⲣⲓ ⲉϥⲥⲁⲃⲟⲗ ὴϯⲡⲟⲗⲓⲥ ⲉϥⲃⲉⲛϯ ἐⲣⲱⲟⲩ ⲁⲩ-
ϛⲓⲟⲩⲓ̀ ⲙ̀ⲡⲥⲱⲙⲁ ⲙ̀ⲫⲏ ἐⲑ ⲟⲩⲁⲃ ἐⲃⲟⲩⲛ ἐⲣⲟϥ ϣⲁⲧⲉ
ϣⲱⲣⲡ ϣⲱⲡⲓ ⲛⲁⲩϛⲉⲙⲥⲓ ⲥⲁⲃⲟⲗ ⲙ̀ⲡⲓⲣⲟ. ⲁⲥϣⲱⲡⲓ
ⲇⲉ ⲙ̀ⲡⲉϥⲣⲁⲥϯ ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲁⲩϣⲉⲛⲱⲟⲩ ἐⲃⲣⲏⲓ
ⲡⲍ. ⲃ̄. ἐϯⲡⲟⲗⲓⲥ ⲁⲩϣⲱⲡ ὴϛⲁⲛⲥⲑⲟⲓ ὴⲟⲩϥⲓ ⲛⲉⲙ ϛⲁⲛ- 25
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γεωργιος ⲁⲩⲭⲓⲙⲓ ὴϯⲁϕⲉ ⲉⲥⲥⲱⲗⲕ ἐⲃⲟⲩⲛ ἐⲡⲓ-
ⲥⲱⲙⲁ ⲙ̀ⲫⲣⲏϯ ⲉϥⲱⲛⲃ ⲟⲩⲟϛ ⲙ̀ⲡⲉϛⲗⲓ ⲙ̀ⲙⲏⲓⲛⲓ ὴⲧⲉ
ϯϣⲉⲛⲥⲓϥⲓ ϣⲱⲡⲓ ὴⲃⲏⲧϥ ἐⲡⲧⲏⲣϥ ⲟⲩⲟϛ ⲁⲩⲉⲣϣ-
ϕⲏⲣⲓ ἐⲙⲁϣⲱ ὴⲭⲉ ⲛⲉϥⲁ̀ⲗⲱⲟⲩⲓ̀ ⲟⲩⲟϛ ⲁⲩⲛⲁϛϯ 30

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ΝΟΥϤΙ ÈΡΟϤ ΑΥΚΟϹϤ ΝΚΑΛΩϹ ΚΑΤΑ ΤΚΑϩϹ ΝΝΑ
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À ΝΙÀΛΩΟΥÌ ΝΤΕ ΠΙÀΓΙΟϹ ΓΕΩΡΓΙΟϹ ϹΑΧΙ ΝΕΜ
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ΓΕΩΡΓΙΟϹ ΤΑΛΗΟΥΤ ÈΠΟΥΧΟΙ. ΟΥΑΙ ΔΕ ÈΒΟΛ
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ΑϤΤΑΛΟϤ ΝΩΟΥ ϣΑΤΕϤϐΙ ΜΠΙϹΩΜΑ ÈϧΟΥΝ
ÈΠΕϤΗΙ. ÈΤΑΥΟΛϤ ÈΠΕϤΗΙ ΑΥΧΙΜΙ ΝΤΕϤΜΑΥ ΝΕΜ
ΤΕϤϹΩΝΙ ÈΑΥΜÌΤΟΝ ΜΜΩΟΥ. À ΠΙϣΙΝΙ ϹΩΡ ÈΒΟΛ
ΧΕ ΑΥÌΝΙ ΜΠϹΩΜΑ ΜΠΙÀΓΙΟϹ ΓΕΩΡΓΙΟϹ ÈϧΟΥΝ 30

ἐπογηι ἐταϥερμαρτγρος ογος ις ϛ̄ ⲛ̀ρομπι
πθ̄. α. αϥχοκογ ἐβολ ⲙ̀πεννογ ἐροϥ ἐπιδη νε ϩαν-
χριστιὰνος νε αγϩιτογ ἐϧρηι αγογωϣτ
ⲙ̀μοϥ εγριμι εγερϣφηρι ⲛ̀ννηὲταγϣωπι ⲙ̀μοϥ
παλιν ον ναγραϣι πε εγϯ̀ωογ ⲙ̀φϯ χε αγερ- 5
πεμπϣα ⲛ̀ογδωρον ⲙ̀παιρηϯ. πασινκρατος
δε νεμ πιβωκ β̄ ἐτε ναι νε ⲛ̀ογραν ογαι χε
λογκιος πικεογαι χε κιρινεος ναγϩαχι πε
πθ̄. β. νεμ νιρωμι ⲛ̀τε ϯπολις ⲛ̀ϩωβ νιβεν εταγ-
ϣωπι ⲙ̀πογ̄ϭ̄ ναγερϣφηρι δε τηρογ πε 10
αγχω ⲙ̀πϩωμα ⲙ̀πιὰγιος ϧεν ογκοιτον ⲛ̀τε
πεϥηι ⲛ̀ογεβδωμας ⲛ̀ὲϩοογ εγνηογ ϩαροϥ
εγογωϣτ ⲙ̀μοϥ τηρογ. ἐτα ογνιϣϯ δε ⲛ̀ὲ-
ϩοογ ϣωπι ⲛ̀ϣωαι αγθωογϯ τηρογ ἐϯεκκλησιὰ
αγω ⲛ̀τεϥμαρτγριὰ ἐπιλαος τηρϥ ⲙ̀πιστος 15
ϥ̄. α. ϧεν φαι ογν αγερϣφηρι ⲛ̀ϩογὸ ἐχεν ννηὲ-
ταγϣωπ ⲙ̀μοϥ τηρογ ναγϯ̀ωογ ⲙ̀φϯ πε νεμ
πεϥὰγιος ⲙ̀μαρτγρος. ϩηππε ις ογνιϣϯ ⲛ̀ρωμι
ⲛ̀ραμαὸ ⲛ̀τε ἐπεϥραν πε ανδρεας ογ ἐβολ
πε ϧεν πρενος ⲛ̀θμαγ ⲙ̀πιὰγιος ρεωργιος φαι 20
ἐταϥϣωτεμ ἐτεϥμαρτγριὰ εγωϣ ⲙ̀μος ⲁ̀ φϯ
ογων ⲙ̀πεϥϩητ αϥϯϩθηϥ ἐπιμα ἐτα φϯ ογ-
ονϩϥ ἐροϥ εϥχω ⲙ̀μος χε ϯωρκ ἐροι ⲙ̀μιν
ϥ̄. β. ⲙ̀μοι χε ρωμι νιβεν εθναερὸμολογιν νεκ-
ϧιϩι ⲛ̀ννεϩλι ⲙ̀πετϩωογ ϭοϩ ἐρωογ χε ϯὲμι 25
ραρ χε ϩανϩαρϫ ϩι ϩνοϥ νε ρωμι νιβεν
εθναραλογω ϧεν ἀναγκη νιβεν ⲛ̀ννεϩλι ⲙ̀πετ-
ϩωογ ϭοϩ ἐρωογ ἰτε ϧεν ογμανϯϩαπ εϥοι
ⲛ̀ϩοϯ ἰτε ϧεν ϩανμωογ εγοϣ ἰτε ϩιχεν
ϩαντωογ ἰτε ϧεν ϩοχϩεχ νιβεν ογοϩ ⲛ̀τεϥ- 30

ϥⲁ̄. ⲁ. ⲉⲣⲫⲙⲉⲩⲓ̀ ⲙ̀ⲡⲁⲣⲁⲛ ⲛⲉⲙ ⲫⲣⲁⲛ ⲙ̀ⲡⲁⲓⲱⲧ ⲉⲧⲃⲉⲛ
ⲛⲓⲫⲏⲟⲩⲓ̀ ⲛⲉⲙ ⲡⲓⲡ̄ⲛ̄ⲁ̄ ⲉ̀ⲑ ⲟⲩⲁⲃ ⲟⲩⲟⲥ ⲛ̀ⲧⲉϥⲉⲣ
ⲫⲙⲉⲩⲓ̀ ⲙ̀ⲡⲁⲗⲗⲟⲩ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲓⲉ̀ⲛⲁϩⲙⲉϥ ⲉ̀ⲃⲟⲗⲃⲉⲛ
ϩⲟϫϩⲉϫ ⲛⲓⲃⲉⲛ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉ̀ⲑⲛⲁⲥⲃⲁⲓ ⲛ̀ⲧⲉⲕ-
ⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲛⲉⲙ ⲛⲉⲕϫⲟⲙ ⲉϥⲟⲩⲱⲛϩ ⲙ̀ⲡⲉⲕ ⲉ̀ϩⲟⲟⲩ 5
ⲉ̀ⲃⲟⲗ ⲛⲉⲙ ⲛⲓⲃⲓⲥⲓ ⲉ̀ⲧⲁⲕⲱⲟⲡⲟⲩ ⲉ̀ϫⲉⲛ ⲡⲁⲣⲁⲛ
ϯⲛⲁⲥⲃⲉ ⲛ̀ⲟⲩⲣⲁⲛ ⲉ̀ⲡϫⲱⲙ ⲙ̀ⲡⲱⲛϧ. ⲫⲏⲉⲑⲛⲁϯ
ⲛ̀ⲟⲩⲡⲣⲟⲥⲫⲟⲣⲁ ⲛⲉⲙ ⲟⲩⲁ̀ⲅⲁⲡⲏ ϧⲉⲛ ⲡⲉⲕⲣⲁⲛ ⲓⲉ
ϥⲁ̄. ⲃ. ⲫⲏⲉⲑⲛⲁⲑⲁⲙⲓⲟ̀ ⲛ̀ⲟⲩϫⲱⲙ ϧⲉⲛ ⲛⲉⲕϧⲓⲥⲓ ⲛ̀ⲧⲉϥ-
ⲧⲏⲓϥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲉⲕⲧⲟⲡⲟⲥ ϧⲉⲛ ⲟⲩⲛⲁⲥϯ ⲉⲩⲉ̀ⲟⲡϥ 10
ⲛⲉⲙ ⲛⲏ ⲉ̀ⲑ ⲟⲩⲁⲃ ⲛ̀ⲧⲏⲓ ⲟⲩⲟⲥ ⲛ̀ⲛⲁϫⲁϥ ⲉ̀ⲱⲁⲧ
ⲛ̀ⲥⲗⲓ ⲛ̀ⲁⲅⲁⲑⲟⲛ ϧⲉⲛ ⲡⲁⲓⲕⲟⲥⲙⲟⲥ ϧⲉⲛ ⲡⲉϥⲱⲛϧ
ⲧⲏⲣϥ ⲁ̀ⲛⲟⲕ ⲡⲉ ⲡⲟ̄ⲥ̄ ϥϯ ⲫⲏ ⲉ̀ⲧⲁϥϫⲫⲟϥ ϯⲛⲁⲁⲓϥ
ⲙ̀ⲫⲏⲉ̀ⲑⲛⲁⲕⲱⲧ ⲛⲟⲩⲧⲟⲡⲟⲥ ϧⲉⲛ ⲡⲉⲕⲣⲁⲛ ϯⲛⲁⲃⲓⲧϥ
ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲟⲩⲟⲥ ⲛ̀ⲛⲁϫⲁϥ ⲛ̀ⲥⲱⲓ ⲱⲁ 15
ϥⲃ̄. ⲁ. ⲉ̀ⲛⲉⲥ ϯⲛⲁⲑⲣⲉ ⲥⲁⲛⲱⲫⲏⲣⲓ ⲛ̀ⲛⲓⲱϥ ⲱⲱⲡⲓ ϧⲉⲛ
ⲡⲓⲙⲁ ⲉ̀ⲧⲉⲙⲙⲁⲩ ϧⲉⲛ ⲡⲓⲙⲁ ⲉ̀ⲧⲟⲩⲛⲁϫⲱ ⲙ̀ⲡⲉⲕ-
ⲥⲱⲙⲁ ⲛ̀ϧⲏⲧϥ ϯⲛⲁⲑⲣⲉ ⲥⲁⲛⲗⲁⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲕⲁⲥⲓ
ⲓ̀ ⲉ̀ⲣⲁⲧϥ ⲙ̀ⲡⲉⲕⲧⲟⲡⲟⲥ ⲛ̀ⲥⲉⲓ̀ⲛⲓ ⲛⲁⲕ ⲛ̀ⲥⲁⲛⲇⲱⲣⲟⲛ
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ⲥⲁⲙⲁⲣⲓⲧⲏⲥ ⲛⲉⲙ ⲛⲓⲡⲉⲣⲥⲓⲥ ⲛⲉⲙ ⲛⲉⲛⲱⲏⲣⲓ ⲛ̀ⲓⲥⲁⲩ
ⲱⲁ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲛⲓⲕⲉⲃⲁⲣⲃⲁⲣⲟⲥ ϯⲛⲁⲑⲣⲟⲩⲓ̀ ⲧⲏⲣⲟⲩ
ⲉ̀ⲣⲁⲧϥ ⲙ̀ⲡⲉⲕⲧⲟⲡⲟⲥ ⲛ̀ⲥⲉⲓ̀ⲛⲓ ⲛⲁⲕ ⲛ̀ⲥⲁⲛⲇⲱⲣⲟⲛ.
ϥⲃ̄. ⲃ. ⲁⲛⲇⲣⲉⲁⲥ ⲇⲉ ⲡⲓⲣⲱⲙⲓ ⲙ̀ⲡⲓⲥⲧⲟⲥ ⲟⲩⲟⲥ ⲙ̀ⲙⲁⲓ ⲛⲟⲩϯ
ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ ⲉ̀ⲧⲁϥⲥⲱⲧⲉⲙ ⲇⲉ ⲉ̀ⲛⲁⲓⲧⲁⲗⲃⲟ 25
ⲧⲏⲣⲟⲩ ⲉ̀ⲧⲁ ϥϯ ⲉⲣⲥⲙⲟⲧ ⲙ̀ⲙⲱⲟⲩ ⲛⲁϥ ⲁϥⲃⲓ ⲛ̀ⲟⲩ-
ⲛⲓⲱϥ ⲛ̀ⲣⲁⲱⲓ ⲙ̀ⲫⲣⲏϯ ⲛⲓⲁⲕⲱⲃ ⲉ̀ⲧⲁϥⲛⲁⲩ ⲉ̀ⲡⲥⲟ
ⲛ̀ⲓⲱⲥⲏϥ ⲡⲉϥ ⲱⲏⲣⲓ ⲉϥⲟⲓ ⲛ̀ⲟⲩⲣⲟ ϧⲉⲛ ϫⲏⲙⲓ ⲁϥ-
ⲧⲱⲛϥ ϧⲉⲛ ⲟⲩϫⲱⲗⲉⲙ ⲁϥⲥϧⲁⲓ ⲛ̀ⲧⲉϥⲙⲁⲣⲧⲩⲣⲓⲁ̀
ϥⲅ̄. ⲁ. ⲁϥϫⲁⲥ ϧⲉⲛ ⲡⲉϥⲏⲓ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ϯⲛⲁϫⲱ 30

ⲙ̀ⲡⲉⲣϥⲙⲉⲩⲓ ⲙ̀ⲡⲁⲥⲟⲛ ϧⲉⲛ ⲡⲁⲛⲓ ϩⲓⲛⲁ ⲛ̀ⲧⲉ ⲡⲉϥ-
ⲥⲙⲟⲩ ⲛⲉⲙ ⲡⲉϥϩⲙⲟⲧ ⲱⲱⲡⲓ ⲉⲩⲙⲏⲛ ⲉ̀ⲃⲟⲗ ⲛⲉⲙⲓⲛⲓ
ⲱⲁ ⲉ̀ⲛⲉϩ. ⲁϥⲙⲟⲩⲧ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓⲙⲏⲱ ⲧⲏⲣϥ ⲉϥⲭⲱ
ⲙ̀ⲙⲟⲥ ⲭⲉ ⲛⲁⲥⲛⲏⲟⲩ ⲓⲥⲭⲉ ⲁⲛⲃⲓ ⲛ̀ⲟⲩⲛⲓⲱⲧ ⲛ̀ⲙ̀ⲕⲁϩ
ⲛ̀ϩⲏⲧ ⲉⲑⲃⲉ ⲡⲉⲛⲥⲟⲛ ⲭⲉ ⲁⲩϧⲟⲟⲩⲃⲉϥ ϧⲉⲛ ⲧⲥⲏϥⲓ 5
ⲁⲗⲗⲁ ⲧⲛⲟⲩ ⲙⲁⲣⲉⲛⲣⲁⲱⲓ ⲛ̀ϩⲟⲩⲟ̀ ⲭⲉ ⲁϥⲃⲓ ⲛ̀ⲟⲩ-
ϥⲅ̅. ⲃ. ⲛⲓⲱⲧ ⲛ̀ⲧⲁⲓⲟ̀ ϧⲉⲛ ⲧϥⲉ ⲁⲗⲏⲑⲱⲥ ⲟⲩⲟⲛⲱϫⲟⲙ ⲙ̀ⲫⲁⲓ
ⲙ̀ⲡⲁⲓⲣⲏⲧ ⲉ̀ⲧⲁϥⲭⲉⲙ ⲡⲁⲣⲣⲏⲥⲓⲁ̀ ⲙ̀ⲡⲉⲙⲑⲟ ⲙ̀ⲫⲧ
ⲉⲑⲣⲉϥⲧϩⲟ ⲉ̀ϫⲱⲛ ⲛⲁϩⲣⲉⲛ ⲫⲧ ϩⲓⲛⲁ ⲛ̀ⲧⲉϥⲓⲣⲓ
ⲙ̀ⲡⲓⲛⲁⲓ ⲛⲉⲙⲁⲛ ⲛⲉⲙ ⲟⲩⲃⲟⲏⲑⲓⲁ̀ ϧⲉⲛ ⲡⲁⲓⲉ̀ⲱⲛ 10
ⲛⲉⲙ ⲡⲉⲑⲛⲏⲟⲩ. ⲧⲛⲟⲩ ⲭⲉ ⲛⲁⲥⲛⲏⲟⲩ ⲁ̀ⲙⲱⲓⲛⲓ
ⲥⲱⲧⲉⲙ ⲛ̀ⲥⲱⲓ ⲛ̀ⲧⲉⲛⲑⲁⲙⲓⲟ̀ ⲛⲟⲩⲕⲟⲩⲭⲓ ⲛ̀ⲧⲟⲡⲟⲥ
ϧⲉⲛ ⲡⲉϥⲣⲁⲛ ⲛ̀ⲧⲉⲛⲭⲱ ⲙ̀ⲡⲉϥⲥⲱⲙⲁ ⲛ̀ϧⲏⲧϥ ϩⲓⲛⲁ
ⲛ̀ⲧⲉ ⲙⲡⲉϥⲥⲙⲟⲩ ⲛⲉⲙ ⲡⲉϥϩⲙⲟⲧ ⲱⲱⲡⲓ ⲛⲉⲙⲁⲛ
ϥⲁ̅. ⲁ. ⲱⲁ ⲉ̀ⲛⲉϩ. ⲁ̀ ⲡⲓⲗⲁⲟⲥ ⲧⲏⲣϥ ⲉⲣⲟⲩⲱ̀ ϧⲉⲛ ⲟⲩⲥⲙⲏ 15
ⲛ̀ⲟⲩⲱⲧ ⲭⲉ ⲫⲏ̀ⲧⲉⲕⲭⲱ ⲙ̀ⲙⲟϥ ⲙⲁⲣⲉϥ ⲱⲱⲡⲓ ⲟⲩⲟϩ
ⲁⲕⲱⲁⲛϩⲓⲧⲟⲧⲕ ⲉ̀ⲡⲓϩⲱⲃ ⲓⲉ ⲧⲉⲛⲛⲁϩⲓⲧⲟⲧⲉⲛ ⲛⲉⲙⲁⲕ
ϩⲱⲛ ϩⲓⲛⲁ ⲛ̀ⲧⲉ ⲡⲥⲙⲟⲩ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲱⲱⲡⲓ ⲛⲉⲙ
ⲛⲉⲛⲱⲏⲣⲓ ⲟⲩⲟϩ ⲛ̀ⲧⲉ ⲡⲉϥⲥⲙⲟⲩ ⲱⲱⲡⲓ ϧⲉⲛ ⲧⲉⲛ-
ⲡⲟⲗⲓⲥ ⲱⲁ ⲉ̀ⲛⲉϩ. ⲁⲥⲱⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁϥⲥⲱⲧⲉⲙ ⲉ̀ⲛⲁⲓ 20
ⲁϥⲱⲱⲡⲓ ϧⲉⲛ ⲟⲩⲣⲁⲱⲓ ⲟⲩⲟϩ ⲁϥⲱⲱⲣⲡ ⲙ̀ⲙⲟϥ
ϥⲁ̅. ⲃ. ⲛ̀ϩⲁⲛⲁ̀ⲧⲟⲟⲩⲓ̀ ⲁϥⲓⲛⲓ ⲛ̀ⲛⲉϥⲁ̀ⲗⲱⲟⲩⲓ̀ ⲧⲏⲣⲟⲩ ⲛⲉⲙ
ⲛⲉϥⲉⲣⲅⲁⲧⲏⲥ ⲛⲉⲙ ⲛⲓⲁ̀ⲗⲱⲟⲩⲓ̀ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲁϥⲱⲟⲣⲱⲉⲣ ⲛ̀ⲛⲓϩⲟⲓ ⲛⲉⲙ ⲛⲓⲙⲁⲛⲱⲱⲡⲓ ⲛ̀ⲧⲉ
ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϩⲁϥ ⲭⲉ ⲛ̀ⲛⲁϫⲱ ⲙ̀ⲡⲥⲱⲙⲁ 25
ⲙ̀ⲡⲁⲥⲟⲛ ϧⲉⲛ ⲟⲩⲕⲁϩⲓ ⲛ̀ⲱⲉⲙⲙⲟ ⲉ̀ⲫⲱϥ ⲁⲛ ⲡⲉ
ⲟⲩⲟϩ ⲛⲁⲣⲉ ϩⲁⲛⲕⲉϫⲱⲟⲩⲛⲓ ⲛ̀ⲧⲉ ⲧⲡⲟⲗⲓⲥ ⲧ ⲛ̀-
ⲧⲟⲧⲟⲩ ⲛⲉⲙⲁϥ ⲡⲉ ⲉⲩⲉⲣϩⲱⲃ ⲉ̀ⲡⲓⲙⲁ ⲉ̀ⲑ ⲟⲩⲁⲃ
ⲟⲩⲟϩ ⲁϥⲉⲣⲟⲩⲃⲓ ⲙ̀ⲡⲥⲱⲙⲁ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ϥⲉ̅. ⲁ. ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲧⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲱⲁⲧ ⲟⲩⲉⲣⲕⲁⲑⲁⲣⲓϩⲓⲛ ⲙ̀ⲡⲓⲙⲁ 30

ⲉ̀ⲧⲁⲩⲕⲟⲧⲩ ⲁⲥⲱⲱⲡⲓ ⲇⲉ ⲉⲧⲁⲩⲉⲣⲕⲁⲑⲁⲣⲓⲍⲓⲛ ⲙ̀ⲡⲓⲙⲁ ⲉⲑⲣⲟⲩⲭⲁ ⲥⲉⲛϯ ⲉ̀ⲃⲣⲏⲓ ⲁⲩⲑⲣⲟⲩⲥⲟⲣⲧⲟⲥ ⲕⲁⲧⲁ ⲑⲙⲁⲓⲏ ⲙ̀ⲡⲓⲕⲟⲩⲭⲓ ⲛ̀ⲧⲟⲡⲟⲥ ⲭⲉ ⲫⲛⲁⲕⲟⲧⲩ ⲕⲁⲧⲁ ⲧⲉⲫⲭⲟⲙ.

ϯⲱϥнрі ⲛ̀ⲥⲟⲩⲓϯ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ.

ⲫⲉ̄. в. ϯⲱϥнрі ⲛ̀ⲥⲟⲩⲓϯ ⲧⲉ ⲑⲁⲓ ⲉ̀ⲧⲁⲫⲁⲓⲥ ⲛ̀ⲭⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ϧⲉⲛ ⲡⲕⲱⲧ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ ⲉ̀ⲧⲁⲩⲭⲱ ⲙ̀ⲡⲉⲫⲥⲱⲙⲁ ⲛ̀ϧⲏⲧⲥ ϧⲉⲛ ⲟⲩⲥⲓⲣⲏⲛⲏ ⲛ̀ⲧⲉ ⲫϯ ⲁ̀ⲙⲏⲛ. ⲁⲛⲇⲣⲉⲁⲥ ⲇⲉ ⲫⲏⲉ̀ⲧⲁⲫⲥⲓⲧⲟⲧⲩ ⲙ̀ⲫⲙⲁⲣⲧⲓⲣⲓⲟⲛ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲛⲁⲫⲉⲛⲕⲟⲧ ⲡⲉ ϧⲉⲛ ⲡⲓⲉⲭⲱⲣⲥ

ⲫⲍ̄. ⲁ̄. ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲉⲫⲙⲟⲕⲙⲉⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲣⲏⲓ ⲛ̀ϧⲏⲧⲩ ⲉⲫⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲁⲓⲥⲱⲣⲙ̀ ⲡⲁⲓⲕⲱⲧ ⲉ̀ⲃⲟⲗ ⲛ̀ⲥⲟⲩⲟ̀ ⲙ̀ⲡⲁϯⲛⲁⲩ ⲉ̀ⲥⲗⲓ ⲛ̀ⲣⲱⲙⲓ ⲉⲁⲩϯ ⲧⲟⲧⲩ ⲛⲉⲙⲓⲛⲓ ⲱⲁ ϯⲛⲟⲩ ⲙ̀ⲡⲁϯⲉ̀ⲙⲓ ⲭⲉ ϯⲛⲁⲱⲭⲟⲕⲩ ⲉ̀ⲃⲟⲗ ⲱⲁⲛⲙ̀ⲙⲟⲛ ⲙⲏⲡⲱⲥ ⲛ̀ⲧⲉ ⲛⲓⲣⲱⲙⲓ ⲥⲱⲃⲓ ⲙ̀ⲙⲟⲓ ⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ

ⲫⲍ̄. ⲃ̄. ⲁ̀ⲡⲁⲓⲣⲱⲙⲓ ⲉⲣϧⲏⲧⲥ ⲉ̀ⲡⲁⲓⲕⲱⲧ ⲙ̀ⲡⲉⲫⲭⲟⲕⲩ ⲉ̀ⲃⲟⲗ ⲕⲁⲧⲁ ⲫⲣⲏϯ ⲉ̀ⲧⲁⲡⲉⲛⲥⲱⲧⲏⲣ ⲭⲟⲥ. ⲛⲁⲓ ⲇⲉ ⲉⲫⲙⲟⲕ-
ⲙⲉⲕ ⲉⲣⲱⲟⲩ ϧⲉⲛ ⲡⲉⲫϧⲏⲧ ⲥⲓⲭⲉⲛ ⲡⲉⲫⲙⲁⲛⲉⲛⲕⲟⲧ ⲁ̀ ⲡⲓϧⲩⲛⲓⲙ ⲥⲟⲕⲩ ⲁⲫⲱⲃⲱ. ϧⲏⲡⲡⲉ ⲓⲥ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲁⲫⲟⲩⲟⲛϧⲩ ⲉ̀ⲣⲟⲩ ϧⲉⲛ ⲟⲩϧⲟⲣⲁⲙⲁ ⲉⲫⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲁⲛⲇⲣⲉⲁⲥ ⲁⲛⲇⲣⲉ ⲁⲕⲥⲟⲩⲱⲛⲧ ⲛ̀ⲑⲟⲩ ⲇⲉ ⲡⲉⲭⲁⲩ ⲭⲉ ⲟⲩ ⲡⲉⲧⲱⲟⲡ ⲡⲁ̅ⲩ̅ⲥ̅. ⲡⲉⲭⲁⲩ ⲛⲁⲩ ⲭⲉ ⲉⲕⲥⲱⲟⲩⲛ ⲙ̀ⲙⲟⲓ ⲁⲛ ⲭⲉ ⲁ̀ⲛⲟⲕ ⲛⲓⲙ. ⲛ̀ⲑⲟⲩ ⲇⲉ ⲡⲉⲭⲁⲩ ⲛⲁⲩ ⲭⲉ ⲙ̀ⲙⲟⲛ ⲉ̀ⲡⲓ ⲇⲉ ⲁⲫⲥⲟⲩⲱⲛⲩ

ⲫⲍ̄. ⲁ̄. ϧⲉⲛ ⲡⲓϩⲟⲣⲁⲙⲁ ⲁⲗⲗⲁ ⲁⲫⲱⲑⲟⲣⲧⲉⲣ ⲁⲩⲧⲱⲛⲩ ⲁⲫ-ⲥⲓⲧⲩ ⲉ̀ⲃⲣⲏⲓ ϧⲁⲣⲁⲧⲟⲩ ⲛ̀ⲛⲉⲫⲃⲁⲗⲁⲩⲭ ⲁⲫⲟⲩⲱⲱⲧ ⲙ̀ⲙⲟⲩ ⲉⲫⲭⲱ ⲙ̀ⲙⲟⲩ ⲭⲉ ⲕⲱⲛϧ ⲣⲱ ⲡⲁ̅ⲩ̅ⲧ̅ ⲣⲉⲱⲣⲓⲟⲥ. ⲡⲉⲭⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲛⲁⲩ ⲭⲉ ⲡϩⲙⲟⲧ ⲙ̀ⲙⲫϯ

ϣⲏⲡ ⲡⲁⲥⲱⲙⲁ ⲃⲁⲧⲉⲛ ⲑⲏⲛⲟⲩ ⲗⲗⲁ †ⲱⲛⲃ ⲃⲉⲛ
ϕ† ⲉⲃⲟⲗⲥⲓⲧⲉⲛ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉⲑ ⲟⲩⲁⲃ †ⲛⲟⲩ ⲍⲉ ⲁⲓⲛⲁⲩ
ⲉⲣⲟⲕ ⲉⲕⲟⲓ ⲛⲕⲟⲩⲍⲓ ⲛⲥⲏⲧ ⲉⲕⲙⲟⲕⲙⲉⲕ ⲉⲃⲟⲗ ⲉⲑⲃⲉ
ⲫⲍ. ⲃ. ⲡⲓⲧⲟⲡⲟⲥ ⲉⲧⲁⲕⲥⲓⲧⲟⲧⲕ ⲉⲣⲟϥ ⲉⲕⲟⲧϥ ⲃⲉⲛ ⲡⲁⲣⲁⲛ
ⲉⲑⲣⲉⲕⲭⲱ ⲙ̀ⲡⲁⲥⲱⲙⲁ ⲛ̀ⲃⲏⲧϥ ⲁⲓ̀ ϣⲁⲣⲟⲕ ⲥⲓⲛⲁ
ⲛ̀ⲧⲁⲧⲁⲙⲟⲕ ⲉⲟⲩⲕⲟⲩⲍⲓ ⲛ̀ⲭⲣⲓⲁ̀ ⲛ̀ⲧⲉ ⲛⲁⲓⲟ† ⲥⲓⲛⲁ
ⲛ̀ⲧⲉⲕⲃⲟ ⲉⲃⲟⲗ ⲉⲡⲓⲧⲟⲡⲟⲥ ⲛ̀ⲃⲏⲧϥ ⲍⲉⲙⲛⲟⲙ† ⲙ̀ⲡⲉⲣ-
ⲉⲣⲕⲟⲩⲍⲓ ⲛ̀ⲥⲏⲧ ⲁⲛⲟⲕ †ⲛⲁⲧⲏⲓϥ ⲉ̀ⲃⲣⲏⲓ ⲉⲡⲥⲏⲧ
ⲛ̀ⲛⲓⲣⲱⲙⲓ ⲛ̀ⲧⲉ ⲧⲁⲓⲡⲟⲗⲓⲥ ⲉⲑⲣⲟⲩ† ⲧⲟⲧⲟⲩ ⲛⲉⲙⲁⲕ
ⲧⲱⲛⲕ ⲙⲟϣⲓ ⲛ̀ⲥⲱⲓ ⲛ̀ⲧⲁ† ⲛ̀ⲟⲩϣⲱⲗⲥ ⲃⲉⲛ ⲡⲓⲕⲁⲥⲓ
ⲫⲏ. ⲁ̅. ⲃⲉⲛ ⲡⲓⲕⲟⲓⲧⲟⲛ ⲛ̀ⲧⲉ ⲡⲁⲛⲓ ⲉⲧⲁⲕϣⲉⲣϣⲱⲣϥ ⲡⲓⲙⲁ
ⲉⲧⲁⲕⲭⲱ ⲙ̀ⲡⲁⲥⲱⲙⲁ ⲛ̀ⲃⲏⲧϥ ⲛ̀ϣⲟⲣⲡ ⲙ̀ⲡⲁⲧⲉⲕ-
ⲃⲓⲧϥ ⲉ†ⲉⲕⲕⲗⲏⲥⲓⲁ̀. ⲁⲛⲇⲣⲉⲁⲥ ⲇⲉ ⲁϥⲉⲣ ⲡⲥⲙⲟⲧ
ⲍⲉ ⲉϥⲛⲁⲧⲱⲛϥ ⲛ̀ⲧⲉϥⲙⲟϣⲓ ⲛ̀ⲥⲱϥ ⲁ̀ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲁϥⲉⲣⲡⲥⲙⲟⲧ ⲍⲉ ⲉϥⲛⲁⲃⲓⲧϥ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲓⲕⲟⲓⲧⲟⲛ
ⲛ̀ⲧⲉ ⲡⲉϥⲏⲓ ⲁϥⲧⲁⲙⲟϥ ⲉ̀ⲡⲓⲙⲱⲓⲧ ⲉ̀ⲧⲁϥ† ⲙ̀ⲡⲓϣⲱⲗⲥ
ⲉⲣⲟϥ ⲙ̀ⲡⲉϥⲧⲏⲃ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲁ ⲁⲕϣⲁⲛⲧⲱⲛⲕ
ⲫⲏ. ⲃ. ⲛ̀ϣⲱⲣⲡ ⲛ̀ⲥⲁⲛⲁ̀ⲧⲟⲟⲩⲓ̀ ⲁ̀ⲙⲟⲩ ⲉ̀ⲃⲟⲩⲛ ⲉⲡⲓⲙⲁϣⲱⲕⲓ
ⲛ̀ⲃⲏⲧϥ ⲛⲟⲩⲙⲁⲥⲓ ϫⲛⲁϫⲓⲙⲓ ⲙ̀ⲡⲓⲥⲙⲟⲩ ⲉ̀ⲧⲉ ⲡ̅ⲟ̅ⲥ̅
ⲛⲁⲑⲁϣϥ ⲉⲣⲟⲕ. ⲉⲧⲁϥⲉⲣⲛⲓⲙⲫⲩⲛ ⲉⲃⲟⲗⲃⲉⲛ ⲡⲓⲍⲟ-
ⲣⲁⲙⲁ ⲁϥⲛⲉⲥⲥⲓ ⲛⲧⲉϥⲥⲥⲓⲙⲓ ⲁϥϫⲱ ⲉⲣⲟⲥ ⲛ̀ⲍⲱⲃ-
ⲛⲓⲃⲉⲛ ⲉⲧⲁϥⲛⲁⲩ ⲉⲣϣⲟⲩ ⲛ̀ϣⲟⲣⲡ ⲃⲉⲛ ⲡⲓⲍⲟⲣⲁⲙⲁ
ⲁⲩⲉⲣϣϕηρι ⲉⲙⲁϣⲱ. ⲡⲉϫⲉ ⲧⲉϥⲥⲥⲓⲙⲓ ⲛⲁϥ ϫⲉ
ⲧⲱⲛⲕ †ⲛⲟⲩ ⲃⲉⲛ ⲡⲁⲓⲉϫⲱⲣⲍ ⲛ̀ⲧⲉⲛⲃⲉⲣⲟ ⲛⲟⲩⲃⲏⲃⲥ
ⲫⲑ. ⲁ̅. ⲛ̀ⲧⲉⲛⲍⲱⲗ ⲉⲡⲓⲙⲁ ⲉⲧⲁϥϫⲟⲥ ⲛⲁⲕ ⲛ̀ⲧⲉⲕⲛⲁⲩ ϫⲉ
ⲧⲉⲛⲛⲁϫⲓⲙⲓ ⲙ̀ⲡⲓϣⲱⲗⲥ ϣⲁ ⲛⲙ̀ⲙⲟⲛ. ⲉ̀ϣⲱⲡ ⲅⲁⲣ
ⲁⲛϣⲁⲛϫⲓⲙⲓ ⲙ̀ⲡⲓϣⲱⲗⲥ ⲕⲁⲧⲁ ϕⲣⲏ† ⲉⲧⲁⲕⲛⲁⲩ
ⲉⲣⲟϥ ⲃⲉⲛ ⲡⲓⲍⲟⲣⲁⲙⲁ ⲓⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉ
ⲉⲧⲁϥⲟⲩⲟⲛⲍ ⲉⲣⲟⲕ ⲛ̀ⲍⲟⲟⲩⲃⲉⲍⲟ ⲧⲉⲛⲛⲁⲍ† ⲃⲉⲛ ⲟⲩ-
ⲙⲉⲑⲙⲏⲓ ϫⲉ ⲧⲉⲛⲛⲁϫⲓⲙⲓ ⲛ̀ⲧⲉⲛⲭⲣⲓⲁ̀ ⲕⲁⲧⲁ ϕⲣⲏ†

ⲉⲧⲁϥⲧⲁⲙⲟⲕ. ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲙ̀ⲡⲃ̄ ⲁⲩⲃⲉⲣⲟ ⲟⲩⲕⲁⲣ-
ⲧⲏⲥ ⲁ ϯⲥϩⲓⲙⲓ ϥⲁⲓ ⲙ̀ⲙⲟϥ ⲛ̀ⲑⲟϥ ϩⲱϥ ⲁϥⲃⲓ ⲛ̀ⲟⲩ-
ϥⲑ̄. ⲃ̄. ⲧⲱⲣⲓ ϧⲉⲛ ⲧⲉϥϫⲓϫ ⲁϥⲓ̀ ⲉ̀ⲡⲓⲙⲁ ⲉ̀ⲧⲉⲙⲙⲁⲩ ϧⲉⲛ
ⲧϥⲁⲱⲓ ⲙ̀ⲡⲓⲉ̀ϫⲱⲣϩ. ⲉ̀ⲧⲁϥϫⲟⲩⲱⲧ ⲉ̀ⲡⲕⲁϩⲓ ⲁϥϫⲓⲙⲓ
ⲙ̀ⲡⲓⲱⲱⲗϩ ⲉ̀ⲧⲁ ⲡⲓⲁⲣⲓⲟⲥ ⲧⲏⲓϥ ϧⲉⲛ ⲡⲉϥⲧⲏⲃ ϧⲉⲛ
ⲡⲓϩⲟⲣⲁⲙⲁ ⲟⲩⲟϩ ⲁⲩⲛⲁϩϯ ϧⲉⲛ ⲡⲟⲩϩⲏⲧ ⲧⲏⲣϥ
ϫⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉⲧⲁϥⲑⲁⲙⲓⲟϥ ⲁϥⲉⲣϣϕⲏⲣⲓ
ⲉ̀ⲙⲁϣⲱ ⲛ̀ⲑⲟϥ ⲛⲉⲙ ⲧⲉϥϩϩⲓⲙⲓ. ⲁϥⲧⲱⲛϥ ⲇⲉ ⲛ̀ϫⲉ
ⲁⲛⲇⲣⲉⲁⲥ ⲡⲓϫⲱⲣⲓ ⲁϥⲙⲟⲣϥ ⲛ̀ⲟⲩⲗⲉⲛⲧⲓⲟⲛ ϩⲓϫⲉⲛ
ⲣ̄. ⲁ̄. ⲧⲉϥϯⲡⲓ ⲁϥⲃⲓ ⲛ̀ⲟⲩⲧⲱⲣⲓ ϧⲉⲛ ⲧⲉϥϫⲓϫ ⲁϥϣⲱⲕⲓ ϧⲉⲛ
ⲡⲓⲕⲁϩⲓ ⲉ̀ⲧⲁϥⲉ̀ⲣϩⲁⲃⲣⲏⲓ ⲇⲉ ⲛ̀ⲟⲩⲕⲟⲩϫⲓ ⲁϥϫⲓⲙⲓ
ⲛ̀ⲟⲩⲕⲉⲗⲗⲁⲑⲓ ⲉ̀ⲣⲉⲣⲱⲥ ϫⲱϣ ⲛ̀ⲕⲟⲡⲥⲓ ⲛⲁϥϣⲱⲕⲓ
ⲁϥⲉⲛⲥ ⲉ̀ⲡϣⲱⲓ ⲉⲥⲟⲩⲟϫ ⲡⲗⲏⲛ ⲁⲩϩⲓⲧⲟⲩ ϩⲓϫⲉⲛ ⲡⲟⲩ-
ϩⲟ ⲁⲩⲟⲩⲱϣϯ ⲙ̀ⲫϯ ⲛⲉⲙ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ.
ⲛ̀ⲑⲱⲟⲩ ⲇⲉ ⲁ̀ⲩⲧⲱⲟⲩⲛⲟⲩ ⲁⲩϥⲁⲓ̀ ⲙ̀ⲙⲟⲥ ⲁⲩϣⲉⲛ-
ⲱⲟⲩ ⲉ̀ⲡⲟⲩⲏⲓ ⲉⲩϯⲱⲟⲩ ⲙ̀ⲫϯ ⲁⲩⲃⲉⲣⲟ ⲛ̀ⲟⲩⲃⲏⲃⲥ
ⲣ̄. ⲃ̄. ⲛ̀ⲕⲁⲗⲱⲥ ⲁⲩϩⲱⲗ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲛⲟⲩⲧⲁⲙⲓⲟⲛ ϩⲓⲛⲁ
ⲛ̀ⲧⲉϣⲧⲉⲙ ⲛⲏ ⲉ̀ⲧ ϧⲉⲛ ⲡⲓⲛⲓ ⲉ̀ⲙⲓ ⲉ̀ⲡⲟⲩϩⲱⲃ ⲁ ϯϩⲓⲙⲓ
ⲉⲣⲟⲩⲱⲓⲛⲓ ⲉ̀ⲣⲟϥ ⲙ̀ⲡⲓⲃⲏⲃⲥ ⲛ̀ⲑⲟϥ ⲇⲉ ⲁϥⲃⲱⲣⲡ
ⲛ̀ϯⲕⲟⲗⲗⲁⲑⲓ ⲁϥϫⲉⲙⲥ ⲉⲥⲙⲉϩ ⲛ̀ⲛⲟⲩⲃ ϣⲁⲣⲟⲥ
ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲁⲩϩⲓⲧⲟⲩ ϩⲓϫⲉⲛ ⲡⲟⲩϩⲟ ⲁⲩⲟⲩⲱϣϯ
ⲙ̀ⲫϯ ⲛⲉⲙ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ϫⲉⲛ ⲡⲓⲛⲓϣϯ
ⲛ̀ϩⲙⲟⲧ ⲉ̀ⲧⲁϥⲁⲓϥ ⲛⲉⲙⲱⲟⲩ. ⲡⲓⲣⲱⲙⲓ ⲇⲉ ⲁϥⲓ̀ⲛⲓ
ⲣⲁ̄. ⲁ̄. ⲉ̀ⲃⲟⲗ ⲙ̀ⲡϣⲁⲩ ⲛ̀ⲃ̄ ⲛ̀ϩⲓⲛ ⲛⲛⲟⲩⲃ ⲉⲑⲣⲉϥϫⲕⲟ ⲉ̀ⲃⲟⲗ
ⲛ̀ⲃⲏⲧⲟⲩ ⲉ̀ⲡⲕⲱⲧ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ ⲁϥⲑⲟⲙⲥⲥ ⲇⲉ ⲟⲛ
ⲁϥϫⲁⲥ ϧⲉⲛ ⲡⲉϥⲏⲓ ⲉⲥϫⲏⲡ. ⲉⲧⲁⲧⲟⲟⲩⲓ̀ ⲇⲉ ϣⲱⲡⲓ
ⲁϥⲟⲩⲱϣ ⲉ̀ϯ ⲛ̀ⲟⲩϣⲁⲓ ⲉ̀ϯⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ϧⲉⲛ ϥⲣⲁⲛ
ⲙ̀ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲁϥ ϧⲉⲛ ⲡⲉϥϩⲏⲧ ϫⲉ
ⲡⲉⲧⲉⲥϣⲉ ⲡⲉ ⲉ̀ϯ ⲛ̀ⲛⲓⲁⲡⲁⲣⲭⲏ ⲙ̀ⲡⲱ̄ⲥ̄ ⲛ̀ϣⲟⲣⲡ ⲁϥⲓ̀ⲣⲓ
ⲛ̀ⲟⲩⲛⲓϣϯ ⲛ̀ⲁ̀ⲣⲓⲥⲧⲟⲛ ⲛ̀ⲛⲓϩϩⲕⲓ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ϯⲡⲟⲗⲓⲥ

ⲣⲁ. ⲃ. ⲛⲉⲙ ⲛⲓϫⲱⲃ ⲛⲉⲙ ⲛⲓϫⲏⲣⲁ ⲛⲉⲙ ⲛⲓⲟⲣⲫⲁⲛⲟⲥ ⲉⲫⲟϩⲓ
ⲉⲣⲁⲧⲫ ⲉⲫϣⲉⲙϣⲓ ⲙ̀ⲙⲱⲟⲩ ⲟⲩⲟⲥ ⲉⲫⲣⲁϣⲓ ⲛⲉⲙⲱⲟⲩ
ⲧⲏⲣⲟⲩ. ⲡⲉⲫⲣⲁⲥ† ⲇⲉ ⲁⲫⲑⲱϩⲉⲙ ⲛ̀ⲛⲓⲛⲓϣ† ⲧⲏⲣⲟⲩ
ⲛⲧⲉ †ⲡⲟⲗⲓⲥ ⲁⲫⲓⲣⲓ ⲛ̀ⲕⲉⲛⲓϣ† ⲛϣⲁⲓ ⲉⲣⲱⲟⲩ ϧⲉⲛ
ⲫⲣⲁⲛ ⲙ̀ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟⲥ ⲁⲫⲣⲟⲑⲃⲉⲫ
ⲛⲉⲙⲱⲟⲩ ϩⲱⲥ ⲉⲫⲣⲁϣⲓ ⲛⲉⲙⲱⲟⲩ ⲉⲑⲃⲉ ⲡⲓⲥⲙⲟⲩ
ⲉ̀ⲧⲁ ⲡ̅ⲟ̅ⲥ̅ ⲑⲁϣϥ ⲉ̀ⲣⲟϥ. ⲉ̀ⲧⲁⲩⲉⲣϥⲁϣⲓ ⲇⲉ ⲛ̀ⲟⲩⲱⲙ
ⲣⲃ. ⲁ. ⲁϥⲥⲁϫⲓ ⲛⲉⲙⲱⲟⲩ ⲉⲫϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲛⲁⲥⲛⲏⲟⲩ ϩⲁⲣⲁ
ⲁ̀ ϕ† ⲧⲏⲓⲥ ⲉ̀ⲡⲉⲧⲉⲛϩⲏⲧ ⲛ̀ⲧⲉⲧⲉⲛ† ⲧⲟⲧⲉⲛ ⲑⲏⲛⲟⲩ
ⲛⲉⲙⲏⲓ ⲛ̀ⲧⲉⲧⲉⲛ† ⲛ̀ⲟⲩⲕⲟⲩϫⲓ ⲉ̀ϥⲟⲩⲁⲓ ⲕⲁⲧⲁ ⲧⲉϥ-
ϫⲟⲙ ⲛ̀ⲧⲉⲛⲑⲁⲙⲓⲟ̀ ⲙ̀ⲡⲁⲓⲛⲓϣ† ⲛ̀ⲥⲙⲟⲩ ϧⲉⲛ ⲧⲉⲛ
ⲡⲟⲗⲓⲥ ϕⲁⲓ ⲉ̀ⲧⲁ ϕ† ⲉⲑⲣⲉⲛⲉⲣⲡⲉⲙⲡϣⲁ ⲙ̀ⲙⲟϥ
ϧⲉⲛ ⲧⲉⲛⲅⲉⲛⲉⲁ̀ ⲉⲑⲣⲉⲛⲕⲱⲧ ⲙ̀ⲡⲓⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲛ̀ⲧⲉ
ⲣⲃ. ⲃ. ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϧⲉⲛ ⲧⲉⲛⲡⲟⲗⲓⲥ. ⲁⲩⲉⲣⲟⲩⲱ
ⲛⲁϥ ⲧⲏⲣⲟⲩ ϧⲉⲛ ⲟⲩϧⲣⲱⲟⲩ ⲛ̀ⲟⲩⲱⲧ ϫⲉ ⲁⲛⲟⲩⲱ
ⲉ̀ϫⲟⲥ ⲛⲁⲕ ϫⲉ ⲧⲉⲛⲛⲁⲓ̀ⲣⲓ ⲕⲁⲧⲁ ⲧⲉⲛϫⲟⲙ ⲁⲗⲗⲁ ϧⲉⲛ
ϕⲟⲩⲱϣ ⲙ̀ⲡⲟ̅ⲥ̅ ⲧⲉⲛⲛⲁⲓ̀ ϣⲁⲣⲟⲕ ϕⲏ ⲉ̀ⲧⲉ ⲡⲓⲟⲩⲁⲓ
ⲡⲓⲟⲩⲁⲓ ⲙ̀ⲙⲟⲛ ⲛⲁϫⲉⲙϥ ⲕⲁⲧⲁ ⲧⲉϥϫⲟⲙ ϥⲛⲁⲉⲣⲥ
ⲛⲁⲕ ⲛ̀ⲑⲱⲟⲩ ⲇⲉ ⲧⲏⲣⲟⲩ ⲓⲥϫⲉⲛ ⲡⲟⲩⲕⲟⲩϫⲓ ϣⲁ
ⲡⲟⲩⲛⲓϣ† ⲁⲩⲃⲓⲛⲡⲓ ⲙ̀ⲫⲏⲉ̀ⲧⲁϥⲓ̀ ⲉ̀ϧⲟⲩⲛ ϧⲉⲛ ϕⲣⲁⲛ
ⲣⲅ. ⲁ. ⲙ̀ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲩϫⲓⲙⲓ ⲛ̀ϣⲟⲃ̅ ⲛ̀ⲗⲟⲩⲕⲟϫⲓ
ⲛ̀ⲛⲟⲩⲃ ⲛⲉⲙ ⲟⲩϣⲟ ⲛ̀ⲥⲁⲑⲉⲣⲓ ⲛ̀ϩⲁⲧ ⲕⲁⲧⲁ ⲧϫⲟⲙ
ⲙ̀ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ. ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁⲫⲓ̀ ⲉ̀ⲡⲓⲙⲱⲓⲧ
ⲉ̀ⲧⲟⲩⲛⲁⲕⲱⲧ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ ⲛ̀ϧⲏⲧⲫ ϧⲉⲛ ϕⲣⲁⲛ ⲙ̀ⲡⲓⲁ-
ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲩϫⲱ ⲛ̀†ⲥⲉⲛ† ⲉ̀ϧⲣⲏⲓ ϧⲉⲛ ϕⲣⲁⲛ
ⲙ̀ⲫ† ⲛⲉⲙ ϕⲣⲁⲛ ⲙ̀ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟⲥ ⲁⲩ-
ⲕⲟⲧⲫ ⲛ̀ⲕⲁⲗⲱⲥ ϣⲁ ⲡϫⲱⲕ ⲛ̅ⲅ̅ ⲛ̀ⲣⲟⲙⲡⲓ ⲟⲩⲟⲥ ⲁⲩⲓ̀ⲛⲓ
ⲙ̀ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ̀ⲑ ⲟⲩⲁⲃ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲙⲁⲣⲧⲓⲣⲓⲟⲛ
ⲣⲅ. ⲃ. ⲉ̀ⲑⲟⲩⲁⲃ ⲁⲩⲓ̀ⲛⲓ ⲙ̀ⲡⲓⲁⲅⲓⲟⲥ ⲛ̀ⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̀ⲧⲉ ⲓ̅ⲗ̅ⲏ̅ⲙ̅
ⲁⲫⲉⲣⲁⲅⲓⲁ̀ⲍⲓⲛ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ. ⲱ̀ ϫⲉ ⲁⲩⲟⲩⲏⲣ ⲛ̀ϣⲫⲏⲣⲓ

48 †ϣϕнрι ⲙⲙⲁϩ ⲃ̄ ⲛⲧⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉϣⲣⲓⲟⲥ.

ϣⲱⲡⲓ ⲙ̀ⲡⲓⲛⲁⲩ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲱ̀ ⲭⲉ ⲁⲩⲟⲩⲏⲣ ⲛ̀ⲣⲱⲙⲓ ⲟⲩⲭⲁⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛ̀ⲟⲩϣⲱⲛⲓ ⲛⲉⲙ ϩⲁⲛⲕⲉⲙⲏϣ ⲙ̄ⲡⲛ̄ⲁ̄ ⲛ̀ⲁⲕⲁⲑⲁⲣⲧⲟⲛ ⲉⲩⲛⲏⲟⲩ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ϥⲣⲁⲛ ⲙⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉϣⲣⲓⲟⲥ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ̀ⲑ ⲟⲩⲁⲃ ⲛ̀ⲧⲉ ⲡⲉⲛ̄ⲟ̄ⲥ ⲓ̄ⲏ̄ⲥ ⲭ̄ⲣ̄ⲥ̄.

ⲣ̄ⲁ̄. ⲁ̄. †ϣⲏрι ⲙ̀ⲙⲁϩ ⲃ̄ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉϣⲣⲓⲟⲥ.

ⲁⲥϣⲱⲡⲓ ⲁⲉ ⲉ̀ⲧⲁ ⲡⲓⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲉ̀ⲑ ⲟⲩⲁⲃ ⲉⲣⲁ̀ⲅⲓ-
ⲁ̀ⲍⲓⲛ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉϣⲣⲓⲟⲥ ⲉ̀ⲣⲉ ⲡⲓⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲓ̀ⲛⲓ ⲉ̀ⲡϣⲱⲓ ⲛ̀†προσφορα ⲉ̀ⲑ ⲟⲩⲁϥ (sic) ⲁϥⲓ̀ ⲉ̀ⲃⲟⲩⲛ ϩⲱϥ ⲛ̀ⲭⲉ ⲟⲩⲣⲱⲙⲓ ⲉ̀ⲣⲉ ⲟⲩⲟⲛ ⲟⲩⲡ̄ⲛ̄ⲁ̄ ⲛ̀ⲁⲕⲁⲑⲁⲣⲧⲟⲛ ⲛⲉⲙⲁϥ ⲓⲥⲭⲉⲛ ⲧⲉϥⲙⲉⲧ-
ⲣ̄ⲁ̄. ⲃ. ⲕⲟⲩⲭⲓ ⲁϥⲓ̀ⲛⲓ ⲙ̀ⲙⲟϥ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲡⲕⲁϩⲓ ⲉϥ† ⲛ̀ϩⲁⲛ-
ⲛⲓϣ† ⲛ̀ⲃⲓⲥⲓ ⲛⲁϥ ⲁϥⲥⲕⲉⲣⲕⲉⲣ ⲉ̀ⲣⲟϥ ⲉ̀ⲣⲉ ⲣⲱϥ ⲭⲉ ϣⲥⲫⲉⲓ† ⲉ̀ⲃⲟⲗ ⲁϥⲓ̀ ϩⲱϥ ⲁϥⲟ̀ⲥⲓ ⲉ̀ⲣⲁⲧϥ ϧⲉⲛ ⲑⲙⲏ† ⲙ̀ⲡⲓⲗⲁⲟⲥ ⲉϥⲟⲩⲱϣ ⲉ̀ⲃⲓⲥⲙⲟⲩ ϩⲱϥ ⲛⲉⲙ ⲡⲓⲙⲏϣ.
ⲁⲥϣⲱⲡⲓ ⲁⲉ ⲉ̀ⲧⲁϥⲧⲁⲟⲩⲟ̀ ⲙ̀ⲡⲓⲑⲣⲓⲥⲁ̀ⲣⲓⲟⲥ ⲁⲩⲓ̀ⲛⲓ ⲙ̀ⲡⲕⲁϩⲓ ⲁϥⲥⲕⲉⲣⲕⲉⲣ ⲙ̀ⲙⲟϥ ⲉ̀ⲣⲉ ⲣⲱϥ ⲭⲉ ϣⲥⲫⲉⲓ† ⲉ̀ⲃⲟⲗ ⲁϥⲧⲱⲛϥ ⲁϥⲟ̀ⲥⲓ ⲉ̀ⲣⲁⲧϥ ⲙ̀ⲡⲉⲙⲑⲟ ⲙ̀ⲡⲓⲙⲏϣ
ⲣ̄ⲉ̄. ⲁ̄. ⲉϥϣⲱ ⲉ̀ⲃⲟⲗ ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲁ̀ⲃⲟⲕ ⲛⲉⲙⲏⲓ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲛ̀ⲧⲉ ϕ† †ⲥⲱⲟⲩⲛ ⲙ̀ⲙⲟⲕ ⲭⲉ ⲛ̀ⲑⲟⲕ ⲛⲓⲙ ϧⲛⲁϣⲥⲓⲧ ⲉ̀ⲃⲟⲗ ⲁⲛ ϧⲉⲛ ⲡⲁⲓⲣⲱⲙⲓ ⲁ̀ⲛⲟⲕ ⲅⲁⲣ ⲁ̀ⲛⲟⲕ ⲟⲩⲡⲉⲣ-
ⲙⲟⲩ ϧⲛⲁⲉ̀ⲣϣⲉⲙϧⲟⲙ ⲉ̀ⲣⲟⲓ ⲁⲛ ⲱ̀ ⲣⲉϣⲣⲓⲟⲥ ⲟⲩⲟⲥ ⲁⲩⲉⲣⲥⲏⲧⲥ ⲛ̀ⲭⲉⲟⲩⲁ̀ ⲉϕ† ⲛⲉⲙ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉϣⲣⲓⲟⲥ. ⲛⲁⲣⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉϣⲣ[ⲓⲟⲥ] † ⲛ̀ϩⲁⲛ-
ⲛⲓϣ† ⲛ̀ⲃⲓⲥⲓ ⲛⲁϥ ⲡⲉ ⲁϥⲓ̀ ⲥⲁ ⲡⲓⲥⲧⲩⲗⲗⲟⲥ ⲡⲁⲗⲓⲛ ⲟⲛ
ⲣ̄ⲉ̄. ⲃ. ⲁ̀ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉϣⲣⲓⲟⲥ ⲥⲱⲛϩ ⲛ̀ⲛⲉϥⲭⲓⲭ ⲥⲓϕⲁϩⲟⲩ ⲙ̀ⲙⲟϥ ⲁϥⲥⲟⲕϥ ⲉ̀ⲡϣⲱⲓ ⲛ̀ⲥⲁ ⲡⲓⲥⲧⲩⲗⲗⲟⲥ ⲉ̀ⲣⲉ ⲛⲉϥ-
ⲭⲓⲭ ⲥⲟⲛϩ ⲉ̀ⲡϣⲱⲓ ⲛ̀ⲥⲁ ⲡⲉϥⲥⲟⲓ ϣⲁⲧⲉϥⲁ̀ϕⲉ ⲉⲣ

ⲥⲁ ⲡϣⲱⲓ ⲛ̀ϯⲕⲉⲫⲁⲗⲓⲥ ⲛⲧⲉ ⲡⲓⲥⲧⲩⲗⲗⲟⲥ ⲉⲣⲉ ⲟⲩⲟⲛ
ⲛⲓⲃⲉⲛ ⲉⲣⲑⲉⲟ̀ⲣⲓⲛ ⲙ̀ⲙⲟϥ ⲁⲩⲉⲣϣϕηρι ⲧⲏⲣⲟⲩ ⲉⲩⲭⲱ
ⲙ̀ⲙⲟⲥ ⲭⲉ ⲙ̀ⲡⲉⲛⲛⲁⲩ ⲉ̀ⲟⲩⲟⲛ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲉ̀ⲛⲉϩ
ⲣϛ̄. ⲁ. ϩⲛⲡⲡⲉ ⲅⲁⲣ ⲡⲉϥⲥⲟⲓ ⲅⲁⲣ (sic) ⲧⲟⲙⲓ ⲉ̀ⲡⲓⲥⲧⲩⲗⲗⲟⲥ
ⲛⲉϥⲭⲓⲭ ⲥⲟⲛϩ ϩⲓϕⲁϩⲟⲩ ⲙ̀ⲙⲟϥ ⲁⲃⲛⲉ ϩⲗⲓ ⲛ̀ⲛⲁⲓ ⲟⲩⲇⲉ
ⲛⲉϥⲃⲁⲗⲗⲁⲩⲭ ⲭⲏ ⲁⲛ ϩⲓⲭⲉⲛ ⲡⲓⲕⲁϩⲓ ϩⲛⲡⲡⲉ ⲅⲁⲣ
ⲁϥⲓ̀ⲱⲓ ⲙ̀ⲙⲟϥ ⲥⲁⲃⲟⲗ ⲙ̀ⲡⲓⲥⲧⲩⲗⲗⲟⲥ ⲛ̀ⲥⲟⲡⲃ̄ ⲙ̀ⲙⲟⲛ
ϩⲗⲓ ⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲙⲟϥ ⲙ̀ⲡⲉⲛⲛⲁⲩ ⲉ̀ϣϕηρι ⲙ̀ⲡⲁⲓⲣⲏϯ
ⲉ̀ⲛⲉϩ ϧⲉⲛ ϩⲗⲓ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲁⲗⲗⲁ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲡⲉⲧⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲡⲥⲱⲙⲁ ⲙ̀ⲡⲁⲓⲣⲱⲙⲓ ⲉⲁϥⲉⲣⲃⲁ-
ⲥⲁⲛⲓⲍⲓⲛ ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲣⲑⲉⲱ-
ⲣ̄ϛ̄. ⲃ̄. ⲣⲓⲛ ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ⲉⲩⲉⲣϣϕηρι ⲙ̀ⲙⲟϥ ⲉⲩϯⲱⲟⲩ
ⲙ̀ⲫϯ ⲛⲉⲙ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓϫⲱⲣⲓ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ
ⲛ̀ⲧⲉ ⲡⲉⲛ̄ⲟ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲡ̄ⲭ̄ⲥ̄. ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲇⲉ ⲁ̀ ⲡⲓⲁⲣⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲁϥ ⲉ̀ⲡⲉⲥⲏⲧ ⲁϥⲥⲉⲓ ⲉ̀ⲡϣⲱⲓ ⲛ̀ϯⲕⲉⲫⲁⲗⲓⲥ
ⲛ̀ⲧⲉ ⲡⲓⲥⲧⲩⲗⲗⲟⲥ ⲁϥⲥⲉⲓ ⲥⲓϫⲉⲛ ⲡⲓⲕⲁⲥⲓ ⲁϥⲉⲣⲁⲧⲉ̀ⲙⲓ
ⲥⲱⲥⲧⲉ ⲛ̀ⲧⲉ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ϫⲟⲥ ⲭⲉ ⲁϥⲙⲟⲩ. ⲉ̀ⲧⲁⲩϯ
ⲣ̄ϛ̄. ⲁ̄. ⲇⲉ ⲛ̀ϯⲥⲩⲣⲏⲛⲏ ⲁ̀ ⲡⲓⲗⲁⲟⲥ ⲧⲏⲣϥ ϕⲱⲃⲧ ⲉ̀ⲃⲣⲏ ⲉ̀ϫⲱϥ
ⲉⲩⲉⲣϣϕηρι ⲙ̀ⲙⲟϥ ⲉϥⲟⲓ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲟⲩⲣⲉϥⲙⲱⲟⲩⲧ.
ⲛⲉ ⲟⲩⲟⲛ ⲟⲩⲣⲱⲙⲓ ⲇⲉ ⲛ̀ⲃⲁⲗⲉ ⲓⲥⲭⲉⲛ ⲉϥⲃⲉⲛ ⲑⲛⲉⲭⲓ
ⲛ̀ⲧⲉ ⲧⲉϥⲙⲁⲩ ⲙ̀ⲡⲉϥⲙⲟϣⲓ ⲉ̀ⲛⲉϩ ⲁⲗⲗⲁ ⲉϥϩⲉⲙⲥⲓ
ⲉϥϣⲁⲧⲙⲉⲑⲛⲁⲓ ϩⲓⲣⲉⲛ ϕⲣⲟ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲛⲁⲩ
ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲁϥⲓ̀ ⲉ̀ϧⲟⲩⲛ ⲛⲉⲙ ⲡⲓⲙⲏϣ ⲉϥⲱϣϯ ϩⲓⲭⲉⲛ
ⲛⲉϥⲭⲓⲭ ⲛⲉⲙ ⲛⲉϥⲃⲁⲗⲗⲁⲩⲭ ⲉ̀ⲣⲉ ⲛⲉϥⲃⲁⲗⲗⲁⲩⲭ ⲱϣϯ
ⲣ̄ϛ̄. ⲃ̄. ⲛ̀ⲥⲱϥ ⲁϥⲓ̀ ⲉ̀ϧⲟⲩⲛ ϧⲁ ⲛⲉⲛⲃⲁⲗⲗⲁⲩⲭ ⲛ̀ⲛⲓⲣⲱⲙⲓ ϣⲁ-
ⲧⲉϥϕⲟϩ ⲉ̀ⲡⲓⲣⲱⲙⲓ ⲉⲧⲟⲓ ⲛ̀ⲇⲉⲙⲱⲛ ⲁϥⲥⲟⲩⲧⲉⲛ ⲧⲉϥ-
ⲭⲓⲭ ⲉ̀ⲃⲟⲗ ⲁϥⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲫⲙⲟⲩⲧ ⲙ̀ⲡⲓⲃⲁⲗⲉ ⲁϥⲥⲟⲕϥ
ⲉϥⲟⲩⲱϣ ⲉ̀ⲱⲗϥ ⲛ̀ⲧⲟⲧϥ ⲁ̀ ⲛⲉϥϕⲁⲧ ϯ ⲛ̀ⲟⲩⲛⲓϣϯ
ⲛ̀ϣⲕⲁⲡ ⲁⲩⲥⲱⲟⲩⲧⲉⲛ ⲉ̀ⲃⲟⲗ ⲥⲁⲧⲟⲧⲟⲩ ϩⲁⲛⲕⲉⲣⲱⲙⲓ
ⲱⲗⲓ ⲙ̀ⲡⲉϥⲙⲟⲩⲧ ⲙ̀ⲫⲏⲉⲧⲟⲓ ⲛ̀ⲧⲇⲉⲙⲱⲛ ⲉⲩⲟⲩⲱϣ

ⲉ̀ⲭⲁϥ ⲉ̀ⲃⲟⲗ ⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲃ̀ⲱⲣⲉⲙ ⲙⲁϣⲉ ⲛⲁⲕ
ⲉ̀ⲃⲟⲗ ⲁϥⲧⲱⲛϥ ⲁϥⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧϥ ϧⲉⲛ ⲟⲩϣⲑⲟⲣⲧⲉⲣ
ⲣ̄ⲏ̄. ⲁ̄. ⲁⲩⲧⲁϫⲣⲟ ⲛ̀ⲭⲉ ⲛⲉϥϕⲁⲧ ⲁϥⲃⲱⲣⲉⲙ ⲉ̀ⲃⲟⲗ ⲁϥϣⲉ ⲛⲁϥ
ⲛⲏ ⲇⲉ ⲉ̀ⲧⲥⲱⲟⲩⲛ ⲙ̀ⲙⲟϥ ⲁⲩⲃⲱⲣⲉⲙ ⲉ̀ⲣⲟϥ ⲙ̀ⲡⲉ ϩⲗⲓ
ϣⲧⲁϩⲟϥ ϣⲁⲧⲉϥⲉⲣ ⲥⲁⲃⲟⲗ ⲛ̀ϯⲡⲗⲁⲧⲓⲁ̀ ⲛ̀ⲧⲉ ⲡⲓⲧⲟ-
ⲡⲟⲥ ⲟⲩⲟⲥ ⲁ̀ ⲡⲓⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲟⲩⲁϩⲥⲁϩⲛⲓ ⲉⲑⲣⲟⲩⲉⲛϥ
ⲛⲁϥ ⲛⲉⲙ ⲡⲓⲕⲉⲣⲱⲙⲓ ⲉ̀ⲧⲟⲓ ⲛ̀ⲇⲉⲙⲱⲛ. ⲁϥⲉ̀ⲣⲟⲩⲱ̀
ⲛ̀ⲭⲉ ⲡⲓⲣⲱⲙⲓ ⲉⲧⲟⲓ ⲛ̀ⲇⲉⲙⲱⲛ ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲭⲱ
ⲛⲏⲓ ⲉ̀ⲃⲟⲗ ⲡⲁⲓⲱⲧ ⲉ̀ⲑ ⲟⲩⲁⲃ ⲛ̀ⲧⲁϫⲱ ⲉ̀ⲣⲟⲕ ⲛ̀ⲛⲏⲉ̀ⲧⲁⲓ-
ⲣ̄ⲏ̄. ⲃ̄. ⲛⲁϒ ⲉ̀ⲣⲱⲟϒ ⲓⲥϧⲉⲛ ⲧⲁⲙⲉⲧⲁ̀ⲗⲟϒ ⲟⲩⲟⲛ ⲟⲩⲇⲉⲙⲱⲛ
ⲛⲉⲙⲏⲓ ϣⲁ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ϕⲟⲟϒ ⲟⲩⲟⲥ ⲙ̀ⲡⲓⲛⲁϒ ⲉ̀ⲣⲟϥ
ϧⲉⲛ ⲛⲁⲃⲁⲗ ⲉ̀ⲃⲟⲗ ⲉ̀ϕⲟⲟϒ ⲟⲩⲟⲥ ⲁϥϣⲁⲛⲟⲩⲓⲉ̀ⲓ (sic)
ⲉ̀ⲭⲱⲓ ⲕⲁⲧⲁ ⲥⲟⲛ ϣⲁⲓⲛⲁϒ ⲉ̀ⲟⲩⲭⲣⲱⲙ ⲙ̀ⲡⲁⲙ̀ⲑⲟ
ⲉ̀ⲃⲟⲗ ϣⲁⲓϣⲑⲟⲣⲧⲉⲣ ⲛ̀ⲧⲁⲥⲉⲓ ⲉ̀ⲡⲉⲥⲏⲧ ⲥⲓϫⲉⲛ ⲡⲓⲕⲁⲥⲓ
ⲙ̀ⲡ[ⲁ]ⲓⲉ̀ⲙⲓ ⲉ̀ⲥⲗⲓ ϣⲁⲧⲉ ⲡⲓⲇⲉⲙⲱⲛ ϣⲉ ⲛⲁϥ ⲉ̀ⲃⲟⲗ ⲥⲁ-
ⲣⲟⲓ. ⲛ̀ⲧⲟⲩⲓ̀ ⲛ̀ⲭⲉ ⲛⲓⲣⲱⲙⲓ ⲛ̀ⲧⲟⲩⲧⲁⲥⲟⲓ ⲉ̀ⲣⲁⲧ ⲁⲥϣⲱⲡⲓ
ⲣ̄ⲑ̄. ⲁ̄. ⲇⲉ ⲙ̀ⲙⲟⲓ ⲉ̀ⲧⲁϥⲓ̀ ⲉ̀ⲭⲱⲓ ⲙ̀ⲡⲁⲓⲥⲟⲡ ⲁⲓⲉⲣⲁⲧⲉ̀ⲙⲓ ⲁⲓ-
ⲛⲁϒ ⲉ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥⲓ̀ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲙⲁⲛⲉⲣ-
ϣⲱⲟⲩϣⲓ ⲁϥⲁ̀ⲙⲟⲛⲓ ⲛ̀ⲧⲁϫⲓϫ ⲁϥϯⲛⲟⲙϯ ⲛⲏⲓ ⲁⲓⲛⲁϒ
ⲉ̀ⲡⲓⲇⲉⲙⲱⲛ ⲉ̀ⲧⲉⲙⲙⲁϒ ⲙ̀ⲡⲁⲓⲥⲟⲡ ϧⲉⲛ ⲛⲁⲃⲁⲗ ⲉϥⲟⲓ
ⲙ̀ⲡⲥⲙⲟⲧ ⲛ̀ⲟⲩⲣⲱⲙⲓ ⲙ̀ⲡⲁⲙ̀ⲑⲟ ⲉ̀ⲃⲟⲗ ⲉⲣⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ϯ ⲛ̀ϩⲁⲛⲛⲓϣϯ ⲛ̀ϧⲓⲥⲓ ⲛⲁϥ ⲁϥⲁ̀ⲙⲟⲛⲓ
ⲙ̀ⲙⲟϥ ⲁϥⲥⲟⲕϥ ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲡⲓⲥⲧⲩⲗⲗⲟⲥ ϣⲁⲧⲉϥ-
ⲣ̄ⲑ̄. ⲃ̄. ⲫⲟⲥ ⲉ̀ϯⲕⲉⲫⲁⲗⲓⲥ ⲉ̀ⲡϣⲱⲓ ⲟⲩⲟⲥ ⲁϥϯ ⲛ̀ϩⲁⲛⲛⲓϣϯ
ⲛ̀ϧⲓⲥⲓ ⲛⲁϥ ⲉⲡϧⲁⲉ̀ ⲇⲉ ⲁ̀ ⲡⲓⲇⲉⲙⲱⲛ ⲱϣ ⲉ̀ⲃⲟⲗ
ⲛ̀ⲟⲩⲛⲓϣϯ ⲛ̀ϧⲣⲱⲟⲩ ⲉϥⲱⲣⲕ ⲛ̀ϩⲁⲛⲁ̀ⲛⲁϣ ⲉϥⲭⲱ
ⲙ̀ⲙⲟⲥ ⲭⲉ ϯⲛⲁϣⲉ ⲛⲏⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲁⲓⲣⲱⲙⲓ ϯⲛⲁ-
ⲧⲁⲥⲑⲟⲓ ⲉ̀ⲣⲟϥ ⲁⲛ ϣⲁ ⲉ̀ⲛⲉⲥ ⲁ̀ⲛⲟⲕ ⲇⲉ ⲁⲓⲛⲁϒ
ⲉ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲙⲟϥ ⲛ̀ⲑⲟϥ ⲡⲓⲇⲉ-
ⲙⲱⲛ ⲁϥϥⲁⲓ̀ ⲙ̀ⲙⲟϥ ⲉ̀ⲡϣⲱⲓ ⲁϥⲥⲁⲧϥ ⲉ̀ⲡⲉⲥⲏⲧ ⲥⲓϫⲉⲛ

ⲣⲓ̄. ⲁ̄ ⲛⲓⲡⲗⲁⲍ ⲟⲩⲟⲥ ⲁ̀ ⲡⲓⲇⲉⲙⲱⲛ † ⲛ̀ⲟⲩⲛⲓⲱϯ ⲛ̀ϧⲣⲱⲟⲩ
ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲉⲕⲱⲁⲓ ⲁⲕⲓ̀ ⲉ̀ⲃⲟⲗ ⲁⲕⲱⲉ ⲛ̀ⲁⲕ ⲁ̀ⲛⲟⲕ ⲥⲱ
ⲁⲓⲉ̀ⲙⲓ ⲉ̀ⲣⲟⲓ ⲉ̀ⲧⲁⲓⲁ̀ⲥⲓⲁⲓ ϧⲉⲛ ⲡⲁⲥⲱⲙⲁ ⲁⲓⲉⲛⲕⲟⲧ
ⲟⲩⲟⲥ ⲁⲓⲥⲱⲣⲡ ⲙ̀ⲡⲓⲛⲁⲩ ⲉ̀ⲥⲗⲓ ⲱⲁⲧⲉ ⲡⲁⲓⲣⲱⲙⲓ
ⲉ̀ⲧⲟⲓ ⲛ̀ⲃⲁⲗⲉ ⲛ̀ⲧⲉⲕϧⲟⲩⲱⲧ ⲉ̀ⲥⲣⲏⲓ ⲉ̀ϧⲱⲓ ⲟⲩⲟⲥ
ⲉ̀ⲧⲁⲓⲟⲩⲱⲛ ⲛ̀ⲛⲁⲃⲁⲗ ⲁⲓⲛⲁⲩ ⲉ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ
ⲁⲕⲁ̀ⲙⲟⲛⲓ ⲛ̀ⲛⲁϧⲓϧ ⲁⲙⲟⲗϧⲟⲩ ⲉ̀ⲫⲙⲟⲩⲧ ⲙ̀ⲡⲓⲃⲁⲗⲉ
ⲣⲓ̄. ⲃ̄. ⲁⲕⲃⲱⲣⲉⲙ ⲟⲩⲃⲏⲓ ϧⲉ ⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲙⲟⲕ ⲛ̀ⲕⲁⲗⲱⲥ
ⲁ̀ⲛⲟⲕ ⲥⲱ ⲁⲓⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲡⲉⲕⲙⲟⲩⲧ ⲁⲓⲥⲱⲕ ⲉ̀ϧⲱⲕ ⲁ̀
ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲁ̀ⲙⲟⲛⲓ ⲛ̀ⲛⲉⲕⲫⲁⲧ ⲁⲕⲥⲱⲕ
ⲛ̀ⲛⲉⲕⲫⲁⲧ ⲁⲕϯ ⲛ̀ⲟⲩⲛⲓⲱϯ ⲛ̀ϧⲣⲱⲟⲩ ⲉ̀ⲃⲟⲗ ⲁⲕϧⲁⲕ
ⲉ̀ⲃⲟⲗ ⲁⲕⲃⲱⲣⲉⲙ ⲟⲩⲃⲏⲓ ⲁⲓϧⲱ ⲙ̀ⲡⲉⲕⲙⲟⲩⲧ ⲉ̀ⲃⲟⲗ
ⲁⲕⲧⲱⲛⲕ ⲁⲕⲱⲉ ⲛⲁⲕ ⲉⲕⲃⲟϧⲓ ⲟⲩⲟⲥ ⲁ̀ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣ-
ⲣⲓⲟⲥ ⲱⲉ ⲛⲁⲕ ⲉ̀ⲡⲱⲱⲓ ⲉ̀ⲛⲓⲫⲏⲟⲩⲓ̀ ⲉⲓⲥⲟⲙⲥ ⲛ̀ⲥⲱⲕ.
ⲣⲓ̄ⲁ̄. ⲁ. ⲛⲁⲓ ⲇⲉ ⲉ̀ⲧⲁⲕⲥⲱⲧⲉⲙ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ϧⲉ ⲡⲓⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ
ⲛⲉⲙ ⲡⲓⲙⲏⲱ ⲉⲧⲕⲱϯ ⲉ̀ⲣⲟⲕ ⲛⲁⲩⲉⲣⲱⲫⲏⲣⲓ ⲉ̀ⲙⲁⲱⲱ
ϧⲉⲛ ⲟⲩⲛⲓⲱϯ ⲛ̀ⲱⲫⲏⲣⲓ ⲟⲩⲟⲥ ⲛⲁⲩϯⲱⲟⲩ ⲙ̀ⲫϯ
ⲛⲉⲙ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ϧⲉ ⲟⲩⲛⲓⲱϯ ⲧⲉ ⲧⲉⲕϧⲟⲙ
ⲛⲉⲙ ⲛⲓⲥⲙⲟⲧ ⲉ̀ⲧⲁ ⲫϯ ⲓⲣⲓ ⲙ̀ⲙⲱⲟⲩ ⲛⲉⲙⲁⲕ ⲟⲩⲟⲥ
ⲛⲓⲣⲱⲙⲓ ⲉ̀ⲧⲁⲩⲟⲩϧⲁⲓ ⲁⲩⲱⲱⲡⲓ ⲙ̀ⲃⲱⲕ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ
ⲣⲉⲱⲣⲓⲟⲥ ⲉⲩⲱⲉⲙⲱⲓ ⲛ̀ϧⲏⲧⲕ ⲙ̀ⲡⲓⲉ̀ⲥⲟⲟⲩ ⲛⲉⲙ
ⲣⲓ̄ⲁ̄. ⲃ. ⲡⲓⲉ̀ϧⲱⲣⲥ ⲱⲁ ⲡⲓⲉ̀ⲥⲟⲟⲩ ⲛ̀ⲧⲉ ⲡⲟⲩⲙⲟⲩ. ⲥⲁⲛⲙⲏⲱ
ⲇⲉ ⲛ̀ⲣⲱⲙⲓ ⲛⲉⲙ ⲥⲁⲛⲥⲓⲟ̀ⲙⲓ ⲛⲉⲙ ⲥⲁⲛⲕⲟⲩϧⲓ
ⲛ̀ⲁⲗⲱⲟⲩⲓ̀ ⲉⲩⲱⲱⲛⲓ ⲛ̀ⲟⲩⲙⲏⲱ ⲛ̀ⲣⲏϯ ϧⲉⲛ ⲥⲁⲛϧ-
ⲙⲟⲙ ⲛⲉⲙ ⲥⲁⲛⲁ̀ⲣⲟⲱ ⲛⲉⲙ ⲥⲁⲛⲛ̄ⲛ̄ⲁ̄ ⲉⲩⲥⲱⲟⲩ
ⲁⲩⲟⲩϧⲁⲓ ϧⲉⲛ ⲡⲓⲉ̀ⲥⲟⲟⲩ ⲉ̀ⲧⲉⲙⲙⲁⲩ ϧⲉⲛ ⲡⲧⲟⲡⲟⲥ
ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲉ̀ⲃⲟⲗ ⲥⲓⲧⲉⲛ ⲫⲣⲁⲛ ⲙ̀ⲡⲉⲛ̄ⲟ̄ⲥ̄
ⲓ̄ⲏ̄ⲥ̄ ⲡ̄ⲭ̄ⲥ̄.

ⲣ̄ⲓⲃ̄. ⲁ. †ϣϕηρι ⲙⲙⲁⲥⲣ̄ ⲛⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲧⲉ ⲓ̄ⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄.

ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉⲧⲁ ⲡⲓⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲉ̀ⲑ ⲟⲩⲁⲃ ϣⲉ ⲛⲁϥ
ⲉ̀ⲅⲣⲏⲓ ⲉ̀ⲓⲗ̄ⲏⲙ̄ ⲛⲉⲙ ⲛⲏ ⲧⲏⲣⲟⲩ ⲉ̀ⲑ ⲛⲉⲙⲁϥ ⲛⲁⲩ-
ⲥⲁϫⲓ ⲡⲉ ⲛ̀ⲛⲓⲙⲏⲓⲛⲓ ⲛⲉⲙ ⲛⲓϣϕηρι ⲉ̀ⲧⲁⲩϣⲱⲡⲓ
ⲉ̀ⲃⲟⲗⲅⲓⲧⲉⲛ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϧⲉⲛ ⲑⲙⲏⲧ ⲙ̀ⲡⲓ-
ⲗⲁⲟⲥ ⲅⲏⲡⲡⲉ ⲓⲥ ⲟⲩⲣⲱⲙⲓ ⲛ̀ⲁϫⲱ ⲛ̀ⲓⲟⲩⲇⲁⲓ ⲟⲩⲟⲅ
ⲣ̄ⲓⲃ̄. ⲃ. ⲛ̀ⲥⲟⲛⲓ ⲟⲩⲟⲅ ⲛ̀ⲣⲉϥⲉⲣⲅⲓⲕ ⲛ̀ⲛⲓⲣⲱⲙⲓ ϣⲁⲧⲟⲩⲉⲛ-
ⲕⲟⲧ ⲛ̀ⲧⲉϥϣ̀ⲗⲓ ⲙ̀ⲡⲉⲧⲉⲛⲧⲱⲟⲩ ⲉ̀ⲧⲁϥⲥⲱⲧⲉⲙ ⲉⲑⲃⲉ
ⲛⲓϫⲟⲙ ⲛⲉⲙ ⲛⲓϣϕηρι ⲉ̀ⲧⲉⲣⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲓⲣⲓ ⲙ̀ⲙⲱⲟⲩ ⲛⲁϥⲧⲉⲛⲅⲟⲩⲧ ⲙ̀ⲙⲱⲟⲩ ⲁⲛ ⲡⲉ ⲁⲗⲗⲁ
ⲛⲁϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛ̀ⲛⲓⲙⲏϣ ϫⲉ ⲉⲣⲉ̀ ⲛⲓⲭⲣⲓⲥⲧⲓⲁ̀ⲛⲟⲥ
ⲥⲱⲣⲉⲙ ⲉⲩⲅⲏⲗ ⲅⲁ ⲡⲁⲓⲣⲱⲙⲓ ⲛ̀ⲕⲁⲅⲓ ⲙ̀ⲡⲉⲛⲣⲏ†
ⲣ̄ⲓⲅ̄. ⲁ. ϫⲉ ⲁ̀ⲣⲓⲃⲟⲏⲑⲓⲛ ⲛ̀ⲧⲉⲕⲧⲁⲗⲃⲟ ⲛ̀ⲛⲉⲛϣⲱⲛⲓ ⲟⲩⲟⲅ
ϣⲁⲣⲉ ⲟⲩⲙⲏϣ ⲛ̀ⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲙ̀ⲗⲁⲃ ⲛⲉⲙⲁϥ
ⲛ̀ⲟⲩⲙⲏϣ ⲛ̀ⲥⲟⲡ ⲛ̀ⲑⲟϥ ⲇⲉ ⲛⲁϥⲙⲏⲛ ⲉ̀ⲃⲟⲗϧⲉⲛ
ⲅⲁⲛⲙⲏϣ ⲙ̀ⲙⲉⲧⲣⲉϥϫⲉⲟⲩⲁ̀ ⲡⲁⲓⲣⲏ† ⲁϥⲥⲱⲧⲉⲙ
ⲇⲉ ⲉ̀ⲣⲟϥ ⲛ̀ϫⲉ ⲟⲩⲣⲱⲙⲓ ⲛ̀ⲕⲟⲩϫⲓ ⲛ̀ⲍⲏⲧ ϧⲉⲛ ⲛⲓ-
ⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲁϥϫⲱⲛⲧ ⲉ̀ⲙⲁϣⲱ ⲁϥⲧⲱⲛϥ ⲉϥ†
ⲛⲉⲙⲁϥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ϕ† ⲛⲁ̀ⲱⲟⲩⲛ̀ⲍⲏⲧ ⲛⲉⲙⲁⲕ
ⲣ̄ⲓⲅ̄. ⲃ. ⲁⲛ ⲙ̀ⲡⲁⲓⲣⲏ† ⲉⲕⲱⲱϣ ⲛ̀ⲛⲉϥⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ̀ⲑ ⲟⲩⲁⲃ
ⲁⲗⲗⲁ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲛⲁⲃⲓ ⲙ̀ⲡϣⲓϣ ⲛⲉⲙⲁⲕ ⲟⲩⲟⲅ ⲛ̀ⲧⲉϥ
ϥⲟⲧⲕ ⲉⲃⲟⲗ ⲟⲩⲟⲅ † ⲛ̀ⲍⲁⲛⲛⲓϣ† ϣⲱϣ ⲛ̀ⲛⲟⲩⲉ̀-
ⲣⲏⲟⲩ. ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲡⲓⲣⲱⲙⲓ
ⲛ̀ⲓⲟⲩⲇⲁⲓ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ϫⲁ ⲗⲟⲩⲱ̀ⲟⲩ ⲉ̀ⲃⲣⲏⲓ
ⲛⲉⲙⲏⲓ †ⲛⲟⲩ ⲛ̀ⲧⲁⲍⲱⲗ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲧⲟⲡⲟⲥ ⲉ̀ⲧⲉⲙ-
ⲙⲁⲩ ⲛ̀ⲧⲁϣⲟⲗϥ ⲛ̀ⲧⲁⲓⲛⲓ ⲛ̀ⲛⲉϥⲥⲕⲉⲩⲟⲥ ⲙ̀ⲡⲁⲓⲙⲁ
ⲣ̄ⲓⲇ̄. ⲁ. ⲛ̀ⲧⲉϣⲧⲉⲙⲍⲗⲓ ⲉ̀ⲙⲓ ⲛ̀ⲧⲁⲛⲁⲩ ϫⲉ ⲉⲣⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲛⲁⲉ̀ⲣⲟⲩ ⲛⲏⲓ. ⲁⲩⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲡⲓⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ ϫⲉ

χα λογὼ ὲbρηι νεμηι ϣα r̄ ǹλογκοχι ὲϣωπ
ǹτεκὼλι ǹογϩλι ὲβολbεν πτοπος ǹπιὰγιος
γεωργιος ǹτεκὶνι ǹμοϥ ǹπαιμα ǹτενϩωλ
ὲπιτοπος ǹτενϣινι ǹτενὲμι ὲ†μεθμηι χε
ακναὼλι ǹογϩλι ǹτε πιτοπος ὲϣωπ ǹτεκὶρι
ρ̄ῑϫ. β. ǹογὰβοτ ǹεϩοογ ǹτεϣτεμ πετϩωογ ταϩοκ
ιε †ναναϩ† ϩω κατα ροκ ογοϩ †νατ ǹκε̄ r̄
ǹλογκοχι νακ ὲϣωπ ǹτεκϣτεμϣχεμχομ
ǹὼλι ǹϩλι ǹτε πιτοπος ǹτεϩλι ǹπετϩωογ
ϣωπι ǹμοκ ακ† ǹ†r̄† ǹλογκοχι ακϣωπι
ϩωκ ǹχριστιὰνος ογοϩ à πιϩωβ θωϣ ογτωογ
ρ̄ῑε̄. α. ǹπαιρη† αγταϩο ǹνιμετρεγ[1]) ὲρατογ. αϥ-
τωνϥ ǹχε πιρωμι ετοι ǹὰχω αϥϣε ναϥ
ὲπιτοπος αϥὼλι ǹϩανκεγος ǹβιογὶ ογοϩ
αϥὶ ὲβολbεν θμη† ǹπιτοπος εγοβϣ τηρογ
ǹπεϩλι ὲμι ὲροϥ ὲταϥερ ϲαβολ ǹπιρο ετϲα-
βολ ǹπιτοπος πεχαϥ ǹbρηι ǹbητϥ εϥχω ǹμος
χε βιϣιπι νακ †νογ γεωργιος νεμ πικεογαι
ρ̄ῑε̄. β. ὲταϥχαλογω ὲbρηι νεμηι ναϥϲοβνι ϩε ǹbρηι
ǹbητϥ εϥμοϣι εϥχω ǹμος χε †νατ ǹναι
ὲβολba ογνιϣ† ǹτιμη ǹταϣατ φη ὲτεμμαγ
ǹ† κε r̄† ǹλογκοχι ǹταθρεϥχω ǹϹωϥ ǹπεϥ-
κεναϩ† ǹτεϥχωλ ǹπεϥκεωμϲ ὲβολ ογοϩ
ǹταναγ ὲπαιρεϥμωογτ χε γεωργιος ναὲρογ
νηι ναι ϩε εϥμοκμεκ ὲρωογ εϥμοϣι ϩηππε
ρ̄ῑϛ. α. ιϲ πιχωρι ǹμαρτγρος πιὰγιος γεωργιος αϥὶ
ὲbογν ὲϩραϥ εϥbηκ ǹπϲμοτ ǹογματοι ὲρε
ογνιϣ† ǹταγρεὰχη bεν τεϥχιχ πεχαϥ ǹπι-

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1) Ms. νιμετμετρετ.

ρωμι ⲭⲉ ⲡⲓⲥⲟⲛ ⲟⲩ ⲡⲉ ⲫⲁⲓ ⲉⲧⲧⲁⲗⲏⲟⲩⲧ ⲉⲣⲟⲕ
ⲙⲁⲧⲁⲙⲟⲓ ⲉⲣⲟϥ ϩⲱ ⲛ̀ⲑⲟϥ ⲇⲉ ⲁ ⲣⲱϥⲑⲱⲙ ⲡⲉϫⲁϥ
ⲭⲉ ⲡⲁϣϕηρ ϯⲛⲁϩⲏⲡ ϩⲗⲓ ⲉⲣⲟⲕ ⲁⲛ ϩⲁⲛⲕⲟⲩⲭⲓ
ⲛ̀ⲥⲕⲉⲩⲟⲥ ⲁⲓⲱⲗⲟⲩ ⲛ̀ⲃⲓⲟⲩⲓ̀ ⲁⲗⲗⲁ ϩⲟⲥⲟⲛ ⲁ ϕϯ
ⲣⲓⲍ̄. ⲃ. ⲓⲛⲓ ⲙ̀ⲙⲟⲕ ⲉ̀ⲃⲣⲏⲓ ⲛⲁϩⲣⲁⲓ ⲁⲙⲟⲩ ⲃⲓ ⲙ̀ⲡⲉⲕⲙⲉⲣⲟⲥ
ϩⲱⲕ ⲛⲉⲙⲏⲓ ϩⲓⲛⲁ ⲛ̀ⲛⲉⲕⲧⲁⲙⲉ ϩⲗⲓ ⲛ̀ⲣⲱⲙⲓ. ⲡⲉⲭⲉ
ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁϥ ⲭⲉ ⲓⲥⲭⲉ ⲡⲁⲓⲣⲏϯ ⲡⲉ
ⲁⲙⲟⲩ ⲙⲁⲣⲟⲛ ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉⲛϕⲁⲱⲟⲩ ⲉ̀ⲭⲱⲛ
ⲕⲁⲧⲁ ⲡⲉⲕⲥⲁⲭⲓ ⲉ̀ⲧⲁϥϕⲟϩ ⲇⲉ ⲉ̀ϕⲣⲟ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ
ⲁ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϯⲛⲟⲩⲱⲉ ⲛ̀ⲙⲁⲛⲕⲗⲁⲃⲓ ⲛ̀ⲃⲣⲏⲓ
ⲃⲉⲛ ⲧⲉϥⲁ̀ⲫⲉ ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲁⲕⲥⲟⲩⲱⲛⲧ ⲭⲉ ⲁ̀ⲛⲟⲕ
ⲛⲓⲙ ⲛ̀ⲑⲟϥ ⲇⲉ ⲡⲉⲭⲁϥ ⲛⲁϥ ⲭⲉ ⲙ̀ⲫⲏ ⲡⲁⲩ̄ⲥ̄ ⲁⲓⲙⲟⲩ
ⲣⲓⲍ̄. ⲁ. ⲁⲓⲙⲟⲩ ⲟⲩⲟϩ ϯⲥⲱⲟⲩⲛ ⲁⲛ ⲭⲉ ⲛ̀ⲑⲟⲕ ⲛⲓⲙ. ⲡⲉⲭⲉ
ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁϥ ⲭⲉ ⲁ̀ⲛⲟⲕ ⲡⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ.
ⲛ̀ⲑⲟϥ ⲇⲉ ⲉ̀ⲧⲁϥⲥⲱⲧⲉⲙ ⲛⲁϥⲱⲑⲟⲣⲧⲉⲣ ⲁϥⲥⲉⲓ
ⲥⲓⲭⲉⲛ ⲡⲓⲕⲁⲥⲓ. ⲁ̀ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲙⲟϥ
ⲁϥⲱⲱϯ ⲙ̀ⲙⲟϥ ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲉⲑⲃⲉⲟⲩ ⲉⲕⲭⲱ
ⲙ̀ⲙⲟⲥ ⲭⲉ ⲁⲓⲙⲟⲩ ⲁⲓⲙⲟⲩ ⲙ̀ⲡⲁⲧⲉⲕⲙⲟⲩ ⲱⲁ ϯⲛⲟⲩ
ⲣⲓⲍ̄. ⲃ. ⲁⲗⲗⲁ ⲁ̀ⲙⲟⲩ ⲱⲁⲙⲛⲁⲓ ⲛ̀ⲧⲁⲑⲣⲉⲕⲥⲟⲩⲱⲛⲧ ⲭⲉ
ⲁ̀ⲛⲟⲕ ⲛⲓⲙ ⲁϥⲥⲛⲟϩϥ ⲃⲉⲛ ⲑⲙⲏϯ ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ
ⲁϥⲓ̀ⲱⲓ ⲙ̀ⲙⲟϥ ⲉ̀ⲟⲩⲛⲓⲱϯ ⲛ̀ⲭⲱⲧ ⲉⲥⲁ̀ⲱⲓ ⲁϥⲙⲟⲩⲣ
ⲛ̀ⲛⲏⲉ̀ⲧⲁϥⲕⲟⲗⲡⲟⲩ ⲉ̀ⲃⲏⲧϥ ⲁϥⲓ̀ⲱⲓ ⲙ̀ⲙⲟϥ ⲥⲁ ⲡⲱⲱⲓ
ⲙ̀ⲡⲓⲕⲁⲥⲓ ⲛ̄ⲧ̄ ⲙ̀ⲙⲁⲥⲓ ⲟⲩⲟⲥ ⲁϥϯ ⲛ̀ⲥⲁⲛⲛⲓⲱϯ
ⲛ̀ⲱⲁⲱ ⲛⲁϥ ⲃⲉⲛ ⲡⲓⲙⲁⲛⲕⲗⲁⲃⲓ ⲉ̀ⲧⲭⲏ ⲛ̀ⲧⲟⲧϥ
ⲱ̀ ⲭⲉ ⲁⲩⲟⲩⲏⲣ ⲛ̀ⲱϕⲏⲣⲓ ⲱⲱⲡⲓ ⲃⲉⲛ ⲡⲓⲛⲁⲩ ⲉⲧⲉ-
ⲣⲓⲏ̄. ⲁ. ⲙⲙⲁⲩ ⲱ̀ ⲭⲉ ⲁϥⲉⲱ ⲟⲩⲏⲣ ⲛ̀ⲃⲣⲱⲟⲩ ⲉ̀ⲃⲟⲗ ⲱⲁⲧⲉ
ⲛⲏⲉ̀ⲧⲉⲛⲕⲟⲧ ⲧⲏⲣⲟⲩ ⲣⲱⲥ ⲉ̀ⲃⲟⲗ ⲛ̀ⲥⲉⲧⲱⲟⲩⲛⲟⲩ
ⲛ̀ⲥⲉⲓ̀ ϩⲁⲣⲟϥ ⲉⲩⲉⲣⲱϕⲏⲣⲓ ⲙ̀ⲫⲏⲉ̀ⲧⲁϥⲱⲱⲡⲓ ⲟⲩⲟⲥ
ⲛⲁⲩⲱⲓⲛⲓ ⲡⲉ ⲛⲉⲙ ⲛ̀ⲟⲩⲉ̀ⲣⲏⲟⲩ ⲭⲉ ⲛⲓⲙ ϩⲁⲣⲁ ⲡⲉ
ⲉ̀ⲧⲁϥⲓ̀ⲱⲓ ⲙ̀ⲫⲁⲓ ⲉ̀ⲡⲱⲱⲓ ⲟⲩⲟⲥ ⲛⲁⲩⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ

ⲛⲓⲙ ⲥⲁⲣⲁ ⲉⲑⲛⲁϣⲫⲟⲥ ⲉⲡϣⲱⲓ ⲉϥⲁⲓ ⲉϥⲟⲩⲛⲟⲩ
ⲉⲡⲕⲁⲥⲓ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲛ̀ⲑⲟϥ ⲇⲉ ⲁϥⲉⲣⲟ̀ⲙⲟⲗⲟⲅⲓⲛ ⲙ̀ⲫⲏ-
ⲣⲓⲏ. ⲃ. ⲉⲧⲁϥⲁⲓϥ ⲛⲁϥⲧⲁⲙⲟ ⲛ̀ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲛⲏⲉⲧⲁⲩϣⲱⲡⲓ
ⲙ̀ⲙⲟϥ. ⲛ̀ⲑⲱⲟⲩ ⲇⲉ ⲛⲁⲩⲉⲣϣⲫⲏⲣⲓ ⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ
ⲭⲉ ⲁⲛⲓⲟⲩⲓ̀ ⲛ̀ⲟⲩⲙⲟⲩⲕⲓ ⲛⲁⲛ ⲛ̀ⲧⲉⲛⲭⲁϥ ⲉ̀ⲃⲏⲏⲓ.
ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ⲭⲉ ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲭⲉ ϥⲱⲛϧ ⲛ̀ⲭⲉ ⲡⲟ̄ⲥ̄
ⲙ̀ⲙⲟⲛ ⲥⲗⲓ ⲛⲁⲭⲁϥ ⲉⲡⲉⲥⲏⲧ ϣⲁⲧⲉ ⲫⲏⲉⲧⲁϥⲁϣϥ
ⲉⲡϣⲱⲓ ⲭⲁϥ ⲉⲡⲉⲥⲏⲧ ⲁⲩⲭⲁϥ ⲉϥⲁ̀ϣⲓ ⲙ̀ⲡⲁⲓⲣⲏϯ
ϣⲁⲧⲉ ⲡⲓⲟⲩⲱⲓⲛⲓ ϣⲁⲓ ⲛ̀ⲧⲉ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲣⲟⲑⲉⲟ̀ⲣⲓⲛ
ⲣⲓⲑ. ⲁ. ⲙ̀ⲙⲟϥ. ⲛ̀ⲑⲟϥ ⲇⲉ ⲁϥⲉⲣⲟ̀ⲙⲟⲗⲟⲅⲓⲛ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲭⲉ
ⲁϥⲭⲁⲟⲩⲱ̀ ⲉ̀ⲃⲏⲏⲓ ⲛⲉⲙ ⲡⲓⲣⲱⲙⲓ ⲛ̀ⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲃⲉⲛ
ⲓ̄ⲗ̄ⲏ̄ⲙ̄ ⲛⲁϥⲣⲓⲙⲓ ⲡⲉ ⲉϥⲱϣ ⲉ̀ⲃⲟⲗ ⲭⲉ ⲛⲁⲓ ⲛⲏⲓ ⲡⲁⲩ̄ⲥ̄
ⲣⲉⲱⲣⲅⲓⲟⲥ ϯⲛⲁⲟⲩⲁⲥⲧⲟⲧ ⲁⲛ ⲭⲉ ⲉ̀ⲕⲱⲗⲡ ⲛ̀ⲥⲁ ⲥⲗⲓ
ⲛ̀ⲣⲱⲙⲓ ⲓⲥⲭⲉⲛ ⲡⲁⲓⲛⲁⲩ ⲁⲗⲗⲁ ϯⲛⲁϣⲱⲡⲓ ⲛ̀ⲭⲣⲓⲥ-
ⲧⲓⲁ̀ⲛⲟⲥ ⲓⲥⲭⲉⲛ ϯⲛⲟⲩ ⲟⲩⲇⲉ ϯⲛⲁⲕⲟⲧⲧ ⲁⲛ ⲭⲉ
ⲉⲉⲣϥⲁⲣⲙⲁⲅⲟⲥ ⲙ̀ⲫⲣⲏϯ ⲛ̀ϣⲟⲣⲡ. ⲛ̀ⲑⲟϥ ⲇⲉ ⲁϥ-
ⲣⲓⲙⲓ ⲡⲉ ⲙ̀ⲡⲓⲉⲥⲟⲟⲩ ⲧⲏⲣϥ ⲉϥⲁ̀ϣⲓ ⲉⲡϣⲱⲓ ϣⲁⲧⲉ
ⲣⲓⲑ. ⲃ. ϣⲱⲣⲡ ϣⲱⲡⲓ ⲉⲣⲉⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲣⲟⲑⲉⲟ̀ⲣⲓⲛ ⲙ̀ⲙⲟϥ
ⲉⲧⲁ̀ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲣⲉⲱⲣⲅⲓⲟⲥ ⲛⲁⲩ ⲉⲡⲧⲁϩⲣⲟ ⲙ̀ⲡⲉϥⲥⲏⲧ
ⲁϥϣⲉⲛⲥⲏⲧ ϧⲁⲣⲟϥ ⲁϥⲓ̀ ϧⲉⲛ ⲡⲓⲉϩⲱⲣⲥ ⲁϥϧⲁϥ
ⲉ̀ⲃⲏⲏⲓ ⲛ̀ⲑⲟϥ ⲇⲉ ⲁϥϯ ⲛ̀ⲛⲓⲥⲕⲉⲩⲟⲥ ⲉⲧⲟⲧϥ ⲙ̀ⲡⲓⲟⲓ-
ⲕⲟⲛⲟⲙⲟⲥ. ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉⲡⲉϥⲣⲁϩϯ ⲁϥⲥϧⲁⲓ ⲛ̀ⲟⲩ-
ⲉⲡⲓⲥⲧⲟⲗⲏ ⲁϥⲧⲛⲓⲥ ⲉⲧⲟⲧϥ ⲛ̀ⲟⲩⲃⲱⲕ ⲛ̀ⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ
ⲁϥⲟⲩⲟⲣⲡϥ ⲉ̄ⲓ̄ⲗ̄ⲏ̄ⲙ̄ ⲛ̀ⲛⲉϥⲣⲱⲙⲓ ⲛⲉⲙ ⲧⲉϥⲥϧⲓⲙⲓ
ⲣⲕ̄. ⲁ. ⲉϥⲧⲁⲙⲟ ⲙ̀ⲙⲱⲟⲩ ⲙ̀ⲡⲓⲣⲏϯ ⲉⲧⲁⲥϣⲱⲡⲓ ⲙ̀ⲙⲟϥ
ⲟⲩⲟⲥ ⲟⲛ ⲭⲉ ϥⲟⲩⲱϣ ⲉϣⲱⲡⲓ ⲛ̀ⲭⲣⲏⲥⲧⲩⲁ̀ⲛⲟⲥ (sic)
ⲙ̀ⲡⲉ ⲡⲓϣⲫⲓⲧ ⲭⲁϥ ⲉϧⲱⲗ ⲉ̄ⲓ̄ⲗ̄ⲏ̄ⲙ̄. ⲉⲧⲁⲩⲃⲓ ⲇⲉ
ⲛ̀ϯⲉⲡⲓⲥⲧⲟⲗⲏ ⲛ̀ⲭⲉ ⲛⲉϥⲣⲱⲙⲓ ⲁⲩⲟϣⲥ ⲁⲩⲉⲣϣⲫⲏⲣⲓ
ⲛ̀ⲛⲓⲛⲓϣϯ ⲛ̀ⲭⲟⲙ ⲉⲧϣⲟⲡ ⲉⲃⲟⲗϩⲓⲧⲉⲛ ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲣⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟⲥ ⲡⲓⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲉⲧⲁϥⲭⲁ ⲗⲟⲅⲱ̀

56 ϯϣϧηρι ⲙⲙⲁϩ ⲁ̅ ⲛⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ.

ⲉⲃⲣⲏⲓ ⲛⲉⲙⲁⲕ ⲉⲧⲁⲕⲥⲱⲧⲉⲙ ⲁⲕⲣⲁⲱⲓ ⲉⲙⲁⲱⲱ
ⲁⲕⲙⲟⲱⲓ ⲉⲕϩⲓⲱⲓⲱ ϧⲉⲛ ⲓⲗ̅ⲏ̅ⲙ̅ ⲧⲏⲣⲥ ⲛⲛⲏⲉⲧⲁⲩ-
ⲣⲕ̅. ⲃ. ⲱⲱⲡⲓ ⲙⲡⲓⲣⲱⲙⲓ ⲛⲓⲟⲩⲇⲁⲓ ϧⲉⲛ ⲡⲧⲟⲡⲟⲥ ⲙⲡⲓⲁⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ⲛⲁⲩϯⲱⲟⲩ
ⲙⲫϯ ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲧⲏⲣⲟⲩ ⲛⲁⲉ ⲛⲉⲕⲥⲛⲏⲟⲩ ⲛⲉⲙ
ⲧⲉⲕⲥⲅⲓⲙⲓ ⲛⲉⲙ ⲛⲉⲕϣⲏⲣⲓ [ⲛⲉⲙ] ⲛⲉⲕϣϣⲫⲏⲣ ⲛⲉⲙ
ⲅⲁⲛⲕⲉⲙⲏϣ ⲛⲓⲟⲩⲇⲁⲓ ⲁⲩⲓ ϣⲁⲣⲟⲕ ⲁⲕⲭⲱ ⲉⲣⲱⲟⲩ
ⲛⲅⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧⲁⲩϣⲱⲡⲓ ⲙⲙⲟⲕ ⲟⲩⲟⲥ ⲛⲑⲱⲟⲩ
ⲅⲱⲟⲩ ⲁⲩⲉⲣⲥⲟϯ ⲉⲙⲁⲱⲱ ⲟⲩⲟⲥ ⲁⲩⲃⲓ ⲱⲙⲥ ⲧⲏⲣⲟⲩ
ⲣⲕⲁ̅. ⲁ. ϧⲉⲛ ⲡⲓⲉⲅⲟⲟⲩ ⲉⲧⲉⲙⲙⲁⲩ ϧⲉⲛ ⲡⲧⲟⲡⲟⲥ ⲙⲡⲓⲁ-
ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϧⲉⲛ ϥⲣⲁⲛ ⲙⲫⲓⲱⲧ ⲛⲉⲙ ⲡϣⲏⲣⲓ
ⲛⲉⲙ ⲡⲓⲡⲛ̅ⲛ̅ⲁ̅ ⲉⲑ ⲟⲩⲁⲃ ⲉⲩⲱⲟⲩ ⲙⲫϯ ϣⲁ ⲉⲛⲉⲅ.

ϯϣϧηρι ⲙⲙⲁϩ ⲁ̅ ⲛⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ.

ⲁ ϥⲣⲁⲛ ⲙⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟⲥ ⲁ ⲡⲉⲕϣⲓⲛⲓ
ⲥⲱⲣ ⲉⲃⲟⲗ ϧⲉⲛ ⲙⲁⲓ ⲛⲓⲃⲉⲛ ⲭⲉ ⲫⲓⲣⲓ ⲛϩⲁⲛⲛⲓϣϯ
ⲣⲕⲁ̅. ⲃ. ⲛⲭⲟⲙ ⲛⲉⲙ ϩⲁⲛⲙⲏⲓⲛⲓ ⲛⲉⲙ ϩⲁⲛ ϣϧⲏⲣⲓ ⲛⲉⲙ
ϩⲁⲛⲧⲁⲗⲃⲟ ⲉⲩⲟϣ ⲉⲕϩⲓⲟⲩⲓ ⲛⲛⲓⲇⲉⲙⲱⲛ ⲉⲃⲟⲗ. ⲛⲉ
ⲟⲩⲟⲛ ⲟⲩⲣⲱⲙⲓ ⲇⲉ ϧⲉⲛ ⲧⲭⲱⲣⲁ ⲛⲛⲓⲡⲉⲣⲥⲓⲥ ⲉⲡⲉⲕ-
ⲣⲁⲛ ⲡⲉ ⲛⲓⲕⲁⲛⲟⲣ ⲉⲕⲟⲓ ⲛⲁⲣⲭⲱⲛ ⲉⲭⲉⲛ ϯⲧⲉⲣⲉ
ⲣ̅ ⲛⲧⲉ ⲛⲓⲡⲉⲣⲥⲓⲥ ⲉⲣⲉ ⲟⲩⲟⲛ ϣϧⲣⲓ ⲛⲧⲁⲕ ⲭⲉ
ⲁⲛⲁⲧⲟⲗⲓⲟⲥ ⲉⲣⲉ ⲟⲩⲟⲛ ⲟⲩⲥⲉⲅⲧ ⲭⲏ ϧⲉⲛ ⲡⲉⲕ-
ⲥⲱⲙⲁ ⲉⲣⲉ ⲟⲩⲟⲛ ⲅⲁⲛⲕⲉⲭⲱⲟⲩⲛⲓ ϧⲉⲛ ⲡⲉⲕⲥⲟ
ⲁⲕⲥⲱⲧⲉⲙ ⲉⲑⲃⲉ ⲛⲓⲭⲟⲙ ⲛⲉⲙ ⲛⲓϣϧⲏⲣⲓ ⲉⲧⲁ ϕϯ
ⲣⲕⲃ̅. ⲁ. ⲁⲓⲧⲟⲩ ⲉⲃⲟⲗⲥⲓⲧⲟⲧⲕ ⲙⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲕⲱϣ
ⲙⲙⲟⲕ ⲛⲟⲩⲱϣ ⲙⲡⲁⲓⲣⲏϯ ⲉⲕⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲉϣⲱⲡ
ⲛⲧⲉ ϕϯ ⲛⲉⲙ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲧⲁⲗⲃⲟ ⲙⲡⲁⲓ-
ⲕⲱⲕ ⲛⲥⲉⲅⲧ ⲉⲃⲟⲗϧⲉⲛ ⲡⲥⲟ ⲙⲡⲁϣϧⲣⲓ ϯⲛⲁϯ

ⲛⲟⲩⲕⲩⲛⲇⲓⲛⲁⲣⲓⲟⲛ ⲛⲛⲟⲩⲃ ⲉϧⲟⲩⲛ ⲉⲡⲉϥⲧⲟⲡⲟⲥ
ⲛⲧⲁϣⲱⲡⲓ ⲛⲭⲣⲏⲥⲧⲩⲁⲛⲟⲥ ⲛⲉⲙ ⲡⲁⲛⲓ ⲧⲏⲣϥ. ⲁⲥ-
ⲣⲕⲃ̄. ⲃ. ϣⲱⲡⲓ ⲇⲉ ⲉⲧⲁϥϯⲣⲱϥ ⲙⲡⲁⲓⲣⲏϯ ⲟⲩⲟⲥ ⲉⲧⲁϥⲧⲱⲛϥ
ⲛⲍⲁⲛⲁⲧⲟⲟⲩⲓ ⲉⲡⲉϥⲣⲁⲥϯ ⲁ ⲡⲍⲟ ⲙⲡⲉϥϣⲏⲣⲓ
ⲟⲩϫⲁⲓ ⲟⲩⲟⲥ ⲙⲡⲉⲍⲗⲓ ⲙⲙⲏⲛⲓ ⲛⲧⲉ ⲡⲓⲥⲉⲍⲧ ϣⲱⲡⲓ
ϧⲉⲛ ⲡⲉϥⲍⲟ ⲟⲩⲟⲥ ⲛⲓⲕⲁⲛⲱⲣ ⲡⲓⲛⲓϣϯ ⲛⲁⲣⲭⲱⲛ
ⲛⲧⲉ ⲛⲓⲡⲉⲣⲥⲓⲥ ⲉⲧⲁϥⲛⲁⲩ ⲉⲧⲁⲓⲛⲓϣϯ ⲛϣⲫⲏⲣⲓ
ⲉⲧⲁⲥϣⲱⲡⲓ ⲙⲡⲉϥϣⲏⲣⲓ ⲁϥⲧⲱⲛϥ ⲁϥⲃⲓ ⲛⲛⲓⲇⲱⲣⲟⲛ
ⲉⲧⲁϥϣⲱ ⲙⲙⲱⲟⲩ ⲛⲉⲙ ⲍⲁⲛⲕⲉⲙⲏϣ ⲛⲥⲕⲉⲩⲟⲥ
ⲛⲉⲙ ⲁⲛⲁⲧⲟⲗⲓⲟⲥ ⲡⲉϥϣⲏⲣⲓ ⲛⲉⲙ ⲛⲉϥⲥⲛⲏⲟⲩ ⲛⲉⲙ
ⲣⲕⲅ̄. ⲁ. ⲍⲁⲛⲕⲉⲙⲏϣ ⲛⲧⲉ ⲛⲓⲡⲉⲣⲥⲓⲥ ⲉⲧⲁⲩⲓ ⲛⲉⲙⲁϥ ⲁⲩ-
ⲧⲱⲟⲩⲛⲟⲩ ⲁⲩⲧⲁⲗⲱⲟⲩ ⲉⲍⲁⲛⲉϫⲛⲟⲩ ⲁⲩⲓ ⲉⲡⲧⲟⲡⲟⲥ
ⲙⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲩϫⲱⲕⲉⲙ ⲙⲡⲉϥϣⲏⲣⲓ ϧⲉⲛ
ⲡⲓⲗⲟⲩⲧⲏⲣ ⲁⲩⲑⲁⲍⲥϥ ⲛⲛⲉⲍ ϧⲉⲛ ⲡⲓⲫⲁⲛⲟⲥ ⲁ
ⲡⲉϥⲥⲱⲙⲁ ⲧⲏⲣϥ ⲟⲩϫⲁⲓ ⲥⲁⲧⲟⲧϥ ⲁϥϯ ⲙⲡⲉϥ-
ⲇⲱⲣⲟⲛ ⲉϧⲟⲩⲛ ⲁϥⲃⲓ ⲱⲙⲥ ⲛⲉⲙ ⲛⲏ ⲉⲑ ⲛⲉⲙⲁϥ
ⲉϥⲣⲁⲛ ⲙⲫⲓⲱⲧ ⲛⲉⲙ ⲡϣⲏⲣⲓ ⲛⲉⲙ ⲡⲓⲡⲛ̄ⲛ̄ⲁ̄ ⲉⲑⲟⲩⲁⲃ
ⲣⲕⲅ̄. ⲃ. ⲉⲩⲱⲟⲩ ⲙⲫϯ ⲛⲉⲙ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉϫⲉⲛ
ⲡⲓⲍⲙⲟⲧ ⲉⲧⲁϥϣⲱⲡⲓ ⲛⲱⲟⲩ ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉⲧⲁⲩⲓ
ⲉⲧⲟⲩϫⲱⲣⲁ ⲁⲩⲕⲱϯ ⲛⲟⲩⲛⲓϣϯ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ ⲁⲩ-
ⲙⲟⲩϯ ⲉⲫⲣⲁⲛ ⲙⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲍⲣⲏⲓ ⲉϫⲱⲥ
ⲟⲩⲟⲥ ⲁϥⲟⲩⲱⲣⲡ ⲉⲁⲛⲧⲓⲟϫⲓⲁ ⲁϥⲓⲛⲓ ⲛⲟⲩⲉⲡⲓⲥ-
ⲕⲟⲡⲟⲥ ⲙⲙⲁⲓⲛⲟⲩϯ ⲁϥⲉⲣⲁⲣⲓⲁⲍⲓⲛ ⲙⲡⲓⲧⲟⲡⲟⲥ ϧⲉⲛ
ⲫⲣⲁⲛ ⲙⲫⲓⲱⲧ ⲛⲉⲙ ⲡϣⲏⲣⲓ ⲛⲉⲙ ⲡⲓⲡⲛ̄ⲛ̄ⲁ̄ ⲉⲑⲟⲩⲁⲃ.
ⲣⲕⲇ̄. ⲁ. ⲛⲉⲙ ⲫⲣⲁⲛ ⲙⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟⲥ ⲁ ⲟⲩⲙⲏϣ
ⲛⲧⲉ ⲛⲓⲡⲉⲣⲥⲓⲥ ⲃⲓ ⲙⲡⲓⲱⲙⲥ ⲉⲑⲟⲩⲁⲃ ⲙⲡⲓⲉⲍⲟⲟⲩ
ⲉⲧⲉⲙⲙⲁⲩ ⲓⲧⲉ ⲣⲱⲙⲓ ⲓⲧⲉ ⲥⲍⲓⲙⲓ ⲓⲧⲉ ⲕⲟⲩϫⲓ ⲛⲁⲗⲟⲩ.
ⲉⲧⲁⲩⲛⲁⲩ ⲉⲡⲓⲁⲗⲟⲩ ⲉⲧⲁϥⲟⲩϫⲁⲓ ⲉⲃⲟⲗⲍⲁ ⲡⲓⲕⲱⲕ
ⲛⲥⲉⲍⲧ ϧⲉⲛ ⲡⲧⲟⲡⲟⲥ ⲙⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲙⲏϣ
ⲉⲩϣⲱⲛⲓ ⲛⲧⲉ ⲛⲓⲡⲉⲣⲥⲓⲥ ⲁⲩⲛⲁⲍϯ ⲁⲩϣⲁⲛⲓ ⲉϧⲟⲩⲛ

58 ϯϣϧⲏⲣⲓ ⲙⲙⲁϩ ⲉ ⲛⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ.

ⲉⲡⲓⲧⲟⲡⲟⲥ ⲉⲧⲉⲙⲙⲁⲩ ϣⲁⲩⲟⲩϫⲁⲓ ⲥⲁⲧⲟⲧⲟⲩ
ⲣⲕⲍ. ⲃ. ⲉⲩⲱⲟⲩ ⲙⲫϯ ⲛⲉⲙ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϣⲁ ⲉⲛⲉϩ.

ϯϣϧⲏⲣⲓ ⲙⲙⲁϩ ⲉ ⲛⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ.

ⲛⲉ ⲟⲩⲟⲛ ⲟⲩⲣⲱⲙⲓ ⲃ̄ ⲛⲥⲁⲙⲁⲣⲓⲧⲏⲥ ⲉⲩⲟⲓ ⲛϣϧⲏⲣ
ⲛⲉⲙ ⲛⲟⲩⲉⲣⲏⲟⲩ ϧⲉⲛ ⲟⲩⲙⲉⲧϣⲱⲧ ⲉⲩϣⲓϯ ϧⲉⲛ
ⲣ̄ ⲛⲗⲟⲅⲕⲟⲭⲓ ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲁⲩϧⲱⲕ ⲛⲛⲟⲩⲧⲉⲃ-
ⲛⲱⲟⲩⲓ ⲁⲩⲃⲓ ⲛⲛⲟⲩⲛⲟⲩⲃ ⲛⲉⲙⲱⲟⲩ ⲁⲩⲧⲁⲗⲱⲟⲩ
ⲣⲕⲉ. ⲗ. ⲉⲩⲟⲩⲱϣ ⲉϩⲱⲗ ⲉⲧⲁⲙⲁⲥⲕⲟⲥ ⲉϣⲱⲡ ⲛⲧⲟⲩⲡⲣⲁⲅ-
ⲙⲁⲧⲓⲁ ⲁ ⲣⲟⲩϩⲓ ϣⲱⲡⲓ ⲉⲣⲱⲟⲩ ⲉⲩⲙⲟϣⲓ ϩⲓ ⲫⲙⲱⲓⲧ
ⲛⲁⲩⲥⲁϫⲓ ⲛⲉⲙ ⲛⲟⲩⲉⲣⲏⲟⲩ ϩⲓ ⲡⲓⲙⲱⲓⲧ ⲉⲑⲃⲉ ⲛⲓϫⲟⲙ
ⲛⲉⲙ ⲛⲓϣϧⲏⲣⲓ ⲉⲧⲉⲣⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲓⲣⲓ
ⲙⲙⲱⲟⲩ ⲟⲩⲟⲩϩ ⲁⲥϣⲱⲡⲓ ⲉⲩⲥⲁϫⲓ ⲛⲉⲙ ⲛⲟⲩⲉⲣⲏⲟⲩ
ⲁⲩⲃⲱⲛⲧ ⲉⲟⲩⲧⲓⲙⲓ ϣⲁⲧⲉⲛⲙⲩⲗⲓⲟⲛ ⲃ̄ ⲓⲉ̄ ⲅ̄ ϩⲛⲡⲡⲏ
ⲁⲩⲓ ⲉⲃⲟⲩⲛ ⲉϩⲣⲁⲩ ⲛϫⲉ ⲙⲟⲩⲓ ⲃ̄ ⲉⲃⲟⲗⲃⲉⲛ ⲛⲓⲓⲁϩ
ⲣⲕⲉ. ⲃ. ϣϣⲏⲛ ⲉⲩϩⲟⲕⲉⲣ ⲉⲩϩⲉⲙϩⲉⲙ ⲉⲩϩⲱⲗⲉⲙ ⲕⲁⲧⲁ
ϥⲣⲏϯ ⲉⲧⲥⲃⲏⲟⲩⲧ ϫⲉ ⲁϥϫⲱ ⲛⲟⲩϫⲁⲕⲓ ⲁϥϣⲱⲡⲓ
ⲛϫⲉ ⲟⲩⲉⲓϫⲱⲣϩ ⲉⲩⲉⲓⲛⲓ ⲛⲃⲏⲧϥ ⲛϫⲉ ⲛⲓⲑⲏⲣⲓⲟⲛ
ⲧⲏⲣⲟⲩ ⲛⲧⲉ ⲡⲕⲁϩⲓ ϩⲁⲛⲙⲁⲥ ⲙⲙⲟⲩⲓ ⲉⲩϩⲉⲙϩⲉⲙ
ⲉⲩϩⲱⲗⲉⲙ ⲉⲩⲕⲱϯ ⲛⲥⲁ ⲧⲟⲩⲃⲣⲉ ⲉⲧⲁ ⲛⲓⲉⲱ ⲛⲁⲩ
ⲉⲛⲓⲑⲏⲣⲓⲟⲛ ⲉⲧⲁⲩⲓ ⲉⲃⲟⲩⲛ ⲉϩⲣⲁⲩ ⲁⲩⲛⲟϣⲡ ⲁⲩϩⲉⲓ
ⲉⲡⲉⲥⲏⲧ ⲛϫⲉ ⲛⲓⲣⲱⲙⲓ ⲁⲩⲉⲣϥⲁϣⲙⲟⲩ ⲟⲩⲇⲉ ⲙⲡⲟⲩ-
ⲣ̄ⲕⲍ̄. ⲗ. ϣⲉⲛⲱⲟⲩ ⲛⲉⲙ ⲛⲓⲧⲉⲃⲛⲱⲟⲩⲓ ⲟⲩⲇⲉ ⲙⲡⲟⲩⲃⲟϩ
ⲉⲣⲱⲟⲩ ⲁⲗⲗⲁ ⲁⲩⲟϩⲓ ⲉⲣⲁⲧⲟⲩ ⲉⲣⲱⲟⲩ ⲉⲩⲑⲱⲣϣ
ⲉϩⲣⲏⲓ ⲉϫⲱⲟⲩ ⲛⲓⲣⲱⲙⲓ ⲇⲉ ⲛⲁⲩⲥⲁϫⲓ ⲛⲉⲙ ⲛⲟⲩ-
ⲉⲣⲏⲟⲩ ⲉⲩϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲉϣⲱⲡ ⲛⲧⲉ ⲫϯ ⲛⲉⲙ
ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲟϩⲉⲙ ⲙⲙⲟⲛ ⲉⲃⲟⲗⲃⲉⲛ ⲣⲱⲟⲩ
ⲛⲛⲁⲓⲑⲏⲣⲓⲟⲛ ⲧⲉⲛⲛⲁϯ ⲙⲡⲁⲓ ϣⲉ ⲛⲗⲟⲅⲕⲟⲭⲓ ⲉⲃⲟⲩⲛ
ⲉⲡⲉϥⲧⲟⲡⲟⲥ ⲛⲧⲉⲛϣⲱⲡⲓ ⲛⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲁⲥϣⲱⲡⲓ

†ϣφηρι ⲙⲙⲁϩ ⲉ ⲛⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ.

ⲣⲕⲍ. ⲃ. ⲁⲉ ⲉⲧⲁⲩⲧ ⲣⲱⲟⲩ ⲙⲫⲧ ⲙⲡⲁⲓⲣⲏⲧ ⲁ ⲡⲓⲁⲅⲁⲑⲟⲥ
ⲫⲧ ⲫⲏⲉⲑⲟⲩⲱϣ ⲫⲛⲟϩⲉⲙ ⲛⲣⲱⲙⲓ ⲛⲓⲃⲉⲛ ⲫⲏ-
ⲉⲧⲁϥⲑⲣⲉ ⲛⲓⲙⲟⲩⲓ ⲉⲣ ϩⲓⲣⲏⲛⲏ ⲛⲉⲙ ⲇⲁⲛⲓⲏⲗ ⲡⲓⲡⲣⲟ-
ⲫⲏⲧⲏⲥ ⲁϥⲧⲏⲓⲥ ⲉⲡϩⲏⲧ ⲛⲛⲁⲓⲕⲉⲭⲱⲟⲩⲛⲓ ⲁⲩⲭⲱⲃⲥ
ⲛⲭⲱⲟⲩ ⲉⲡⲉⲥ[ⲏⲧ] ⲟⲩⲟϩ ⲁⲩⲧⲭⲱⲟⲩ ⲉϧⲟⲩⲛ ⲉⲡⲓⲁϩ
ϣϣⲏⲛ ⲁⲩϣⲉⲛⲱⲟⲩ ⲛⲓⲣⲱⲙⲓ ⲇⲉ ⲉⲧⲁ ⲡⲟⲩϩⲏⲧ
ⲥⲉⲙⲛⲓ ⲉⲣⲱⲟⲩ ⲁⲩⲉⲙⲓ ⲉⲧⲇⲱⲣⲉⲁ ⲉⲧⲁⲥⲧⲁϩⲱⲟⲩ
ⲣⲕⲍ. ⲁ. ⲭⲉ ⲑⲁ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲇⲉ ⲁⲩⲧϣⲟⲩ ⲙⲫⲧ ⲛⲉⲙ
[ⲡⲉϥ]ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟϩ ⲉⲧⲁⲩⲙⲟϣⲓ ϩⲓⲧϩⲏ
ⲛⲟⲩϧⲟⲩⲭⲓ ⲁⲩⲭⲓⲙⲓ ⲛⲛⲓⲧⲉⲃⲛⲱⲟⲩⲓ ⲉⲩⲙⲟⲛⲓ ⲙⲡⲉϩⲗⲓ
ⲙⲡⲉⲧϩⲱⲟⲩ ϣⲱⲡⲓ ⲙⲙⲱⲟⲩ ⲛⲑⲱⲟⲩ ⲇⲉ ⲁⲩⲧⲁ-
ⲗⲱⲟⲩ ⲁⲩⲓ ⲉϩⲣⲏⲓ ⲉⲡⲓⲇⲓⲙⲓ (sic) ⲛⲁⲩⲥⲁⲭⲓ ⲛⲉⲙ
ⲛⲟⲩⲉⲣⲏⲟⲩ ⲛⲉⲙ ⲛⲓⲣⲱⲙⲓ ⲛϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧⲁⲩϣⲱⲡⲓ
ⲙⲙⲱⲟⲩ ⲟⲩⲟϩ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ⲁⲩⲉⲣ-
ϣⲫⲏⲣⲓ ⲛⲛⲓϫⲟⲙ ⲛⲉⲙ ⲛⲓϣⲫⲏⲣⲓ ⲛⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲣⲕⲍ. ⲃ. ⲅⲓⲟⲥ ⲛⲓⲣⲱⲙⲓ ⲇⲉ ⲛⲧⲉ ⲡⲓ†ⲙⲓ ⲛⲁⲩⲥⲁⲭⲓ ϧⲁⲧⲟⲧⲟⲩ
ⲡⲉ ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲁ ⲛⲓⲑⲏⲣⲓⲟⲛ ⲉⲧⲉⲙⲙⲁⲩ ⲧⲁⲕⲟ
ⲛϩⲁⲛⲙⲏϣ ⲛⲣⲱⲙⲓ ⲛⲉⲙ ϩⲁⲛⲕⲉⲙⲏϣ ⲛⲧⲉⲃⲛⲱⲟⲩⲓ
ⲛⲧⲉ ⲧⲁⲓⲭⲱⲣⲁ ⲁⲗⲗⲁ ⲡⲧⲁⲓⲟ ⲙⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲡⲉ ⲉⲧⲁϥⲛⲁϩⲉⲙ ⲑⲏⲛⲟⲩ ⲉⲧⲁⲓⲟⲣϩ ⲙⲉⲛⲉⲛⲥⲁ
ⲛⲁⲓ ⲁⲩⲥⲟⲃⲛⲓ ⲛⲉⲙ ⲛⲟⲩⲉⲣⲏⲟⲩ ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲭⲉ
ϥⲏⲉⲧⲁⲛϫⲟϥ ⲧⲉⲛⲛⲁⲓϥ ⲉⲡⲧⲟⲡⲟⲥ ⲙⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲣⲕⲏ. ⲁ. ⲅⲓⲟⲥ ϧⲉⲛ ⲟⲩϣⲉⲡϩⲙⲟⲧ ⲉⲩⲱⲟⲩ ⲙⲫⲧ ⲛⲧⲉⲛϣⲱⲡⲓ
ⲛϫⲣⲏⲥⲧⲓⲁⲛⲟⲥ ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ ⲁⲗⲗⲁ ⲙⲡⲉⲛⲑⲣⲉⲛ-
ⲧⲁⲥⲑⲟⲛ ⲉⲫⲁϩⲟⲩ ϩⲟⲥ ⲁⲛⲓ ϣⲁ ⲡⲁⲓⲙⲁ ⲙⲁⲣⲉⲛ-
ϩⲱⲗ ϣⲁ ⲇⲁⲙⲁⲥⲕⲟⲥ ⲛⲧⲉⲛϣⲱⲡⲓ ⲛⲧⲉⲛⲡⲣⲁⲅⲙⲁⲧⲓⲁ
ϩⲓⲛⲁ ⲛⲧⲉⲛϫⲓⲙⲓ ⲛⲟⲩⲕⲟⲩϫⲓ ⲛⲧⲉⲛ† ϧⲉⲛ ⲟⲩⲥⲱⲟⲩ-
ⲧⲉⲛ ⲉⲧⲁⲩⲓ ⲇⲉ ⲉⲡ[ⲇ]ⲁⲙⲁⲥⲕⲟⲥ ⲁⲩϫⲓⲙⲓ ⲛϩⲁⲛⲱⲛⲓ
ⲛⲁⲛⲁⲙⲏⲓ ⲉⲩ† ⲙⲙⲱⲟⲩ ⲉⲃⲟⲗ ⲛⲏⲉⲧⲟⲩⲙⲟⲩ†
ⲣⲕⲏ. ⲃ. ⲉⲣⲱⲟⲩ ⲭⲉ ⲁⲇⲁⲙⲁⲥ ⲁⲩϣⲟⲡⲟⲩ ϧⲉⲛ ⲡⲓ ⲛⲗⲟⲩⲕⲟϫⲓ.

ⲉⲧⲁⲩⲓ̀ ⲉⲩⲣⲏⲓ ⲉ̅ⲓ̅ⲗ̅ⲏ̅ⲙ̅ ⲁⲩⲧⲏⲓⲧⲟⲩ ⲃⲁ ⲥ̅ ⲛ̀ⲗⲟⲩⲕⲟⲭⲓ ⲙ̀ⲡⲁⲧⲟⲩⲫⲟⲩ ⲣⲱ ⲉ̀ⲧⲟⲩⲃⲁⲕⲓ ⲧⲥⲁⲙⲁⲣⲓⲁ̀ ⲁⲩⲥⲁⲭⲓ ⲛ̀ⲭⲉ ⲛⲓⲣⲱⲙⲓ ⲛⲉⲙ ⲛⲟⲩⲉ̀ⲣⲏⲟⲩ ⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲡⲩⲙⲟⲧ ⲙ̀ⲫϯ ⲱⲏⲡ ⲭⲉ ⲁ̀ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲑⲣⲉⲛⲉⲣⲡⲉⲙⲡⲱⲗ ⲙ̀ⲡⲁⲓⲛⲓⲱϯ ⲛ̀ⲩⲙⲟⲧ ⲁⲥⲱⲱⲡⲓ ⲇⲉ ⲉⲧⲁⲩⲓ̀ ⲉⲧⲟⲩⲃⲁⲕⲓ ⲁⲩⲧⲁⲙⲉ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲛⲉⲙ
ⲣⲕ̅ⲑ̅. ⲁ. ⲛⲟⲩⲥⲩⲛⲅⲉⲛⲏⲥ ⲉⲛⲓⲭⲟⲙ ⲛⲉⲙ ⲛⲓⲱϥⲏⲣⲓ ⲉⲧⲁ ϯ ⲁⲓⲧⲟⲩ ⲛⲉⲙⲱⲟⲩ ⲟⲩⲟⲥ ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲁⲩⲃⲓ ⲙ̀ⲡⲓⲣ̅ ⲛ̀ⲗⲟⲩⲕⲟⲭⲓ ⲉⲧⲁⲩⲱⲱ ⲙ̀ⲙⲱⲟⲩ ⲉⲧⲏⲓⲧⲟⲩ ⲙ̀ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟⲥ ⲁⲩⲥⲓⲱⲱ ⲃⲉⲛ ϯⲃⲁⲕⲓ ⲧⲏⲣⲥ ⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲫⲏⲉ̀ⲑⲟⲩⲱⲱ ϯ ⲙⲁⲣⲉⲫⲓ̀ ⲉⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲉⲙⲁⲛ ⲥⲁⲛⲙⲏⲱ ⲛ̀ⲣⲱⲙⲓ ⲛⲉⲙ ⲥⲁⲛⲥⲥⲓⲙⲓ ⲁⲩⲓ̀ ⲉⲃⲟⲗ ⲛⲉⲙⲱⲟⲩ ⲃⲉⲛ ⲧⲥⲁⲙⲁⲣⲓⲁ̀ ⲉⲧⲁⲩⲓ̀ ⲇⲉ ⲉⲡⲓⲧⲟⲡⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲁⲩϯ
ⲣⲕ̅ⲑ̅. ⲃ. ⲛ̀ⲛⲟⲩⲇⲱⲣⲟⲛ ⲉ̀ⲃⲟⲩⲛ ⲁⲩⲛⲁⲩ ⲉⲥⲁⲛⲛⲓⲱϯ ⲛ̀ⲱϥⲏⲣⲓ ⲛⲉⲙ ⲥⲁⲛⲧⲁⲗⲃⲟ ⲉⲩⲟⲱ ⲛ̀ⲛⲏⲉ̀ⲧⲱⲱⲛⲓ ⲟⲩⲙⲏⲱ ⲛ̀ⲇⲉⲙⲱⲛ ⲁⲭⲥⲓⲧⲟⲩ ⲉ̀ⲃⲟⲗ ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲧⲏⲣⲟⲩ ⲁⲩⲃⲓ ⲱⲙⲥ ⲉ̀ⲫⲣⲁⲛ ⲙ̀ⲫⲓⲱⲧ ⲛⲉⲙ ⲡⲱⲏⲣⲓ ⲛⲉⲙ ⲡⲓⲡⲛ̅ⲛ̅ⲁ̅ ⲉ̀ⲑⲟⲩⲁⲃ ⲁⲩⲱⲱⲡⲓ ⲛ̀ⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲛ̀ⲭⲉ ⲣ̅ⲛ̅ⲅ̅ ⲙ̀ⲯⲩⲭⲏ ⲃⲉⲛ ⲡⲓⲉ̀ⲥⲟⲟⲩ ⲉⲧⲉⲙⲙⲁⲩ ⲃⲉⲛ ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲃⲉⲛ ⲟⲩⲥⲓⲣⲏⲛⲏ ⲛⲧⲉ ϯ ⲁ̀ⲙⲏⲛ.

ⲣⲗ̅. ⲁ. ϯⲱϥⲏⲣⲓ ⲙ̀ⲙⲁⲩ ⲥ̅ ⲛⲧⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲧⲉ ⲡ̅ⲭ̅ⲥ̅.

ⲛⲉ ⲟⲩⲟⲛ ⲟⲩⲣⲱⲙⲓ ⲛ̀ⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲃⲉⲛ ⲓ̅ⲗ̅ⲏ̅ⲙ̅ ⲉⲡⲉϥⲣⲁⲛ ⲡⲉ ⲍⲱⲅⲣⲁⲧⲱⲣ ⲛⲉ ⲟⲩⲟⲛ ⲛ̀ⲧⲁϥ ⲛ̀ⲟⲩⲱⲏⲣⲓ ⲙ̀ⲙⲁⲩ ⲉϥⲟⲓ ⲙ̀ⲡⲉⲣⲙⲟⲩ ⲟⲩⲟⲥ ⲛ̀ⲑⲟϥ ⲥⲱϥ ⲛⲁϥⲟⲓ ⲛ̀ⲁ̀ⲡⲟⲧⲁⲕⲣⲟⲥ ⲡⲁⲓ ⲣⲱⲙⲓ ⲇⲉ ⲛⲉ ⲟⲩⲣⲁⲙⲁⲟ̀

ΠΕ ΕΜΑϢΩ ΕΟΥΟΝΤΑϤ ΜΜΑΥ ΝϩΑΝΝΙϢϮ ΝϩΥ-
ρλ. в. ΠΑΡΧΟΝΤΑ ϧΕΝ ΠΙΝΟΥΒ ΝΕΜ ΠΙϩΑΤ ΝΕΜ ϩΑΝ-
ΤΕΒΝΩΟΥΪ ΕΥΟϢ ΑϹϢΩΠΙ ΔΕ ΑϥϹΩΤΕΜ ΕΘΒΕ
ΝΙΧΟΜ ΝΕΜ ΝΙϢϕΗΡΙ ΝΤΕ ΠΙΑΡΙΟС ΓΕΩΡΓΙΟС
ΑϥΩϢ ΜΜΟϥ ΜΠΑΙΡΗϮ ΕϥΧΩ ΜΜΟС ΧΕ ΕϢΩΠ
ΝΤΕ ϕϮ ΝΕΜ ΠΙΑΡΙΟС ΓΕΩΡΓΙΟС Ϯ ΜΠΙΟΥΧΑΙ
ΝΝΑϕΑΤ ΕΒΟΛ ϧΕΝ ΠΑΙϧΙϮ ϮΝΑϮ ΜΠϹΟΥΕΝ ρ̄
ΜΠΡΟϹΦΟΡΑ ΕΠΕϥΤΟΠΟС ΝΕΜ ρ̄ ΝϨΕϹΤΗС ΝΗΡΠ
ρλλ̄. Α. ΕΠΕϥΤΟΠΟС ΚΑΤΑ ΑΒΟΤ ΕϢΩΠ ΝΤΑΜΟϢΙ ϹΟΛΟС
ΕΧΕΝ ΝΑϐΑΛΑΥΧ ΑΙϢΑΝΙ ΝϹΟΥ ΚΡ̄ ΜΦΑΡΜΟΥΘΙ
ΕΤΕ ΠΕϥΝΙϢϮ ΝΕϩΟΟΥ ΠΕ ϮΝΑΜΟϢΙ ΝΝΑϕΑΤ
ΝΤΑϮ ΝΟΥΚΥΝΔΙΝΑΡΙΟΝ ΝΝΟΥΒ ΕΠΕϥΤΟΠΟС
ΕΤΑϥϮ ΡΟϥ ΜΠΑΙΡΗϮ Α ΝΕϥΦΑΤΙ ΕΤϩΗ ΝΟΥ-
ΚΟΥΧΙ ΚΟΥΧΙ (sic) Α ΠΕϥϹΩΜΑ ΑϹΙΑΙ ΕΡΟϥ ϧΕΝ
ΠΧΩΚ ΝϩΑΝΕϩΟΟΥ ΑϥΜΟϢΙ ΑϥϩΩΛ ΕΠΕϥΗΙ
ρλλ̄. в. ΝΕΜ ϮΕΚΚΛΗСΙΑ ΑϥϢΛΗΛ ΕΠϢΩΙ ϩΑ ϕϮ ΕϥΧΩ
ΜΜΟС ΧΕ ϮϢΕΠ ϩΜΟΤ ΝΤΟΤΚ ϕϮ ΜΠΙΑΡΙΟС
ΓΕΩΡΓΙΟС ΜΕΝΕΝϹΑ ΕϩΟΟΥ Β̄ Α ΠΕϥϹΩΜΑ ΤΗΡϥ
ΟΥΧΑΙ ΕΤΑϥϐΩΝΤ ΕϐΟΥΝ ΝΧΕ ΠΕϩΟΟΥ ΜΠΙ-
ΜΑΡΤΥΡΟС ΕΘΟΥΑΒ ΕΤΕ ΦΑΙ ΠΕ СΟΥΚΡ̄ ΜΦΑΡ-
ΜΟΥΘΙ ΑϥϹΟΒϮ ΝΝΗΕΤΕϥΝΑϐΙΤΟΥ ΤΗΡΟΥ ΝΕΜΑϥ
ΟΥΟϩ ΑΥΙ ϩΑΡΟϥ ΝΧΕ ΝΕϥΑΛΩΟΥΙ ΕΥΧΩ ΜΜΟС
ρλβ̄. Α. ΧΕ ΑΚΟΥΩϢ ΝΤΕΝϹΟΒϮ ΝΑΚ ΝΑϢ ΝΤΕΒΝΗ
ΝΤΕΚΑΛΗΙ ΕΡΟС ΑϥΕΡΟΥΩ ΝΧΕ ζΩΓΡΑΤΩΡ
ΕϥΧΩ ΜΜΟС ΧΕ ϥΩΝϐ ΝΧΕ ϕϮ ΧΕ ϮΝΑΜΟϢΙ
ΝΝΑϕΑΤ ΙϹΧΕΝ ΙΛΗС̄ ϢΑ ΠΤΟΠΟС ΜΠΙΑΡΙΟС
ΓΕΩΡΓΙΟС ΠΙΜΑΡΤΥΡΟС ΕΘΟΥΑΒ ΑΥΤΩΟΥΝΑΥ
ΑΥϢΕΝΩΟΥ ΕΠΤΟΠΟС ΜΠΙΑΡΙΟС ΓΕΩΡΓΙΟС ΑΥ-
ΧΙΜΙ ΝϩΑΝΚΕΜΗϢ ΕΥΘΟΥΗΤ ΕΥΕΡϢϕΗΡΙ ΝΝΙΧΟΜ
ρλβ̄. в. ΝΕΜ ΝΙϹΜΟΤ ΝΤΑΛϐΟ ΕΤϢΟΠ ΕΒΟΛϹΙΤΕΝ ΠΙΑ-

ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲥⲱⲥⲧⲉ ⲛⲧⲉⲫⲉⲣ ϣϧⲏⲣⲓ ⲛⲁⲉ
ⲍⲱⲣⲁⲧⲱⲣ ⲉⲫⲛⲁⲩ ⲉⲛⲓϣϯ ⲛϣϧⲏⲣⲓ ⲛⲉⲙ ⲛⲓⲧⲁⲗⲃⲟ
ⲉⲧϣⲟⲡ ⲉⲃⲟⲗⲥⲓⲧⲉⲛ ⲡⲓⲁⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲟⲩⲟⲥ
ⲁϥϯ ⲛⲛⲉⲫⲁⲱⲣⲟⲛ ⲉϧⲟⲩⲛ ϧⲉⲛ ⲣⲱⲟⲩⲧⲫ ⲛⲍⲏⲧ
ⲛⲓⲃⲉⲛ ⲁⲥϣⲱⲡⲓ ⲁⲉ ⲉⲧⲁ ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲛⲁⲩ
ⲉⲛⲓⲛⲓϣϯ ⲛϣϧⲏⲣⲓ ⲉⲧⲁ ⲍⲱⲣⲁⲧⲱⲣ ⲧⲏⲓⲧⲟⲩ ⲉϧⲟⲩⲛ
ⲣⲗⲅ. ⲁ. ⲁϥⲁⲙⲟⲛⲓ ⲙⲙⲟϥ ϧⲁⲧⲟⲧϥ ⲛⲁⲃⲟⲧ ⲃ ⲉϥⲟⲩⲱⲙ
ⲟⲩⲟⲥ ⲉϥⲥⲟ ⲛⲉⲙⲁϥ ϧⲉⲛ ⲟⲩⲣⲁϣⲓ ϧⲉⲛ ⲡⲓⲁⲃⲟⲧ
ⲙⲙⲁⲥ ⲅ ⲕⲁⲧⲁ ⲟⲩϯⲙⲁϯ ⲛⲧⲉ ⲫϯ ⲁ ⲡϣⲏⲣⲓ
ⲛⲍⲱⲣⲁⲧⲱⲣ ⲧⲱⲛϥ ⲁϥⲓ ⲥⲓⲛⲁ ⲛⲧⲉϥⲉⲙⲓ ⲭⲉ ⲟⲩ-
ⲡⲉⲧϣⲟⲡ ⲙⲡⲉϥⲓⲱⲧ ⲉⲧⲉⲙⲡⲉϥⲥⲱⲗ ⲛⲑⲟϥ ⲛⲉⲙ
ⲛⲏⲉⲑⲛⲏⲟⲩ ⲉⲡϣⲁⲓ ⲥⲱⲥ ⲧⲉ ⲉⲣⲉ ⲍⲱⲣⲁⲧⲱⲣ ⲥⲁ-
ϧⲟⲩⲛ ⲉϥⲥⲁϫⲓ ⲛⲉⲙ ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲉⲑⲃⲉ ⲡⲉϥ-
ϣϧⲏⲣⲓ ⲉϥϫⲱ ⲙⲙⲟⲥ ⲭⲉ ⲟⲩⲟⲛ ⲟⲩϣϧⲏⲣⲓ ⲛⲧⲏⲓ ⲉⲣⲉ
ⲣⲗⲅ. ⲃ. ⲟⲩⲇⲉⲙⲱⲛ ⲛⲉⲙⲁϥ ⲉϥⲥⲱⲟⲩ ⲉⲙⲁϣⲱ ⲉϥϯ ⲛⲍⲁⲛ-
ⲛⲓϣϯ ⲛϧⲓⲥⲓ ⲛⲁϥⲧⲱⲛⲟ ⲥⲱⲥ ⲧⲉ ⲛⲧⲟⲩϫⲟⲥ ⲛⲟⲩ-
ⲙⲏϣ ⲛⲥⲟⲡ ⲭⲉ ⲛⲁⲛⲉⲥ ⲛⲁϥ ⲛⲧⲉϥⲙⲟⲩ ⲉⲍⲟⲧⲉ
ⲉⲱⲛϧ ⲉϥϫⲏ ϧⲉⲛ ⲛⲁⲓⲃⲁⲥⲁⲍⲁⲛⲟⲥ ⲉϣⲱⲡ ⲛⲧⲉ ϕϯ
ⲛⲉⲙ ⲡⲓⲁⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ϯ ⲙⲡⲓⲟⲩϫⲁⲓ ⲛⲁϥ ϣⲁ
ⲡⲁⲓⲥⲛⲟⲩ ⲛⲕⲉⲣⲟⲙⲡⲓ ϯⲛⲁⲉⲛϥ ⲛⲁⲕ ⲛⲧⲁⲓ ϣⲁⲣⲟⲕ
ⲉⲡⲁⲓⲙⲁ ⲛⲧⲁϯ ⲛⲍⲁⲛⲛⲓϣϯ ⲛⲧⲁⲓⲟ ⲉⲡⲉϥⲧⲟⲡⲟⲥ
ⲣⲗⲃ. ⲁ. ⲉⲍⲟⲧⲉ ϕⲁⲓ ⲡⲉϫⲉ ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲛⲁϥ ⲭⲉ ⲭⲛⲁⲍϯ
ⲭⲉ ⲟⲩⲟⲛϣϫⲟⲙ ⲙⲫϯ ϧⲉⲛ ⲥⲱⲃ ⲛⲓⲃⲉⲛ ⲟⲩⲟⲥ
ϯⲛⲁⲍϯ ⲭⲉ ⲥⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲣⲉ ⲛⲏⲉⲑⲟⲩⲁⲃ ⲛⲁⲉⲣⲉⲧⲓⲛ
ⲙⲙⲱⲟⲩ ⲉⲩⲉⲃⲓⲧⲟⲩ ⲟⲩⲟⲍ ⲛⲛⲉⲍⲗⲓ ⲉⲣⲁⲧϫⲟⲙ
ϧⲁⲧⲟⲧⲟⲩ ϧⲉⲛ ⲡⲉϥⲣⲁⲛ ⲡⲁⲗⲓⲛ ⲥⲥϧⲛⲟⲩⲧ ϧⲉⲛ
ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲕⲁⲧⲁ ⲓⲱⲁⲛⲛⲏⲛ ⲭⲉ ϕⲏⲉⲑⲛⲁⲍϯ
ⲉⲣⲟⲓ ⲛⲓⲍⲃⲛⲟⲩⲓ ⲁⲛⲟⲕ ⲉⲧⲓⲣⲓ ⲙⲙⲱⲟⲩ ⲉϥⲉⲁⲓⲧⲟⲩ
ⲣⲗⲃ. ⲃ. ⲥⲱϥ ⲥⲁⲛⲛⲓϣϯ ⲉⲛⲁⲓ ⲉϥⲉⲁⲓⲧⲟⲩ ⲁⲥϣⲱⲡⲓ ⲁⲉ
ⲉⲩⲥⲁϫⲓ ⲛⲉⲙ ⲛⲟⲩⲉⲣⲏⲟⲩ ⲥⲏⲡⲡⲉ ⲓⲥ ⲡϣⲏⲣⲓ ⲛⲍⲱ-

ⲅⲣⲁⲧⲱⲣ ⲛⲉⲙ ⲥⲁⲛⲕⲉⲙⲏⲱ ⲙ̀ⲃⲱⲕ ⲁⲩⲓ̀ ⲉⲩⲧⲁ-
ⲗⲏⲟⲩⲧ ⲉ̀ⲛⲓⲥⲑⲟⲣ ⲁⲩⲟ̀ⲥⲓ ⲉ̀ⲣⲁⲧⲟⲩ ⲥⲓⲣⲉⲛ ⲫⲣⲟ
ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ ⲁⲫⲱⲓⲛⲓ ⲛ̀ⲥⲁ ⲡⲉⲫⲓⲱⲧ ⲁⲫⲭⲉⲙⲫ ⲃⲁⲧⲉⲛ
ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲁⲫⲓ̀ ⲥⲁ ⲡⲉⲫⲓⲱⲧ ⲁⲩⲥⲁⲭⲓ ⲛⲉⲙ
ⲛⲟⲩⲉ̀ⲣⲏⲟⲩ ⲥⲟⲥⲟⲛ ⲉⲩⲥⲁⲭⲓ̀ ⲛⲉⲙ ⲛⲟⲩⲉ̀ⲣⲏⲟⲩ ⲓⲥ
ⲣ̄ⲗ̄ⲉ̄. ⲁ. ⲡⲓⲇⲉⲙⲱⲛ ⲁⲫⲓ̀ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲓⲁ̀ⲗⲟⲩ ⲛ̀ⲟⲩⲥⲟⲧ ⲃⲉⲛ
ⲟⲩⲥⲟⲧ ⲁⲫⲃⲓⲧ ⲙ̀ⲙⲟⲫ ⲛ̀ⲟⲩⲛⲓⲱⲧ ⲛ̀ⲛⲁⲩ ⲉ̀ⲣⲉⲣⲱⲫ
ⲭⲉⲱⲥⲫⲛⲓⲧ ⲉ̀ⲃⲟⲗ ⲟⲩⲟⲥ ⲁⲫⲧⲱⲛⲫ ⲁⲫⲱⲱ ⲉ̀ⲃⲟⲗ
ⲃⲉⲛ ⲟⲩⲛⲓⲱⲧ ⲛ̀ⲥⲙⲏ ⲭⲉ ⲁ̀ⲃⲟⲕ ⲛⲉⲙⲏⲓ ⲥⲱⲕ ⲣⲉⲱⲣ-
ⲅⲓⲟⲥ ⲉⲕⲧ ⲙ̀ⲕⲁⲥ ⲛⲏⲓ ⲉ̀ⲙⲁⲱⲱ ⲱ̀ ⲃⲓⲁ̀ ⲁ̀ⲛⲟⲕ
ⲅⲁⲣ ⲁ̀ⲛⲟⲕ ⲟⲩⲡⲉⲣⲉⲙⲟⲩ ⲙ̀ⲙⲟⲛ ⲥⲗⲓ ⲛⲁⲱⲥⲓⲧ ⲉ̀ⲃⲟⲗ
ⲟⲩⲟⲥ ⲁⲫⲭⲱ̀ ⲛ̀ⲥⲁⲛⲛⲓⲱⲧ ⲛ̀ⲭⲉⲟⲩⲁ̀ ⲭⲉ ⲱ̀ ⲃⲓⲁ̀ ⲭⲛⲁⲱ-
ⲥⲓⲧ ⲉ̀ⲃⲟⲗ ⲁⲛ ⲱ̀ ⲣⲉⲱⲣⲅⲓⲟⲥ ⲁ̀ ⲡⲓⲁⲅⲓⲟⲥ ⲣⲉⲱⲣⲅⲓⲟⲥ
ⲣ̄ⲗ̄ⲉ̄. ⲃ. ⲧⲛ̀ⲥⲁⲛⲛⲓⲱⲧ ⲛ̀ⲱⲁⲱ ⲛⲁⲫ ⲡⲁⲗⲓⲛ ⲟⲛ ⲁⲫⲱⲱ ⲉ̀ⲃⲟⲗ
ⲃⲉⲛ ⲥⲁⲛⲛⲓⲱⲧ ⲛ̀ⲃⲣⲱⲟⲩ ⲭⲉ ⲱ̀ ⲣⲉⲱⲣⲅⲓⲟⲥ ⲁⲕⲧ-
ⲃⲓⲥⲓ ⲛⲏⲓ ⲟⲩⲟⲥ ⲁⲫⲱⲣⲕ ⲛ̀ⲥⲁⲛⲛⲓⲱⲧ ⲛ̀ⲁ̀ⲛⲁⲱ
ⲉⲫⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲁⲕⲱⲁⲛⲭⲁⲧ ⲉ̀ⲃⲟⲗ ⲧⲛⲁⲕⲟⲧⲧ ⲉ̀ⲣⲟⲫ
ⲁⲛ ⲱⲁ ⲉ̀ⲛⲉⲥ ⲉⲧⲁ ⲡⲓⲇⲉⲙⲱⲛ ⲥⲁⲧⲫ ⲉ̀ⲑⲙⲏⲧ ⲁⲫⲓ̀
ⲉ̀ⲃⲟⲗ ⲛ̀ⲃⲏⲧⲫ ⲟⲩⲟⲥ ⲙ̀ⲡⲉⲫⲧⲁⲥⲑⲟⲫ ⲉ̀ⲣⲟⲫ ⲭⲉ ⲱⲁ
ⲉ̀ⲛⲉⲥ ⲡⲁⲓⲣⲏⲧ ⲁⲫⲟⲩⲭⲁⲓ ⲥⲁⲧⲟⲧⲫ ⲁⲥⲱⲱⲡⲓ ⲇⲉ
ⲣ̄ⲗ̄ⲥ̄. ⲁ. ⲉ̀ⲧⲁ ⲍⲱⲣⲁⲧⲱⲣ ⲛⲁⲩ ⲉⲡⲉⲫⲱⲏⲣⲓ ⲉ̀ⲧⲁ ⲡⲓⲇⲉⲙⲱⲛ
ⲓ̀ ⲉ̀ⲃⲟⲗ ⲛ̀ⲃⲏⲧⲫ ⲁⲫⲧ ⲛ̀ⲥⲁⲛⲕⲉⲙⲏⲱ ⲛ̀ⲇⲱⲣⲟⲛ
ⲉ̀ⲃⲟⲩⲛ̀ ⲉ̀ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲅⲓⲟⲥ ⲉⲫⲱⲉⲡ
ⲥⲙⲟⲧ ⲛ̀ⲧⲟⲧⲫ ⲙ̀ⲫⲧ ⲁⲫⲱⲁⲛⲓ̀ ⲉ̀ⲡⲉⲍⲟⲟⲩ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ
ⲣⲉⲱⲣⲅⲓⲟⲥ ⲕⲁⲧⲁ ⲣⲟⲙⲡⲓ ⲱⲁⲫⲓ̀ⲣⲓ ⲛⲟⲩⲛⲓⲱⲧ ⲛ̀ⲁ̀ⲣⲓⲥ-
ⲧⲟⲛ ⲉ̀ⲛⲓⲍⲏⲕⲓ ⲛⲉⲙ ⲛⲓⲭⲏⲣⲁ ⲛⲉⲙ ⲛⲓⲟⲣⲫⲁⲛⲟⲥ
ⲉ̀ⲣⲉ ⲡⲉⲫⲱⲏⲣⲓ ⲟ̀ⲍⲓ ⲉ̀ⲣⲁⲧⲫ ⲉ̀ⲣⲱⲟⲩ ⲃⲉⲛ ⲟⲩⲣⲁⲱⲓ
ⲉⲩⲱ̀ⲟⲩ ⲙ̀ⲫⲧ ⲛⲉⲙ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲅⲓⲟⲥ ⲱⲁ ⲡⲉ-
ⲍⲟⲟⲩ ⲛ̀ⲧⲉ ⲡⲉⲫⲙⲟⲩ.

ⲣⲗ̄ⲍ̄. в. ϯϣϕнрι ⲙⲙⲁϩ ⲍ̄ ⲛⲧⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲣⲉϣⲣⲓⲟⲥ.

ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉⲧⲁⲩⲁϣⲁⲓ ⲛϫⲉ ⲛⲓⲃϣⲕ ⲛⲧⲉ ⲡⲧⲟⲡⲟⲥ ⲙⲡⲓⲁⲣⲓⲟⲥ ⲣⲉϣⲣⲓⲟⲥ ⲁ ⲡⲓⲟⲓⲕⲟⲓⲛⲟⲙⲟⲥ ⲉⲑⲣⲟⲩⲥⲱⲣ ⲉⲃⲟⲗ ϩⲓⲛⲁ ⲛⲥⲉⲑⲱⲟⲩϯ ⲉϧⲟⲩⲛ ⲛⲛⲓⲁⲡⲁⲣⲭⲏ ⲛⲉⲙ ⲛⲓⲇⲱⲣⲟⲛ ⲉⲧⲟⲩϯ ⲙⲙⲱⲟⲩ ⲉϧⲟⲩⲛ ⲉⲡⲧⲟⲡⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲛⲧⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲣⲉϣⲣⲓⲟⲥ ⲉⲡⲓ ⲇⲉ ϣⲁⲣⲉ ⲟⲩⲙⲏϣ ϧⲁⲛⲟⲩϣⲏⲣⲓ ⲛϩⲁⲛⲇⲱⲣⲟⲛ ⲓⲉ ϩⲁⲛϣⲉⲣⲓ
ⲣⲗ̄ⲍ̄. ⲇ. ⲓⲉ ⲛⲟⲩⲧⲉⲃⲛⲱⲟⲩⲓ̀ ⲉⲃⲟⲗϩⲉⲛ ⲧⲟⲩⲭⲱⲣⲁ ⲉⲩϯ ⲙⲙⲱⲟⲩ ⲉⲡⲧⲟⲡⲟⲥ ⲙⲡⲓⲁⲣⲓⲟⲥ ⲣⲉϣⲣⲓⲟⲥ ⲉⲑⲃⲉ ⲛⲓⲭⲟⲙ ⲛⲉⲙ ⲛⲓϣϕнрι ⲉⲛⲁϥⲓ̀ⲣⲓ ⲙⲙⲱⲟⲩ ⲟⲩⲟⲩϩ ⲟⲩⲙⲏϣ ⲛⲥϩⲓⲙⲓ ⲛⲁⲃⲣⲏⲛ ⲉϣⲱⲡ ⲛⲧⲟⲩⲱϣ ⲙⲙⲱⲟⲩ ⲛⲉⲙ ϩⲁⲛⲧⲉⲃⲛⲱⲟⲩⲓ̀ ⲉϧⲟⲩⲛ ⲉⲡⲓⲧⲟⲡⲟⲥ ϣⲁⲩⲙⲓⲥⲓ ⲟⲩⲟⲩϩ ⲟⲩⲙⲏϣ ⲛⲭⲟⲓ ⲉⲩⲉⲣϩⲱⲧ ϧⲉⲛ ϕⲓⲟⲙ ⲁⲣⲉ-
ⲣⲗ̄ⲍ̄. в. ϣⲁⲛⲟⲩⲭⲓⲙⲱⲛ ⲧⲱⲛϥ ⲉⲭⲱⲟⲩ ⲛⲧⲟⲩⲉⲣⲕⲩⲛⲧⲓ-
ⲛⲉⲩⲓⲛ (sic) ϧⲉⲛ ϯⲟⲩⲛⲟⲩ ϣⲁⲣⲉ ϯⲃⲟⲏⲑⲓⲁ ⲛⲧⲉ ϕϯ ⲧⲁϩⲱⲟⲩ ⲛⲭⲱⲗⲉⲙ ⲛⲧⲉ ⲡⲟⲩⲭⲟⲓ ⲛⲟϩⲉⲙ ϣⲁⲧⲟⲩⲙⲟⲛⲓ ⲉⲡⲓⲗⲩⲙⲏⲛ ⲟⲩⲟϩ ⲟⲩⲙⲏϣ ⲛⲧⲉⲃⲛⲏ ⲉϣⲱⲡ ⲛⲧⲉ ⲡⲟⲩⲛⲏⲃ ⲱϣ ⲙⲙⲱⲟⲩ ⲛⲧⲉϥϣⲧⲉⲙ-
ⲧⲏⲓⲧⲟⲩ ϣⲁⲣⲉ ⲛⲓⲧⲉⲃⲛⲱⲟⲩⲓ̀ ⲙⲟϣⲓ ⲙⲙⲁⲩⲁ̀ⲧⲟⲩ ϣⲁⲧⲟⲩϣⲉ ⲉϧⲟⲩⲛ ⲉⲡⲉϥⲧⲟⲡⲟⲥ ⲉⲑⲃⲉⲟⲩ ϯϕⲓⲣⲓ ⲉⲑⲃⲉ ⲛⲓⲧⲉⲃⲛⲱⲟⲩⲓ̀ ⲙⲙⲁⲩⲁ̀ⲧⲟⲩ ⲛⲁⲓ ⲉⲑⲙⲟϣⲓ
ⲣⲗ̄ⲏ̄. ⲁ. ⲙⲙⲁⲩⲁⲧⲟⲩ ⲉⲩⲥⲉⲗ ⲉⲡⲓⲧⲟⲡⲟⲥ ⲛⲧⲁϫⲱ ⲛⲥⲱⲓ ⲛⲛⲁⲓⲛⲓϣϯ ⲛϣϕнрι ⲛⲁⲓϣⲉ ⲛⲁⲧψⲩⲭⲏ ⲛⲉⲙ ⲛⲁⲓ ⲱⲛⲓ ⲛⲉⲙ ⲛⲁⲓϫⲟⲙ ⲛⲉⲙ ⲛⲁⲓⲛⲟⲩⲃ ⲛⲁⲓ ⲉϣⲁⲩⲙⲟϣⲓ ⲙⲙⲁⲩⲁ̀ⲧⲟⲩ ϧⲉⲛ ⲡⲓⲁⲏⲣ ⲙⲫ[ρ]ⲏϯ ⲛⲛⲓⲥⲁⲗⲁϯ ϣⲁⲧⲟⲩⲥϣⲗ ⲉⲡⲧⲟⲡⲟⲥ ⲙⲡⲓⲁⲣⲓⲟⲥ ⲣⲉϣⲣⲓⲟⲥ ϧⲉⲛ ϯⲃⲟⲏⲑⲓⲁ ⲛⲧⲉ ϕϯ ⲉⲧⲱⲛϧ ⲥⲱⲥ ⲧⲉ ⲉⲣⲉ ⲟⲩϫⲟⲓ ⲉⲣⲕⲩⲛⲁⲓⲛⲉⲩⲓⲛ ⲓⲉ ϩⲁⲛϣⲉ ⲓⲉ ϧⲁⲛⲥϧⲁⲓ ⲓⲉ ϩⲁⲛ-
ⲛⲟⲩⲃ ⲓⲉ ϩⲁⲛⲏⲧⲟⲥ ⲉⲧⲟⲩⲥⲓϯ ⲙⲙⲱⲟⲩ ⲉϕⲓⲟⲙ ϧⲉⲛ

ⲡⲗ̄ⲏ̄. ⲃ. ⲟⲩⲛⲁⲥϯ ϧⲉⲛ ϥⲣⲁⲛ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲱⲁⲩⲱⲉⲛⲱⲟⲩ ⲙ̀ⲙⲁⲩⲁ̀ⲧⲟⲩ ϧⲉⲛ ⲡⲓⲁ̀ⲏⲣ ⲱⲁⲧ-
ⲟⲩⲱⲉ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲉⲕⲧⲟⲡⲟⲥ ⲛⲁⲓ ⲛ̀ⲛⲓⲱϯ ⲛ̀ϫⲟⲙ ⲛⲉⲙ
ⲛⲁⲓⲱϥηρι ⲉⲧⲟⲱ ⲉ̀ⲣⲉ ⲟⲩⲟⲛ ⲛⲓϧⲉⲛ ⲛⲁⲥϯ ⲉ̀ⲣⲱⲟⲩ
ⲟⲩⲟⲥ ⲉ̀ⲣⲉ ⲥⲁⲛⲕⲉϫⲱⲟⲩⲛⲓ ⲟⲓ ⲛ̀ⲁⲑⲛⲁⲥϯ ⲉ̀ⲣⲱⲟⲩ 5
ⲟⲩⲁⲓ ⲇⲉ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲓⲃⲟⲕ ⲛ̀ⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ ⲁⲫⲟ̀ⲥⲓ
ⲉⲫⲕⲱⲗⲡ ⲛ̀ⲛⲓⲉⲛϫⲁⲓ ⲛ̀ⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ ⲉⲫⲃⲓ ⲙ̀ⲙⲱⲟⲩ
ⲣ̄ⲗ̄ⲑ̄. ⲁ. ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲉⲫⲛⲓ ⲁ̀ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲱⲟⲩ
ⲛ̀ⲥⲏⲧ ⲉ̀ϫⲱⲫ ⲱⲁ ⲡϫⲱⲕ ⲛ̄ⲉ̄ ⲛ̀ⲣⲟⲙⲡⲓ ϫⲉ ⲡⲁⲛⲧⲟⲥ
ⲫⲛⲁⲉⲣⲙⲉⲧⲁ̀ⲛⲟⲓⲛ ⲉ̀ϫⲉⲛ ⲛⲉⲫⲛⲟⲃⲓ ⲛ̀ⲧⲁϫⲱ ⲛⲁϥ 10
ⲉ̀ⲃⲟⲗ ⲛ̀ⲑⲟϥ ⲇⲉ ⲙ̀ⲡⲁϥϫⲁ ⲧⲟⲧϥ ⲉ̀ⲃⲟⲗ[1]) ⲉϥⲓ̀ⲣⲓ
ⲙ̀ⲡⲁⲓⲣⲏϯ ⲁⲗⲗⲁ ϥⲏ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲟⲩⲛⲁϯ ⲙ̀ⲙⲱⲟⲩ
ⲛⲁϥ ϫⲉ ⲃⲓⲧⲟⲩ ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ⲱⲁϥⲃⲓⲧⲟⲩ ⲉ̀ⲡⲉⲫⲛⲓ
ⲛ̀ⲧⲉϥⲥⲥⲓⲙⲓ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲓⲟⲩⲇⲁⲥ ⲙ̀ⲡⲓⲥⲛⲟⲩ ⲉϥⲕⲱⲗⲡ
ⲛ̀ⲥⲁ ⲡⲓⲥⲱⲧⲏⲣ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓⲕⲗⲟⲥⲟⲕⲟⲙⲱⲛ ⲉϥⲃⲓ 15
ⲣ̄ⲗ̄ⲑ̄. ⲃ. ⲙ̀ⲙⲱⲟⲩ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲧⲉϥⲥⲥⲓⲙⲓ ⲉ̀ⲧⲥⲱⲟⲩ ⲛⲏ ⲑⲏⲣⲟⲩ
ⲉ̀ⲧⲟⲩϯ ⲙ̀ⲙⲱⲟⲩ ⲙ̀ⲡⲓⲥⲱⲧⲏⲣ ⲱⲁϥⲧⲏⲓⲧⲟⲩ ⲉ̀ⲡⲓ-
ⲕⲗⲟⲥⲟⲕⲟⲙⲟⲛ ⲉ̀ⲧⲟⲧϥ ⲛ̀ⲓⲟⲩⲇⲁⲥ ⲛ̀ⲑⲟϥ ⲥⲱϥ ⲱⲁϥ-
ⲕⲟⲗⲡⲟⲩ ⲛ̀ⲧⲉϥⲧⲏⲓⲧⲟⲩ ⲉ̀ⲧⲉϥⲥⲥⲓⲙⲓ ⲉ̀ⲧⲥⲱⲟⲩ ⲉⲑⲃⲉ
ϥⲁⲓ ⲣⲱ ⲁ̀ ⲡⲓⲛⲓⲱϯ ⲙ̀ⲡⲓⲣⲁⲥⲙⲟⲥ ⲧⲁϥⲟϥ ⲥⲱⲥ 20
ⲧⲉ ⲛ̀ⲧⲉϥⲟⲩϫⲥϥ ⲙ̀ⲙⲁⲩⲁⲧϥ ⲉ̀ⲡⲓ ⲇⲏ ⲛⲓⲕⲉⲙⲁⲑⲏⲧⲏⲥ
ⲧⲏⲣⲟⲩ ⲓⲥϧⲉⲛ ⲉ̀ⲧⲁ ⲡ̄ⲟ̄ⲥ̄ ⲑⲁⲱⲟⲩ ⲉ̀ϯⲙⲉⲧⲁ̀ⲡⲟⲥ-
ⲣ̄ⲙ̄. ⲁ. ⲧⲟⲗⲟⲥ ⲁⲩϫⲱ ⲛ̀ⲥⲱⲟⲩ ⲛ̀ⲛⲟⲩⲏⲓ ⲛⲉⲙ ⲛ̀ⲟⲩⲥⲓⲟⲙⲓ
ⲛⲉⲙ ⲛ̀ⲟⲩⲱⲏⲣⲓ ⲁⲩⲟⲩⲁ̀ⲍⲟⲩ ⲛ̀ⲥⲁ ⲡⲱⲏⲣⲓ ⲙ̀ⲫϯ
ⲉ̀ⲧⲟⲛϧ ⲱⲁⲧⲉⲛ ⲓⲟⲩⲇⲁⲥ ⲙ̀ⲙⲁⲩⲁⲧϥ ⲉⲧⲉ ⲙ̀ⲡⲉϥ- 25
ⲙⲟⲱⲓ ⲛ̀ⲥⲁ ⲡⲉϥⲟ̄ⲥ̄ ⲁⲗⲗⲁ ⲉϥⲥⲏⲗ ⲉ̀ϧⲟⲩⲛ ⲥⲁ
ⲧⲉϥⲥⲥⲓⲙⲓ ⲉϥⲱⲟⲡ ϧⲉⲛ ⲡⲁⲓⲃⲱϧⲉⲙ ⲛ̀ⲟⲩⲱⲧ ⲛⲉⲙⲁⲥ
ⲉⲑⲃⲉ ϥⲁⲓ ⲁ̀ ⲡⲓⲇⲓⲁⲃⲟⲗⲟⲥ ϫⲉⲙ ⲙⲁⲛⲟⲩⲟⲥ ⲛ̀ϧⲏⲧϥ

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[1]) The Ms. writes ⲙ̀ⲡⲁϥϫⲁ ⲧⲟⲧϥ ⲉ̀ⲃⲟⲗ twice.

ϣⲁⲧⲉϥⲁⲓϥ Ⲛϣⲉⲙⲙⲟ ⲉϥϯ ⲡⲁⲓⲣⲏϯ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ
ⲉⲑⲛⲁⲥⲱⲧⲉⲙ Ⲛⲥⲁ Ⲛⲟⲩⲥϩⲓⲙⲓ ⲉⲧϩⲱⲟⲩ ϣⲁⲧⲟⲩⲁⲓ-
ⲣⲘ̄. в. ⲧⲟⲩ Ⲛϣⲉⲙⲙⲟ ⲉϥϯ ⲉⲧⲁϥⲑⲁⲙⲓⲱⲟⲩ ⲡⲁⲓⲕⲉ ⲟⲩⲁⲓ
ⲇⲉ ϩⲱϥ ⲛⲁϥⲟⲓ Ⲙⲃⲟⲕ ⲉⲡⲧⲟⲡⲟⲥ Ⲙⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲉⲩϯ Ⲛⲧⲉϥⲭⲣⲓ[ⲁ] ⲛⲁϥ ⲕⲁⲧⲁ ϕⲣⲏϯ Ⲛⲛⲉϥϣ-
ϕⲏⲣⲓ ⲧⲏⲣⲟⲩ ϣⲁϥⲃⲓⲧⲟⲩ ⲉϧⲟⲩⲛ ⲉⲡⲉϥⲏⲓ Ⲙⲡⲉϥⲭⲁ-
ⲧⲟⲧϥ ⲉⲃⲟⲗ ⲉϥⲕⲱⲗⲡ Ⲛⲥⲁ ⲛⲓⲉⲛⲭⲁⲓ Ⲛⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ
ⲉϥⲃⲓ Ⲙⲙⲱⲟⲩ ⲉϧⲟⲩⲛ ⲉⲡⲉϥⲏⲓ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁ ⲡⲓ-
ⲣⲘ̄Ⲗ̄. а. ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲭⲱ Ⲛⲟⲩⲇⲉⲙⲱⲛ ⲉϧⲟⲩⲛ ⲉⲣⲟϥ
ⲉϥϩⲱⲟⲩ ⲉⲙⲁϣⲱ ⲁϥϯ Ⲛϩⲁⲛⲛⲓϣϯ Ⲛⲃⲓⲥⲓ ⲛⲁϥ
Ⲙⲡⲓⲉϩⲟⲟⲩ ⲛⲉⲙ ⲡⲓⲉϫⲱⲣϩ ⲟⲩⲟϩ ⲁ ⲡⲓⲇⲉⲙⲱⲛ ⲓⲛⲓ
Ⲙⲙⲟϥ ⲉϧⲟⲩⲛ ⲉⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲁϥⲥⲁϫⲓ Ⲛⲃⲏⲧϥ
ⲉϥϫⲱ Ⲙⲙⲟⲥ ϫⲉ ⲁⲛⲟⲕ ⲣⲱ ⲁⲓⲱⲗⲓ Ⲛⲟⲩⲙⲏϣ ⲛⲉⲛϫⲁⲓ
Ⲛⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ ⲉϧⲟⲩⲛ ⲉⲡⲁⲛⲓ ϩⲱⲗ ⲉϧⲟⲩⲛ ⲉⲡⲁⲛⲓ
ⲣⲘ̄Ⲗ̄. в. ⲧⲉⲧⲉⲛⲛⲁϫⲉⲙⲟⲩ ⲉⲧⲁⲩϩⲱⲗ ⲇⲉ ⲁⲩϫⲉⲙⲟⲩ ⲕⲁⲧⲁ
ⲛⲉϥⲥⲁϫⲓ ⲙⲉⲛⲉⲛⲥⲁ ⲁⲃⲟⲧ ⲃ̄ ⲉϥϣⲟⲡ ϧⲉⲛ ⲛⲁⲓϧⲓⲥⲓ
Ⲙⲡⲁⲓⲣⲏϯ ⲁ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϣⲉⲛϩⲏⲧ ϧⲁⲣⲟϥ
ⲁϥⲧⲁⲗⲃⲟϥ ⲟⲩⲟϩ ⲁ ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ϩⲓⲧϥ ⲉⲃⲟⲗϧⲉⲛ
ⲡⲓⲧⲟⲡⲟⲥ ⲟⲩⲟⲛ ⲇⲉ ⲛⲓⲃⲉⲛ ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ⲁⲩϯⲱⲟⲩ
Ⲙⲫϯ ⲛⲉⲙ ⲡⲓⲁⲣⲓⲱⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ.

ⲣⲘ̄Ⲃ̄. Ⲁ̄. ϯϣϕнрι ⲘⲘⲁϩ ⲏ ⲚⲦⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ.

ⲛⲉ ⲟⲩⲟⲛ ⲟⲩⲣⲱⲙⲓ ⲇⲉ Ⲛⲣⲁⲙⲁⲱ ϧⲉⲛ ⲧⲁⲛⲧⲓⲟ-
ϧⲓⲁ ⲉⲡⲉϥⲣⲁⲛ ⲡⲉ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲉⲣⲉ ⲟⲩⲟⲛ ⲟⲩϫⲟⲓ
Ⲛⲧⲁϥ ⲉϥⲉⲣϩⲱⲧ ϧⲉⲛ ϕⲓⲟⲙ ⲉϥⲉⲣϩⲱⲃ ϧⲉⲛ
ⲟⲩⲛⲓϣϯ Ⲙⲡⲣⲁⲅⲙⲁⲧⲓⲁ ⲡⲓⲣⲱⲙⲓ ⲇⲉ ⲛⲉ ⲟⲩⲛⲁⲏⲧ
ⲡⲉ ⲉϥϯ Ⲛϩⲁⲛⲛⲓϣϯ Ⲛⲁⲅⲁⲡⲏ Ⲛⲛⲓϩⲏⲕⲓ ⲛⲉⲙ [1])

[1]) The Ms. writes ⲛⲉⲙ wrice.

ⲛⲓϫⲱⲃ ⲛⲁⲫϯ ⲛ̀ⲅⲁⲛⲡⲣⲟⲥⲫⲟⲣⲁ ⲛⲉⲙ ⲅⲁⲛ̀-
ⲣⲘⲂ. в. ⲡⲁⲣⲭⲏ ⲛ̀ⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲛⲓⲃⲉⲛ ⲛ̀ⲧⲉ ⲁⲛⲡⲟⲭⲓⲁ̀ ⲧⲉⲫ-
ⲃⲁⲕⲓ ⲉⲫⲓⲣⲓ ⲛ̀ⲟⲩⲛⲓⲱϯ ⲛ̀ⲁⲣⲓⲥⲧⲟⲛ ⲛ̀ⲛⲓⲕⲗⲏⲣⲓⲕⲟⲥ
ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ⲧⲉⲫⲡⲟⲗⲓⲥ ⲛ̀ⲥⲟⲡ ⲃ̄ ⲛ̀ϯⲣⲟⲙⲡⲓ ⲟⲩⲟⲅ
ⲉⲫⲟⲩⲱⲙ ⲉⲫⲥⲱ ⲛⲉⲙ ⲡⲓⲁⲣⲭⲏⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̀ⲟⲩ- 5
ⲙⲏⲱ ⲛ̀ⲥⲟⲡ ⲉⲫⲧⲱⲃⲅ ⲙ̀ⲫϯ ⲛ̀ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ⲉⲫⲅⲏⲗ
ⲇⲉ ⲟⲛ ⲉ̀ⲡⲓⲱⲧⲉⲕⲱⲟⲩ ⲟⲩⲟⲅ ⲛⲁⲣⲉ ⲟⲩⲟⲛ ⲟⲩⲙⲏⲱ
ⲣⲘⲄ. ⲁ. ⲙ̀ⲙⲉⲧⲣⲁⲙⲁⲁ̀ ⲱⲟⲡ ⲛⲁⲫ ⲡⲉ ⲉⲫⲅⲏⲗ ⲉ̀ⲡⲧⲟⲡⲟⲥ
ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛ̀ⲟⲩⲙⲏⲱ ⲛ̀ⲥⲟⲡ ⲟⲩⲟⲅ ⲟⲛ
ⲉⲫⲅⲏⲗ ⲉ̀ⲡⲉⲫⲛⲓⲱϯ ⲛ̀ⲉ̀ⲅⲟⲟⲩ ⲛ̀ⲱⲁⲓ ⲉ̀ⲧⲉ ⲫⲁⲓ ⲡⲉ 10
ⲥⲟⲩⲕⲅ̄ ⲙ̀ⲫⲁⲣⲙⲟⲩⲑⲓ ⲛⲁⲫⲱⲗⲏⲗ ⲡⲉ ⲅⲉⲛ ⲡⲓⲧⲟⲡⲟⲥ
ⲉⲫϯ ⲛ̀ⲟⲩⲑⲉⲣⲙⲉⲥⲓ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ⲟⲩⲟⲅ ⲛ̀ⲧⲉ-
ⲫⲟⲩⲱⲙ ⲛ̀ⲧⲉⲫⲥⲱ ⲛⲉⲙ ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲛ̀ⲧⲉⲫⲧⲁⲥⲑⲟ
ⲉ̀ⲡⲉⲫⲏⲓ ⲃⲉⲛ ⲟⲩⲥⲓⲣⲏⲛⲏ ⲁⲥⲱⲱⲡⲓ ⲇⲉ ⲙⲉⲛⲉⲛⲥⲁ
ⲣⲘⲄ. в. ⲓ̄ⲃ ⲛⲣⲟⲙⲡⲓ ⲉⲫⲓⲣⲓ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲁ̀ ⲡⲓⲇⲓⲁ̀ⲃⲟⲗⲟⲥ ⲡⲓϫⲁϫⲓ 15
ⲛ̀ⲧⲉ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁⲥϯ ⲉ̀ⲡⲭ̄ⲥ̄ ⲁⲫⲭⲟⲥ ⲉ̀ⲣⲟⲫ
ⲉⲑⲃⲉ ⲛⲉⲫⲙⲉⲧⲛⲁϩⲧ ⲉ̀ⲛⲁⲫⲓⲣⲓ ⲙ̀ⲙⲱⲟⲩ ⲁϥⲧⲟⲩⲛⲟⲥ
ⲟⲩⲛⲓⲱϯ ⲛ̀ⲅⲛⲟⲫⲟⲥ ⲛ̀ϫⲁⲕⲓ ⲃⲉⲛ ⲫⲓⲟⲙ ⲛⲉⲙ ⲟⲩϫⲓ-
ⲙⲱⲛ ⲡⲓϫⲟⲓ ⲇⲉ ⲛ̀ⲧⲉ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲛⲁⲫⲙⲟⲛⲓ ⲉ̀ⲡⲓϫⲣⲟ
ⲡⲉ ⲛⲓⲛⲉⲫ ⲇⲉ ⲁⲩⲉⲣⲥⲟϯ ϫⲉ ⲛ̀ⲛⲉ ⲡⲓϫⲟⲓ ⲧⲁⲕⲟ ⲃⲁ- 20
ⲣⲘⲀ̄. ⲁ. ⲣⲱⲟⲩ ⲛ̀ⲥⲉⲅⲱⲗ ⲃⲉⲛ ⲫⲓⲟⲙ ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲁⲩⲓ̀ⲛⲓ
ⲛ̀ⲛⲓⲥⲕⲉⲩⲟⲥ ⲉ̀ⲡⲓϫⲣⲟ ⲛⲉⲙ ⲛⲟⲩⲥⲃⲱⲥ ⲛ̀ⲁ̀ⲛⲁⲅⲕⲉ-
ⲟⲛ ⲧⲏⲣⲟⲩ ⲉ̀ⲡⲓϫⲣⲟ ⲁⲩⲉⲣⲡⲓⲉϫⲱⲣⲥ ⲧⲏⲣⲫ ⲉⲩⲉⲣ-
ⲥⲛⲃⲓ ⲧⲟⲧⲉ ⲁ̀ ⲡⲓⲑⲏⲟⲩ ⲥⲱⲗⲉⲙ ⲙ̀ⲡⲓϫⲟⲓ ⲙ̀ⲡⲟⲩⲉ̀ⲙⲓ
ϫⲉ ⲉ̀ⲧⲁⲫⲥⲱⲗ ⲉ̀ⲑⲱⲛ ⲉ̀ⲧⲁ ⲡⲓⲟⲩⲱⲓⲛⲓ ⲇⲉ ⲥⲱⲣ ⲉ̀ⲃⲟⲗ 25
ⲁⲩⲃⲓⲥⲓ ⲉⲩⲕⲱϯ ⲙ̀ⲡⲟⲩϫⲓⲙⲓ ⲙ̀ⲡⲓϫⲟⲓ ⲛ̀ⲧⲉ ⲉⲩⲗⲟ-
ⲅⲓⲟⲥ ⲁⲩⲓ̀ ⲉ̀ⲥⲣⲏⲓ ⲁⲩⲧⲁⲙⲉ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲉ̀ⲥⲱⲃ ⲛⲓⲃⲉⲛ
ⲉ̀ⲧⲁⲩⲱⲱⲡⲓ ⲛ̀ⲑⲟⲟⲩ ⲇⲉ ⲛⲉⲙ ⲧⲉⲫⲥⲥⲓⲙⲓ ⲛⲁⲩⲣⲓⲙⲓ
ⲣⲘⲀ̄. в. ⲡⲉ ⲟⲩⲟⲅ ⲛⲁⲩⲉⲣⲥⲛⲃⲓ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁⲩⲱⲉⲡ
ⲥⲙⲟⲧ ⲛ̀ⲧⲟⲧⲫ ⲙ̀ⲫϯ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲉⲧⲉⲥⲛⲁⲫ 30

ⲙⲡⲟ̄ⲥ̄ ⲙⲁⲣⲉϥϣⲱⲡⲓ ⲙⲁⲣⲉϥ ϕⲣⲁⲛ ⲙⲡⲟ̄ⲥ̄ ϣⲱⲡⲓ
ⲉϥⲥⲙⲁⲣⲱⲟⲩⲧ ϣⲁ ⲉⲛⲉϩ ⲁⲣⲉϣⲁⲛ ϕϯ ⲟⲩⲱϣ
ϥⲛⲁⲉⲣⲡⲓⲛⲁⲓ ⲛⲉⲙⲁⲛ ⲛⲧⲉⲛⲑⲁⲙⲓⲟ̀ ⲟⲛ ⲛⲕⲉϧⲟⲓ
ⲙⲡⲉϥⲣⲏϯ ⲛⲁⲓ ⲇⲉ ⲉⲩϧⲱ ⲙⲙⲱⲟⲩ ⲛⲛⲟⲩⲉⲣⲏⲟⲩ
ⲣⲙⲉ. ⲁ. ⲉⲩϯⲛⲟⲙϯ ⲛⲛⲟⲩⲉ̀ⲣⲏⲟⲩ ϧⲉⲛ ⲡⲟ̄ⲥ̄ ⲛⲑⲱⲟⲩ ⲇⲉ
ⲛⲁⲩⲧⲁϩⲣⲏⲟⲩ ⲡⲉ ⲉ̀ϧⲉⲛ ⲛⲓϧⲣⲏⲙⲁ ⲉⲧϧⲏ ⲛⲧⲟⲧⲟⲩ
ϩⲏⲡⲡⲉ ⲓⲥ ⲡⲓⲇⲓⲁ̀ⲃⲟⲗⲟⲥ ⲁϥⲧⲟⲩⲛⲟⲥ ⲕⲉ ⲡⲓⲣⲁⲥⲙⲟⲥ
ⲉ̀ϩⲣⲏ ⲉ̀ϧⲱⲟⲩ ⲉϥⲟⲓ ⲛⲛⲓⲱϯ ⲉ̀ϕⲁⲓ ⲟⲩⲣⲱⲙⲓ ⲇⲉ
ⲛⲣⲉⲙⲛ̀ⲭⲏⲙⲓ ⲉϥⲟ̀ⲓ ⲛⲥⲧⲣⲉⲃⲗⲁ ⲉ̀ⲙⲁϣⲱ ϧⲉⲛ ϯⲙⲉⲧ-
ⲥⲟⲛⲓ ⲉ̀ⲧⲁⲩⲕⲱϯ ⲇⲉ ⲛⲥⲱϥ ⲉ̀ϧⲟⲑⲃⲉϥ ⲁϥⲧⲱⲛϥ
ⲁϥϕⲱⲧ ⲁϥⲓ̀ ϩⲓϫⲉⲛ ϕⲓⲟⲙ ⲕⲁⲧⲁ ⲟⲩϯⲙⲁϯ ⲇⲉ ⲛⲧⲉ
ⲣⲙⲉ. ⲃ. ⲡⲥⲁⲧⲁⲛⲁⲥ ⲁϥϫⲓⲙⲓ ⲛⲟⲩϫⲟⲓ ⲉϥⲉⲣϩⲱⲧ ⲉⲧⲁⲛⲧⲓⲟ-
ϫⲓⲁ̀ ⲁϥⲁ̀ⲗⲏⲓ ⲉ̀ⲣⲟϥ ⲁϥⲓ̀ ⲉⲙⲙⲁⲩ ⲁϥϣⲱⲡⲓ ⲇⲉ ϧⲁⲧⲉⲛ
ⲡⲏⲓ ⲛⲉⲩⲗⲟⲅⲓⲟⲥ ⲙⲉⲛⲉⲛⲥⲁ ϩⲁⲛⲕⲉⲕⲟⲩϫⲉ ⲛⲉ̀ϩⲟⲟⲩ
ⲉϥϫⲏ ϧⲁⲧⲉⲛ ⲡⲏⲓ ⲛⲉⲩⲗⲟⲅⲓⲟⲥ ⲁϥϣⲱⲡⲓ ⲛⲁϥ ⲛⲉⲣ-
ⲣⲁⲧⲏⲥ ⲛ̀ⲣⲟⲙⲡⲓ ⲃ̄ϯ ⲁϥⲉ̀ⲙⲓ ⲉ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉ̀ⲧ ϧⲉⲛ
ⲡⲏⲓ ⲛⲉⲩⲗⲟⲅⲓⲟⲥ ⲙ̀ⲡⲟⲩⲉ̀ⲙⲓ ϫⲉ ⲟⲩⲥⲟⲛⲓ ⲡⲉ ⲁⲩϫⲁ
ⲣⲙⲍ̄. ⲁ. ⲡⲟⲩϩⲏⲧ ⲉ̀ⲃⲟⲗ ⲛⲉⲙⲁϥ ⲛ̀ⲑⲟϥ ⲇⲉ ⲁⲩⲓⲙⲓ ⲛ̀ⲕⲉ ⲃ̄
ⲙ̀ⲡⲁⲣⲁⲛⲟⲙⲟⲥ ⲙ̀ⲡⲉϥⲣⲏϯ ⲁϥⲉⲣϣϕⲏⲣ ⲉ̀ⲣⲱⲟⲩ
ⲕⲁⲧⲁ ϕⲣⲏϯ ⲉ̀ⲣⲉ ϯⲅⲣⲁⲫⲏ ϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ϣⲁⲣⲉ
ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ ⲧⲟⲙϥ ⲛⲉⲙ ϕⲛⲉⲧⲟ̀ⲛⲓ ⲙ̀ⲙⲟϥ
ⲛ̀ⲑⲱⲟⲩ ⲇⲉ ⲁⲩⲥⲟⲃⲛ̀ⲓ ⲛⲉⲙ ⲛⲟⲩⲉ̀ⲣⲏⲟⲩ ⲉⲑⲣⲟⲩⲕⲱⲗⲡ
ⲙ̀ⲡⲏⲓ ⲛⲉⲩⲗⲟⲅⲓⲟⲥ ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁ ⲡⲉ̀ϩⲟⲟⲩ
ⲙ̀ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ϧⲱⲛⲧ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲧⲉ ϕⲁⲓ ⲡⲉ ⲥⲟⲩⲕⲣ
ⲣⲙⲍ̄. ⲃ. ⲙ̄ϕⲁⲣⲙⲟⲩⲑⲓ ⲁ̀ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲥⲉⲃⲧⲱⲧϥ ⲛⲉⲙ ϩⲁⲛ-
ⲕⲉⲙⲏϣ ⲛ̀ⲣⲱⲙⲓ ⲛⲉⲙⲁϥ ⲉⲑⲣⲟⲩϣⲉⲛⲱⲟⲩ ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ
ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉⲩϧⲏ ⲙ̀ⲙⲁⲩ ⲕⲁⲧⲁ ϕⲟⲩⲱϣ ⲙ̀ⲫϯ
ⲁⲧϣⲱⲙⲓ ⲛⲉⲩⲗⲟⲅⲓ[ⲟⲥ] ϣⲱⲡⲓ ⲁⲥⲙⲟⲩ ⲁⲥⲧⲱⲛⲥ ⲛ̀ϫⲉ
ⲧⲉϥⲥϩⲓⲙⲓ ⲛⲉⲙ ⲛⲉϥⲥⲛⲏⲟⲩ ⲁⲩϣⲉⲛⲱⲟⲩ ⲁⲩⲣⲓⲙⲓ
ⲉ̀ⲣⲟⲥ ⲁⲩϫⲱ ⲙ̀ⲡⲓⲣⲉⲙⲛ̀ⲭⲏⲙⲓ ϧⲁⲧⲉⲛ ⲡⲓⲏⲓ ⲛ̀ⲑⲟϥ

ⲣⲙⲍ. ⲁ. ⲇⲉ ⲁϥⲧⲱⲛϥ ⲁϥϣⲉ ⲛⲁϥ ⲉⲃⲟⲩⲛ ⲉⲡⲓⲏⲓ ⲛⲭⲱⲗⲉⲙ
ⲛⲉⲙ ⲛⲉϥⲕⲉϣϧⲏⲣ ⲁϥⲟⲗⲟⲩ ⲛⲉⲙⲁϥ ⲉⲃⲟⲩⲛ ⲉⲡⲓⲏⲓ
ⲁⲩⲟⲩⲱⲙ ⲟⲩⲟⲥ ⲁⲩⲥⲱ ⲁⲩⲉⲣ ⲡⲓⲉⲥⲟⲟⲩ ⲧⲏⲣϥ
ⲉⲩϣⲱⲗ ⲛⲥⲁ ⲡⲏⲓ ⲛⲉⲩⲗⲟⲅⲓⲟⲥ ⲁⲩⲱⲗⲓ ⲛⲛⲓⲛⲟⲩⲃ
ⲛⲉⲙ ⲛⲓⲥⲁⲧ ⲛⲉⲙ ⲛⲓⲥⲕⲉⲩⲟⲥ ⲧⲏⲣⲟⲩ ⲉⲑⲛⲁⲛⲉⲩ
ⲁⲩⲭⲓⲙⲓ ⲇⲉ ⲟⲛ ⲙⲡⲁⲓⲣⲏϯ ⲛⲟⲩⲭⲟⲓ ⲛⲧⲉ ⲣⲁⲕⲟϯ
ⲁⲩⲧⲁⲗⲱⲟⲩ ⲉⲣⲟϥ ⲁⲩⲓ ⲉⲃⲟⲩⲛ ⲉⲣⲁⲕⲟϯ ⲁⲩⲫⲉⲣϣ
ⲣⲙⲍ. ⲃ. ⲛⲓⲥⲕⲉⲩⲟⲥ ⲧⲏⲣⲟⲩ ⲛⲧⲉ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲥⲓ ϯⲁⲣⲱⲣⲁ
ⲁⲩⲧⲏⲓⲧⲟⲩ ⲉⲃⲟⲗⲍⲁ ⲟⲩⲙⲏϣ ⲛⲛⲟⲩⲃ ⲁⲩⲧⲁⲗⲱⲟⲩ
ⲉϧⲉⲛ ⲛⲓⲕⲉⲟⲩⲟⲛ ⲥⲱⲥ ⲧⲉ ⲛⲧⲟⲩⲉⲣ ⲏ ⲛϣⲟ ⲛⲗⲟⲩ-
ⲕⲟϧⲓ ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉⲧⲁϥⲓ ⲛϧⲉ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲉⲃⲟⲗϧⲉⲛ
ⲡⲧⲟⲡⲟⲥ ⲙⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥϧⲓⲙⲓ ⲛⲧⲉϥⲥⲍⲓⲙⲓ
ⲛⲉⲙ ⲛⲏ ⲉⲧⲉⲛⲟⲩϥ ⲧⲏⲣⲟⲩ ⲉⲩⲉⲣⲥⲍⲏⲃⲓ ⲁⲩⲧⲁⲙⲟϥ
ⲉϥⲏⲉⲧⲁϥϣⲱⲡⲓ ⲁϥⲉⲣⲙⲕⲁⲥ ⲛⲍⲏⲧ ⲉⲙⲁϣⲱ ⲛⲟⲩ-
ⲣⲙⲏ ⲁ. ⲙⲏϣ ⲛⲉⲥⲟⲟⲩ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁϥϧⲉⲙⲛⲟⲙϯ ϧⲉⲛ
ⲡⲟⲥ ⲁϥϯⲱⲟⲩ ⲙⲫϯ ⲉϥϧⲱ ⲙⲙⲟⲥ ϧⲉ ⲡⲉⲧⲉⲥⲛⲁϥ
ⲙⲡⲟⲥ ⲙⲁⲣⲉϥϣⲱⲡⲓ ⲛⲏ ⲇⲉ ⲉⲧⲁⲩⲱⲗⲓ ⲙⲫⲏⲉⲧⲉⲛ-
ⲧⲁϥ ⲁⲩϣⲉⲛⲱⲟⲩ ⲉϧⲏⲙⲓ ⲉⲛⲓⲥⲁ ⲛⲧⲉ ⲡⲉⲣⲉⲙⲟⲩⲛ
ⲁⲩϣⲱⲡⲓ ⲙⲙⲁⲩ ⲁ ⲟⲩⲁⲓ ⲉⲃⲟⲗ ⲛϧⲏⲧⲟⲩ ϣⲱⲣⲧ
ⲁϥⲉⲣⲇⲉⲙⲱⲛ ⲁϥϣⲉ ⲛⲁϥ ⲙⲡⲟⲩⲉⲙⲓ ϧⲉ ⲁϥϣⲉ ⲛⲁϥ
ⲣⲙⲏ. ⲃ. ⲉⲑⲟⲛ ⲙⲉⲛⲉⲛⲥⲁ ⲥⲁⲛⲕⲟⲩϧⲓ ⲇⲉ ⲛⲉⲍⲟⲟⲩ ⲁ ⲟⲩϧⲱⲛⲧ
ϣⲱⲡⲓ ϧⲉⲛ ⲑⲙⲏϯ ⲙⲡⲓⲃ ⲁⲩⲙⲓϣⲓ ⲛⲉⲙ ⲛⲟⲩⲉⲣⲏⲟⲩ
ⲁ ⲡⲓⲣⲉⲙⲛⲭⲏⲙⲓ ⲧⲱⲛϥ ϧⲉⲛ ⲧϥⲁϣⲓ ⲙⲡⲓⲉϧⲱⲣⲥ
ⲁϥⲃⲓ ⲛⲟⲩⲥⲏϥⲓ ⲁϥϧⲱⲧⲉⲃ ⲙⲡⲉϥϣϧⲏⲣ ⲙⲡⲉϥⲉⲙⲓ
ⲟⲩⲟⲥ ⲁϥⲧⲱⲛϥ ⲁϥⲃⲓ ⲛⲓⲛⲟⲩⲃ ⲧⲏⲣⲟⲩ ⲁϥϣⲉ ⲛⲁϥ
ⲉϯⲡⲁⲗⲏⲥⲧⲓⲛⲏ ⲛⲭⲱⲣⲁ ⲁϥϣⲱⲡⲓ ⲉϥⲃⲓϯ ϧⲉⲛ
ⲥⲁⲛⲙⲉⲧϣⲱⲧ ⲉϥⲟⲩⲱⲙ ⲟⲩⲟⲥ ⲉϥⲥⲱ ϧⲉⲛ ⲛⲓⲭⲣⲏⲙⲁ
ⲣⲙⲑ. ⲁ. ⲛⲧⲉ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲛⲟⲩⲛⲓϣϯ ⲛⲥⲛⲟⲩ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲇⲉ ⲡⲓ-
ⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏ ⲛⲉⲙ ⲉⲩⲫⲩⲙⲓⲁ (sic)
ⲧⲉϥⲥⲍⲓⲙⲓ ⲁⲗⲏⲑⲟⲥ ⲕⲁⲧⲁ ⲫϯ ⲙⲡⲟⲩⲭⲁ ⲧⲟⲧⲟⲩ

ⲉⲃоλⲃєⲛ ⲛіпросфора ⲛєⲙ ⲛіⲁпархн оγоⲥ ⲛоγⲁгапн ⲃєⲛ ⲛіⲉⲥооγ ⲛⲱаі єγірі ⲙⲙѡоγ ⲛⲛіⲥнкі ⲛєⲙ ⲛіⲭѡв ⲙфрнϯ ⲛⲱорп ⲙпоγкор-
ⲣⲙⲑ. в. ⲫоγ ⲁⲫϯ ⲛⲛєⲫⲁпоⲑнкн ⲉⲃоλ ⲛєⲙ ⲥѡв ⲛіⲃєⲛ ⲉⲧⲱоп ⲛⲁⲫ ⲉⲧⲁⲫоγѡ ⲁⲉ ⲉⲫⲃо ⲛⲥѡв ⲛіⲃєⲛ ⲉⲧⲱоп ⲛⲁⲫ ⲁ піⲉⲥооγ ⲛⲧⲉ пімартγрос ⲃѡⲛⲧ ⲉⲃоγⲛ оγоⲥ ⲁ єγлогіос сахі ⲛєⲙ ⲧⲉⲫⲥⲥімі ⲉⲫⲭѡ ⲙⲙос ⲭⲉ ⲥнппе іс ⲛірѡмі ⲧнроγ ⲛⲧⲉ ϯⲃакі сⲉⲥнλ ⲉпⲧопос ⲙпіаγіос гєѡргіос ⲙⲙон ⲥнмі ⲛⲧотⲉⲛ ⲁⲛ ⲉⲑрⲉⲛϯ
ⲣⲛ. ⲁ. ⲛⲧⲁі ромпі аллⲁ іс ф† ⲛєⲙ піⲁгіос гєѡр-гіос ⲉⲫⲉⲛⲁγ ⲉпⲉⲛⲥоⲭⲥⲉⲭ ⲁсⲉроγѡ ⲛⲭⲉ ⲧⲉⲫⲥⲥімі ⲙⲙаіноγϯ пⲉⲭⲁс ⲛⲁⲫ ⲃⲉⲛ оγⲑⲉⲃіѡ ⲭⲉ ϯⲉⲙі пⲁсон ⲭⲉ ⲙⲙон ⲛⲧотⲉⲛ ⲛⲥλі ⲁⲛ оγоⲥ ⲙⲙон ⲥλі ⲛрѡмі ⲛⲁⲧⲉⲛⲥоγⲧⲉⲛ ⲁⲛ ⲭⲉ ⲁⲛⲉрⲥнкі аллⲁ ⲥнпе іс ⲱⲑнн ⲃϯ ⲛⲧні ⲁλі ⲑⲁі ⲉⲑⲛⲁⲛⲉⲥ мніс ⲉⲃоλⲃєⲛ піⲑєрмесі ⲛⲧⲉкѡ-
ⲣⲛ. в. ⲧемкωрⲫ ⲛϯпросфора ⲛⲧⲉ пітопос ⲉⲧⲁⲫ-сѡⲧⲉⲙ ⲉⲛⲁі ⲛⲧотс ⲛⲧⲉⲫⲥⲥімі ⲁⲛⲉⲫⲃаλ ϯермн ⲁγрімі ⲙⲡⲃ паλін он ⲁ єγлогіос сахі ⲛєⲙ ⲧⲉⲫⲥⲥімі ⲉⲑⲃⲉ ϯⲥнмі ⲛєⲙ піⲭко ⲉⲃоλ ⲛⲧⲉ пімѡіт ⲁсⲉроγѡ ⲛⲭⲉ ϯмакаріⲁ єγфіміⲁ ⲉсхѡ ⲙⲙос ⲭⲉ пⲁсон ⲉⲑⲛⲁⲛⲉⲫ тѡнк ⲥѡλ ⲱⲁ ⲛⲉкⲱфнр пантωс ф† ⲛатнік ⲉⲥⲁⲛмет-
ⲣⲛⲁ. ⲁ. ⲱⲉⲛⲥнт ⲙпоγⲙⲑо ⲛсⲉϯ ⲛоγⲑⲉрмнсі ⲛⲁк ⲉпоγⲱап ⲛⲧⲉктеммо ⲛⲧⲉкхріⲁ ⲥіⲛⲁ ⲛⲧⲉк-ⲥѡλ ⲉпітопос ⲃєⲛ оγⲥірнни ⲁγⲱтемϯ ⲛⲁк ⲙпіⲑєрмесі ϯ ⲛⲧⲁіⲱⲑнн ⲛⲛірѡмі ⲉтⲥнλ ⲉпі-топос пⲉтⲉⲥⲛⲁⲫ ⲙпⲟⲟⲥ маρⲉⲫⲱпі ⲁⲫсѡтем ⲁⲉ ⲛсѡс ⲁⲫтѡⲛⲫ ⲁⲫⲱⲉ ⲛⲁⲫ ⲥа оγⲱⲫнр ⲛⲧⲁⲫ

пєхⲁⲩ ⲛⲁⲩ хє ϯогѡѡ єхѡ єрок ⲙпⲁімустн-
рⲛⲁ. в. ріон ⲛⲑоⲩ ⲇє пєхⲁⲩ ⲛⲁⲩ хє сⲁхі пⲁмєнріт
ⲛсон пєхє єγлогі[ос] ⲛⲁⲩ хє іс пєгооγ
ⲙпіⲁгіос гєωргіос ⲁⲩϧωнт єϧоγн ϯогѡѡ
ⲁн єкωрⲩ ⲙпікоγхі ⲛⲇωрон ⲛⲧє пітопос
єϯϯ ⲙмоⲩ єϧоγн ⲛⲧє ⲙіромпі гнппе ⲙмон
гⲗі ⲛтотє ⲛⲁн ⲛⲧⲁі ромпі кємі гωк єннѐ-
тⲁγѡѡпі ⲙмоі тнроγ ϯноγ хє пⲁѡфнр
рⲛв. ⲗ. пⲁнтωс ϯнⲁхімі ⲛоγθєрмєсі ⲛтотк єпоγ-
ѡⲁп ѡⲁтє ф† бімѡіт нні ⲛтⲁєргωв ⲛєр-
гⲁтнс ⲛтⲁмⲁⲩⲩ єⲃоⲗ госон єⲩсⲁхі ⲁ нєⲩвⲁⲗ
ϯєрмн оγоⲩ пєхⲁⲩ ⲛєγлогіос хє ѡ пісо̀
єθнⲁнєⲩ єθвєоγ єкхω ⲛⲛⲁі нні гⲁнкє-
хωоγні ⲙпⲗірн† єтоі ⲙвωк ⲛⲁк ѡⲁ фооγ
ϯноγ хє єθвєоγ єкхω ⲛⲛⲁі нні єθвє оγθєр-
рⲛв. в. мєсі ⲭωнϧ ⲛхє ф† хє ⲁкѡⲁнѐрєтін ⲙмоі ⲙ
ī ⲛⲗоγкохі ϯнⲁтнітоγ ⲛⲁк гіна ⲛтⲁбі
ⲙпсмоγ ⲙпімартγрос ⲗⲗⲁ іс ⲡ ⲛⲗоγкохі
ⲛтот ⲙпⲁіма бітоγ ⲛⲁк ⲁкѡⲁнєрхріⲁ он
ϯнⲁ† ⲛⲁк ⲛⲑоⲩ ⲇє ⲁⲩбітоγ ⲁⲩѐноγ гⲁ
тєⲩсгімі єⲩхω ммос хє ϯнⲁгϯ ѐф† нєм
піⲁгіос гєωргіос ѐтⲁнгі пєнрωоγѡ тнрⲩ
рⲛг. ⲗ. ѐроⲩ хє ⲩнⲁєрпінⲁі нємⲁн ⲛкєсоп пєхє
тєⲩсгімі ⲛⲁⲩ хє ⲁ ф† θⲁⲗѡк ѐпіθєрмєсі
ⲛⲑоⲩ ⲇє пєхⲁⲩ хє пгмот ⲙф† ѡєп нєм
п[м]артγрос ѐθоγⲁв ѐтⲁіѡєнні гⲁ пⲁнім
ⲛрωмі ⲗітⲁмоⲩ ѐгωв нівєн ⲁⲩхос нні хє
ѐщωп ⲛтєкєрхріⲁ ⲁмоγ нні ѐпⲁіма ⲛⲧⲁ†
ⲛⲁк ⲙпєѐтєкєрхріⲁ ⲙмоⲩ ⲛⲑос ⲇє ⲁсрⲁщі
рⲛг. в. ѐмⲁѡω ⲁγѡєпгмот ⲛтотⲩ ⲙф† оγог ⲁⲩ-

ⲧⲱⲛϥ ⲚⲤⲉ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲁϥⲧⲁⲗⲟϥ ⲛⲉⲙ ⲛⲏ ⲧⲏⲣⲟⲩ
ⲉⲑⲛⲉⲙⲁϥ ⲉⲧϩⲏⲗ ⲉⲡⲓⲧⲟⲡⲟⲥ Ⲛⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ϩⲛⲡⲡⲉ ⲓⲥ ⲡⲓⲣⲱⲙⲓ ϩⲱϥ ⲉⲧⲁϥⲕⲱⲗⲡ ⲙ̀ⲫⲏⲉ̀-
ⲧⲉⲛⲧⲁ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲉⲧⲁϥⲙⲟⲕⲙⲉⲕ ⲛ̀ⲃⲣⲏⲓ ⲛ̀ⲃⲏⲧϥ
ⲡⲉϫⲁϥ ϫⲉ ϯⲥⲱⲟⲩⲛ ϫⲉ ⲁⲓⲉⲣⲛⲟⲃⲓ ⲓⲥϫⲉⲛ ⲧⲁⲙⲉ-
ⲧⲁ̀ⲗⲟⲩ ⲱⲁ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ϯⲛⲟⲩ ϫⲱⲣⲓⲥ ⲕⲉ ⲛⲓⲱϯ
ⲣⲛⲁ. ⲁ. ⲛ̀ⲛⲟⲃⲓ ⲉⲧⲁⲓⲁⲓϥ ⲉⲧⲁⲓⲧⲱⲛⲧ ⲉ̀ϫⲉⲛ ⲛⲁⲱϥⲏⲣ ⲁⲓ-
ⲃⲟⲑⲃⲉϥ ⲃⲉⲛ ⲟⲩϫⲣⲟϥ ⲉⲑⲃⲉ ⲛⲁⲓ ϫⲣⲏⲙⲁ ⲛ̀ⲁⲗⲗⲟⲧ-
ⲣⲓⲟⲛ ⲛⲁⲓ ⲉⲑⲛⲁⲱⲱⲡⲓ ⲛⲏⲓ ⲛ̀ⲟⲩⲕⲁⲗⲁⲥⲓⲥ ⲛ̀ⲉ̀ⲛⲉⲥ
ϯⲛⲟⲩ ⲓⲥ ⲡⲉ̀ⲥⲟⲟⲩ ⲙ̀ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲁϥⲃⲱⲛⲧ
ϯⲛⲁⲧⲱⲛⲧ ⲚⲦⲁⲱⲉ ⲛⲏⲓ ⲉ̀ⲙⲁⲩ ⲚⲦⲁⲱⲗⲏⲗ ⲚⲦⲁϯ
ⲛ̀ⲟⲩⲕⲟⲩϫⲓ ⲛ̀ⲛ̀ⲧⲟⲥ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲣⲟϥ ⲡⲁⲛⲧⲱⲥ ϥⲛⲁⲃⲓ
ⲥⲙⲟⲧ ⲉ̀ⲥⲣⲏⲓ ⲉ̀ϫⲱⲓ ⲙ̀ⲡⲉⲙⲑⲟ ⲙ̀ⲫϯ Ⲛⲧⲉϥⲓ̀ⲣⲓ ⲛ̀ⲟⲩⲛⲁⲓ
ⲣⲛⲁ. ⲃ. ⲛⲉⲙ ⲧⲁⲧⲁⲗⲉⲡⲱⲣⲟⲥ ⲙ̀ⲯⲩⲭⲏ ⲁⲥⲱⲱⲡⲓ ⲁⲉ ⲉ̀ⲧⲁ
ⲉⲩⲗⲟⲅⲓⲟⲥ ⲓ̀ ⲉⲡⲓⲧⲟⲡⲟⲥ Ⲛⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲁϥⲱⲗⲏⲗ ⲛⲉⲙ ⲛⲏⲉ̀ⲑⲛⲉⲙⲁϥ ⲁⲩⲓ̀ ⲃⲁⲧⲉⲛ ⲡⲓⲟⲓ-
ⲕⲟⲛⲟⲙⲟⲥ ⲁⲩϯ Ⲛⲛⲟⲩⲇⲱⲣⲟⲛ ⲉ̀ⲃⲟⲩⲛ ⲟⲩⲟⲥ ⲁ̀
ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲥⲟⲩⲉⲛ ⲉⲩⲗⲟⲅⲓⲟⲥ ϫⲉϥⲛⲏⲟⲩ ⲉ̀ⲡⲓ-
ⲧⲟⲡⲟⲥ Ⲛⲧⲉⲙⲣⲟⲙⲡⲓ ⲕⲁⲧⲁ ⲧⲉϥⲕⲁⲥⲥ ⲉϥⲟⲩⲱⲙ
ⲟⲩⲟⲥ ⲉϥⲥⲱ ⲛⲉⲙⲁϥ. ⲉⲧⲁⲧⲟⲟⲩⲓ̀ ⲁⲉ ⲱⲱⲡⲓ ⲁⲩⲓ̀
ⲣⲛⲉ. ⲁ. ⲉ̀ⲃⲟⲩⲛ ⲉⲡⲓⲧⲟⲡⲟⲥ ⲁⲩⲱⲗⲏⲗ ⲁⲩⲟ̀ⲥⲓ ⲉ̀ⲣⲁⲧⲟⲩ ⲱⲁ
ⲧⲟⲩⲭⲱ Ⲛ̀ϯⲥⲩⲛⲁϫⲓⲥ ⲉ̀ⲃⲟⲗ ⲁⲫⲓ̀ ⲉ̀ⲃⲟⲗ ⲉϥⲙⲟⲱⲓ ⲚⲤⲉ
ⲉⲩⲗⲟⲅⲓⲟⲥ ⲛⲉⲙ ⲛⲉϥⲣⲉⲙⲙ̀ⲃⲁⲕⲓ Ⲥⲉ ⲉⲩⲛⲁⲥⲱⲗ
ⲉ̀ϯⲁ̀ⲅⲱⲣⲁ ϩⲛⲡⲡⲉ ⲓⲥ ⲡⲓⲣⲉⲙⲙ̀ϧⲏⲙⲓ ⲉⲧⲁⲫⲱⲗ
ⲙ̀ⲡⲏⲓ ⲛⲉⲩⲗⲟⲅⲓⲟⲥ ⲁⲫⲓ̀ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲥⲣⲁⲩ ⲥⲓ ϯⲃⲏⲛⲛⲏ
ⲚⲦⲉ ⲡⲓⲧⲟⲡⲟⲥ ⲉ̀ⲣⲉ ϯⲕⲁⲥⲟⲩⲗⲓ ⲚⲦⲉ ⲉⲩⲗⲟⲅⲓⲟⲥ
ⲧⲟⲓ ⲉ̀ⲣⲟϥ ⲉ̀ⲣⲉ ⲛⲓⲛⲟⲩⲃ ⲙⲏⲣ ⲥⲁⲃⲟⲩⲛ ⲙ̀ⲙⲟϥ ⲁⲩ-
ⲣⲛⲉ. ⲃ. ⲥⲟⲩⲱⲛϥ ⲥⲁⲧⲟⲧⲟⲩ ⲁⲩϥⲟϧⲓ ⲉ̀ⲃⲟⲩⲛ ⲁⲩⲁ̀ⲙⲟⲛⲓ
ⲙ̀ⲙⲟϥ ⲛ̀ⲑⲟϥ ⲁⲉ ⲁϥⲟⲩⲱⲩ ⲉ̀ϥⲱⲧ ⲡⲉ ⲛ̀ⲑⲱⲟⲩ ⲁⲉ
ⲁⲩⲥⲟⲛⲍϥ ⲁⲩⲉⲛϥ ⲉ̀ⲣⲁⲧϥ ⲙ̀ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲡⲉϫⲉ

ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲛⲁϥ ⲍⲉ ⲁⲕⲉⲣⲟⲩ ⲛⲛⲓⲥⲕⲉⲩⲟⲥ ⲉⲧⲁⲕ-
ⲕⲟⲗⲡⲟⲩ ⲛⲑⲟϥ ⲇⲉ ⲡⲉϫⲁϥ ⲭⲉ ⲙⲡⲓⲕⲉⲗⲡ ϩⲗⲓ ⲡⲁⲱ̅ⲥ̅
ⲉⲩⲗⲟⲅⲓⲟⲥ ⲕⲥⲱⲟⲩⲛ ϩⲱϥ ⲭⲉ ⲁⲓⲉⲣⲣⲟⲙⲡⲓ ⲥⲛⲟⲩϯ
ⲣⲛ̅ⲍ̅. ⲁ. ⲛⲉⲣⲅⲁⲧⲏⲥ ⲛⲁⲕ ⲙⲡⲓⲕⲉⲗⲡ ϩⲗⲓ ⲉⲃⲟⲗϧⲉⲛ ⲡⲉⲕⲏⲓ
ⲉⲛⲉϩ ⲧⲁⲕⲁⲥⲟⲩⲗⲓ ⲣⲱ ⲧⲉ ⲑⲁⲓ ⲉⲧⲁⲓⲱⲟⲡⲥ ⲉⲃⲟⲗ-
ϧⲉⲛ ϯⲁⲣⲱⲣⲁ ⲡⲉⲭⲉ ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲛⲁϥ ⲭⲉ ⲭⲛⲁⲓ
ⲛⲉⲙⲏⲓ ⲉϧⲟⲩⲛ ⲉⲡⲓⲙⲁⲛⲉⲣⲱⲱⲟⲩⲱⲓ ⲛⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲧⲉⲕⲱⲣⲕ ⲛⲏⲓ ⲙⲫⲣⲁⲛ ⲙⲫϯ ⲛⲉⲙ
ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲭⲉ ⲁⲛⲟⲕ ⲁⲛ ⲉⲧⲁⲓⲕⲟⲗⲡⲟⲩ
ⲛⲧⲉⲕⲱⲉ ⲛⲁⲕ ⲛⲑⲟϥ ⲇⲉ ⲁϥⲣⲁⲱⲓ ⲭⲉ ϥⲛⲁⲉⲣ ⲉⲃⲟⲗ
ⲣⲛ̅ⲍ̅. ⲃ. ⲛⲧⲉϥⲱⲉ ⲛⲁϥ ⲁϥⲱⲱ ⲉⲃⲟⲗ ⲉϥⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲙⲁⲓ
ⲛⲓⲃⲉⲛ ⲉⲧⲉⲕⲟⲩⲁⲱϥ ϯⲛⲁⲱⲣⲕ ⲛⲁⲕ ⲛⲣⲏϯ ⲛⲓⲃⲉⲛ
ⲉⲧⲉⲕⲟⲩⲁⲱϥ ⲁϥⲃⲓⲧϥ ⲇⲉ ⲭⲉ ϥⲛⲁⲱⲣⲕ ⲡⲉⲭⲉ ⲡⲓⲟⲓ-
ⲕⲟⲛⲟⲙⲟⲥ ⲭⲉ ⲥⲑⲟϥ ⲛⲏⲓ ⲉϧⲁⲍⲟⲩ ⲁ ϕⲁⲓ ⲥⲱⲧⲡ
ⲛⲁϥ ⲙⲫⲙⲟⲩ ⲉⲍⲟⲧⲉ ⲡⲱⲛϧ ϯⲭⲱ ⲙⲙⲟⲥ ⲛⲱⲧⲉⲛ
ⲭⲉ ⲓⲥⲭⲉⲛ ⲉⲧⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲁϯ ⲛⲣϯ ⲛⲱⲉⲛϕⲁⲧ ⲭⲉ
ⲣⲛ̅ⲍ̅. ⲁ. ⲉϥⲛⲁⲱⲣⲕ ⲁ ⲡⲓⲁⲛⲁⲱ ⲱⲱⲡ ⲉⲣⲟϥ ⲙⲡⲉⲙⲑⲟ ⲙⲫϯ
ⲁⲛⲟⲕ ⲇⲉ ⲁ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲕⲏⲛ ⲉⲧⲁⲙⲟⲓ
ϧⲉⲛ ⲑⲣⲁⲥⲟⲩⲓ ϧⲉⲛ ⲡⲁⲓⲉⲭⲱⲣⲍ ⲭⲉ ⲥⲉⲛⲁⲓⲛⲓ ⲍⲁ-
ⲣⲟⲕ ⲛⲟⲩⲣⲱⲙⲓ ϧⲉⲛ ⲣⲁⲥϯ ⲉⲧⲁϥⲕⲱⲗⲡ ⲙⲡⲉⲧⲉⲛ
ⲧⲏⲓ ⲙⲡⲉⲣⲭⲁϥ ⲉⲃⲟⲗ ⲁⲛ ⲉⲕⲉⲣⲃⲁⲥⲁⲛⲓⲍⲓⲛ ⲙⲙⲟϥ
ⲱⲁⲧⲉϥϯ ⲛⲁⲕ ⲙⲡⲉⲧⲁϥⲕⲟⲗⲡ ⲧⲏⲣϥ ⲟⲩⲟⲍ ⲁⲛⲟⲕ
ⲙⲡⲓⲕⲁϯ ⲉⲡⲓⲍⲟⲣⲁⲙⲁ ⲱⲁ ϯⲛⲟⲩ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ
ⲣⲛ̅ⲍ̅. ⲃ. ⲇⲉ ⲁⲩⲓⲛⲓ ⲛⲁϥ ⲙⲙⲁⲛⲕⲗⲁⲃⲓ ⲃ̅ ⲙⲃⲉⲣⲓ ⲉⲧⲁⲩⲉⲛⲟⲩ
ⲇⲉ ⲁⲩϯ ⲛⲍⲁⲛⲛⲓⲱϯ ⲛⲱⲁⲱ ⲛⲁϥ ⲛⲑⲟϥ ⲇⲉ ⲛⲁϥ-
ⲭⲱ ⲛⲣⲱϥ ⲛⲁϥⲥⲁⲭⲓ ⲁⲡ ⲡⲉ ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲇⲉ
ⲁϥⲱⲣⲕ ⲉϥⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲡⲉⲕⲥⲱⲙⲁ ⲛⲁⲥⲉⲛ ⲡⲁⲓ-
ⲙⲁ[ⲛ]ⲕⲗⲁⲃⲓ ⲉⲃⲟⲗ ⲁⲛ ⲱⲁ ⲛⲧⲉⲕⲙⲟⲩ ⲓⲉ ⲛⲧⲉⲕϯ
ⲛⲛⲓⲥⲕⲉⲩⲟⲥ ⲉⲧⲁⲕⲕⲟⲗⲡⲟⲩ ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲇⲉ
ⲉⲃⲁⲱϥ ⲉⲃⲟⲗ ⲛⲛⲉϥⲍⲃⲱⲥ ⲉⲍⲛⲁϥ ⲁⲛ ⲉϯ ⲛⲍⲁⲛ-

ⲣⲛⲏ. ⲁ. ⲙⲏϣ Ⲛϣⲁϣ ⲛⲁϥ ⲉⲧⲁⲩⲃⲁϣϥ ⲁⲉ ⲁⲩϫⲓⲙⲓ Ⲛⲛⲓ-
ⲛⲟⲩⲃ ⲥⲁϧⲟⲩⲛ ⲘⲘⲟϥ ⲡⲉϫⲱⲟⲩ ϫⲉ ⲟⲩ ⲛⲉ ⲛⲁⲓ
Ⲛⲑⲟϥ ⲁⲉ ⲁϥⲟⲩⲱϣⲧ ⲘⲘⲱⲟⲩ ⲉϥϫⲱ ⲙⲙⲟⲥ ϫⲉ
ⲁⲓⲉⲣⲛⲟⲃⲓ ⲡⲁⲱⲥ ⲁϥⲟⲩⲱⲛϩ ⲉⲃⲟⲗ Ⲙⲡⲉⲙⲑⲟ Ⲛⲛⲓ-
ⲙⲏϣ ϧⲉⲛ ⲑⲙⲏϯ Ⲙⲡⲓⲧⲟⲡⲟⲥ Ⲛⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣ- 5
ⲅⲓⲟⲥ Ⲛⲑⲟϥ ⲁⲉ ⲁϥⲉⲣⲟⲙⲟⲗⲟⲅⲓⲛ Ⲛϩⲱⲃ ⲛⲓⲃⲉⲛ
ⲉⲧⲁⲩⲱⲟⲡⲓ ⲘⲘⲟϥ ⲉⲧⲁⲩϯ Ⲛϩⲁⲛⲕⲉⲛⲓⲱϯ Ⲛϣⲁϣ
ⲣⲛⲏ ⲃ. ⲛⲁϥ ⲁⲩϩⲓⲧϥ ⲉϧⲟⲩⲛ ⲉⲟⲩⲣⲓ Ⲛⲭⲁⲕⲓ ⲟⲩⲟϩ
ⲁⲩⲭⲁϥ ⲛⲁⲧⲟⲩⲱⲙ ⲛⲁⲧⲥⲱ ϩⲱⲥ ⲧⲉ Ⲛⲧⲉϥⲙⲟⲩ
ⲉⲧⲁ ⲉⲩⲗⲟⲅⲓ[ⲟⲥ] ⲁⲉ ⲃⲓ Ⲛⲛⲓⲛⲟⲩⲃ ⲁϥϯ ⲛ̄ ⲯ̄ 10
ⲛⲗⲟⲅⲕⲟⲭⲓ ⲉϧⲟⲩⲛ ⲉⲡⲓⲧⲟⲡⲟⲥ ⲁϥⲓⲣⲓ ⲛⲟⲩⲛⲓⲱϯ
ⲛⲁⲣⲓⲥⲧⲟⲛ Ⲛⲛⲓϩⲏⲕⲓ ⲛⲉⲙ ⲛⲓⲭⲱⲃ ⲉϥⲣⲁϣⲓ ⲉϥϣⲉⲡ
ϩⲙⲟⲧ Ⲛⲧⲟⲧϥ Ⲙⲙⲫϯ ⲛⲉⲙ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲣⲛⲑ̄. ⲁ. ⲫⲏⲉⲧⲓⲣⲓ Ⲛⲛⲓⲭⲟⲙ ⲛⲉⲙ ⲛⲓϣϕⲏⲣⲓ ⲛⲓⲛⲟⲩⲃ ⲁⲉ
ⲉⲧⲁⲩⲭⲉⲙⲟⲩ Ⲛⲧⲟⲧϥ Ⲙⲡⲓⲣⲱⲙⲓ ⲛⲁⲩⲓⲣⲓ ⲁⲉ Ⲛϩⲟⲩⲟ̀ 15
ⲉ̄ Ⲛϣⲟ Ⲛⲗⲟⲅⲕⲟⲭⲓ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁⲉ ⲁ̀ ⲉⲩⲗⲟ-
ⲅⲓⲟⲥ ϯϩⲟ ⲉⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲁⲩϫⲱ Ⲙⲡⲓⲣⲱⲙⲓ ⲉⲃⲟⲗ
ⲁϥϯ ⲛⲁϥ Ⲛⲏ̄ Ⲛⲗⲟⲅⲕⲟⲭⲓ ⲛⲉⲙ ϯⲕⲁⲥⲟⲩⲗⲓ ⲉⲧⲧⲟⲓ
ⲥⲓⲱⲧϥ ⲁϥϫⲁϥ ⲉⲃⲟⲗ ϧⲉⲛ ⲟⲩⲥⲓⲣⲏⲛⲏ ⲡⲓⲣⲱⲙⲓ
ⲁⲉ ⲥⲱϥ ⲉⲧⲁϥⲛⲁⲩ ⲉϯⲙⲉⲧⲱⲉⲛⲥⲏⲧ Ⲛⲧⲉ ⲉⲩⲗⲟ- 20
ⲣⲛⲑ̄. ⲃ. ⲅⲓⲟⲥ ⲛⲉⲙ ⲛⲓϫⲟⲙ [ⲛⲉⲙ] ⲛⲓϣϕⲏⲣⲓ Ⲛⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲕⲁⲧⲁⲫⲣⲏϯ ⲉⲧⲁϥⲧⲁⲙⲉ ⲡⲓⲟⲓⲕⲟⲛⲟⲙⲟⲥ
ⲉⲡⲓⲥⲟⲣⲁⲙⲁ ⲁϥϯ ⲛⲧⲕⲉ ⲣ̄ϯ ⲛⲗⲟⲅⲕⲟⲭⲓ ⲉⲃⲟⲩⲛ
ⲉⲡⲓⲧⲟⲡⲟⲥ Ⲛⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥϣⲱⲡⲓ ⲉϥ-
ϣⲉⲙϣⲓ Ⲛⲛⲏⲉⲧϣⲱⲛⲓ ϣⲁ ⲡⲉⲥⲟⲟⲩ Ⲛⲧⲉ ⲡⲉϥⲙⲟⲩ 25
ⲁ̀ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲃⲓ ϩⲙⲟⲧ ⲉϫⲱϥ ⲁⲩϫⲁ ⲛⲉϥ-
ⲣⲯ̄. ⲁ. ⲛⲟⲃⲓ ⲛⲁϥ ⲉⲃⲟⲗ ⲙⲉⲛⲉⲙⲥⲁ ⲛⲁⲓ ⲁ̀ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲟⲩⲟⲛϩϥ ⲉⲉⲩⲗⲟⲅⲓⲟⲥ ϧⲉⲛ ⲡⲓⲉϫⲱⲣϩ ⲡⲉϫⲁϥ
ⲛⲁϥ ϫⲉ ⲁ̀ ⲡⲟ̄ⲥ̄ ⲥⲱⲧⲉⲙ ⲉⲛⲉⲕⲡⲣⲟⲥⲉⲩⲭⲏ ⲛⲉⲙ
ⲛⲉⲕⲙⲉⲧⲛⲁϩⲧ ϩⲟⲥⲟⲛ ⲁⲓⲉ̀ⲙⲓ ϫⲉ ⲡⲓⲛⲁⲓ Ⲛϧⲏⲧⲕ 30

ϯϣφηρι ⲙⲙⲁϩ ⲏ ⲛⲧⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ.

ⲉⲃⲟⲩⲛ ⲉⲛⲓϩⲛⲕⲓ ⲛⲉⲙ ⲛⲓϫⲱⲃ ϯⲛⲁⲓⲣⲓ ⲛⲟⲩⲛⲁⲓ
ⲛⲉⲙⲁⲕ ⲃⲉⲛ ⲡⲁⲓⲉⲛⲉϩ ⲛⲉⲙ ⲃⲉⲛ ⲡⲉⲑⲛⲏⲟⲩ ⲁⲕ-
ⲣⲯ. ⲃ. ϣⲁⲛⲟⲩⲱϣ ⲉϩⲱⲗ ⲉⲡⲉⲕⲏⲓ ϫⲛⲁϫⲓⲙⲓ ⲙⲡⲁⲓⲕⲉⲛⲓϣϯ
ⲛϫⲟⲓ ⲛⲧⲁⲕ ⲉⲧⲁϥⲥⲱⲣⲉⲙ ⲉϥⲟⲡⲧ ⲙⲡⲟⲑⲏⲕⲏ ⲛⲉⲙ
ϣⲉ ⲃⲓⲧⲟⲩ ⲛⲁⲕ ⲉⲧⲉⲕⲡⲟⲗⲓⲥ ϩⲓⲛⲁ ⲛⲧⲉⲕⲕⲱⲧ
ⲛⲟⲩⲧⲟⲡⲟⲥ ⲃⲉⲛ ⲡⲁⲣⲁⲛ ϯⲛⲁⲥⲙⲟⲩ ⲉⲣⲟⲕ ϫⲉ
ⲛⲛⲉⲕϣⲱⲧ ⲛϩⲗⲓ ⲛⲁⲅⲁⲑⲟⲛ ⲃⲉⲛ ⲡⲉⲕⲱⲛⲃ ⲁⲥ-
ϣⲱⲡⲓ ⲇⲉ ⲉⲧⲁ ⲡⲓⲟⲩⲱⲓⲛⲓ ϣⲁⲓ ⲁ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲥⲁϫⲓ
ⲣⲯⲁ. ⲁ. ⲛⲉⲙ ⲛⲓⲣⲱⲙⲓ ⲉϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧⲁ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ϫⲟⲧⲟⲩ ⲛⲁϥ ⲃⲉⲛ ⲡⲓⲉϫⲱⲣϩ ⲁⲩⲉⲣϣⲫⲏⲣⲓ
ⲉⲙⲁϣⲱ ⲟⲩⲟϩ ⲁⲩⲧⲁⲗⲱⲟⲩ ⲛⲟⲩϫⲟⲓ ⲁⲩⲉⲣϩⲱⲧ
ⲉⲧⲁⲛⲧⲓⲟϫⲓⲁ ϩⲛⲡⲡⲉ ⲓⲥ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥⲓⲛⲓ
ⲙⲡⲓϫⲟⲓ ⲛⲧⲉ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲉⲃⲟⲩⲛ ⲉϩⲣⲁⲩ ⲉⲣⲉ ⲟⲩⲟⲛ
ⲟⲩⲛⲓϣϯ ⲙⲡⲉⲑⲛⲁⲛⲉϥ ⲧⲁⲗⲏⲟⲩⲧ ⲉⲣⲟϥ ⲛⲉⲙ
ⲣⲯⲁ. ⲃ. ϩⲁⲛϣⲉ ⲛⲕⲩⲡⲁⲣⲓⲥⲟⲥ ⲁ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲇⲉ ⲥⲟⲩⲱⲛϥ
ⲛⲉⲙ ⲛⲏⲉⲑⲛⲉⲙⲁϥ ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲁⲩⲧⲁⲗⲱⲟⲩ ⲉⲣⲟϥ
ⲉⲩⲣⲁϣⲓ ⲁⲩⲉⲛϥ ⲉϩⲣⲏⲓ ⲉⲧⲁⲛⲧⲓⲟϫⲓⲁ ⲁⲩϩⲓⲱϣ
ⲛϯⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ⲇⲉ ⲁⲩϯⲱⲟⲩ ⲙⲫϯ
ⲛⲉⲙ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁ ⲉⲩⲗⲟⲅⲓⲟⲥ ⲇⲉ ϯ
ⲛϩⲁⲛⲛⲓϣϯ ⲛⲁⲅⲁⲡⲏ ⲛⲛⲓϩⲛⲕⲓ ⲛⲉⲙ ⲛⲓϫⲱⲃ ⲛⲉⲙ
ⲣⲯⲃ. ⲁ. ⲛⲓⲟⲣⲫⲁⲛⲟⲥ ⲙⲡⲉϩⲟⲟⲩ ⲙⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁⲣⲉ
ⲛⲉϥⲡⲣⲟⲥⲉⲩⲭⲏ ⲛⲉⲙ ⲛⲉϥⲡⲣⲟⲥⲫⲟⲣⲁ ⲛⲉⲙ ⲛⲉϥ-
ⲁⲡⲁⲣⲭⲏ ⲙⲏⲛ ⲉⲃⲟⲗ ⲃⲉⲛ ⲛⲓⲉⲕⲕⲗⲏⲥⲓⲁ ⲛⲥⲏⲟⲩ
ⲛⲓⲃⲉⲛ ⲁϥⲕⲱⲧ ⲛⲟⲩⲧⲟⲡⲟⲥ ⲉϥⲧⲁⲓⲏⲟⲩⲧ ⲃⲉⲛ ⲫⲣⲁⲛ
ⲙⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲁϥ-
ϣⲱⲡⲓ ⲉϥϣⲉⲙϣⲓ ⲛⲃⲏⲧϥ ⲛⲑⲟϥ ⲛⲉⲙ ⲧⲉϥⲥϩⲓⲙⲓ ⲛⲉⲙ
ⲣⲯⲃ. ⲃ. ⲛⲉϥϣⲏⲣⲓ ϣⲁ ⲡⲉϩⲟⲟⲩ ⲛⲧⲉ ⲡⲉϥⲙⲟⲩ ⲁ ⲡⲓⲁⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲃⲓ ϩⲙⲟⲧ ⲉⲭⲱϥ ⲙⲡⲉⲙⲑⲟ ⲙⲫϯ ⲁⲩⲉⲣϣ-
ⲫⲏⲣ ⲉⲧⲉϥⲙⲉⲧⲟⲩⲣⲟ ⲃⲉⲛ ⲓ̅ⲗ̅ⲏ̅ⲙ ⲛⲧⲉ ⲧⲫⲉ ⲡⲓⲙⲁ ⲉⲧⲁϥ-
ⲃⲓϣϣⲟⲩ ⲙⲙⲟϥ ⲁⲩⲉⲣϣⲁⲓ ⲛⲉⲙ ⲛⲏⲉⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ

ⲣ̄ⲍ̄ⲅ̄. ⲁ. ϯϣϕнрι ⲙⲙⲁϩ ⲑ̄ ⲛⲧⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ.

ⲁⲥϣⲱⲡⲓ ⲇⲉ ϧⲉⲛ ⲑⲙⲉⲧⲟⲩⲣⲟ ⲛ̀ⲇⲓⲟⲕⲗⲏⲇⲓⲁ̀ⲛⲟⲥ
ⲡⲓⲁ̀ⲛⲟⲙⲟⲥ ⲛ̀ϣⲁⲙϣⲉ ⲓⲁⲱⲗⲟⲛ ϕⲏⲧⲉϩⲱⲟⲩ ⲉⲃⲟⲗ
ⲟⲩⲇⲉ ⲡⲕⲁϩⲓ ⲧⲏⲣϥ ⲛⲉ ⲟⲩⲟⲛ ⲟⲩⲥⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ
ϧⲉⲛ ⲧⲉϥⲙⲉⲧⲟⲩⲣⲟ ⲉ̀ⲡⲉϥⲣⲁⲛ ⲡⲉ ⲉⲩϩⲓⲟⲥ ⲉϥⲟⲓ
ⲛ̀ⲁⲅⲣⲓⲟⲥ ϧⲉⲛ ⲥⲙⲟⲧ ⲟⲩⲟϩ ⲛ̀ⲉ̀ⲡⲁⲛⲧⲣⲟⲡⲟⲥ ⲉϥ-
ⲣ̄ⲍ̄ⲅ̄. ⲃ. ϩⲱⲟⲩ ⲉ̀ⲙⲁϣⲱ ⲡⲟⲩⲣⲟ ⲇⲉ ⲇⲓⲟⲕⲗⲏⲇⲓⲁ̀ⲛⲟⲥ (sic)
ⲁϥⲑⲱϣ ⲛⲁϥ ⲛ̄ⲧ̄ ⲛ̀ⲑⲃⲁ ⲙ̀ⲙⲁⲧⲟⲓ ⲟⲩⲟϩ ⲁϥⲟⲩⲟⲣⲡ-
ⲡⲟⲩ ⲉ̀ϧⲣⲏⲓ ⲉ̀ϫⲏⲙⲓ ⲉⲑⲣⲟⲩϣⲟⲣϣⲉⲣ ⲛ̀ⲛⲓⲉ̀ⲕⲕⲗⲏⲥⲓⲁ̀
ⲧⲏⲣⲟⲩ ⲟⲩⲟϩ ⲛ̀ⲥⲉⲕⲱⲧ ⲛ̀ⲛⲓⲉⲣϕⲏⲟⲩⲓ ⲛ̀ⲧⲉ ⲛⲓ̀ⲇⲱ-
ⲗⲟⲛ ⲉⲧⲃⲁϧⲉⲙ ϧⲉⲛ ⲙⲁⲓ ⲛⲓⲃⲉⲛ ϕⲁⲓ ⲇⲉ ϧⲉⲛ
ⲡϫⲓⲛⲑⲣⲉϥⲓ̀ ⲉ̀ϧⲣⲏⲓ ⲉ̀ⲧⲭⲱⲣⲁ ⲛ̀ⲭⲏⲙⲓ ⲁϥⲑⲱϣ
ⲛ̀ϩⲁⲛϩⲩⲅⲣⲉⲙⲱⲛ ⲕⲁⲧⲁ ⲃⲁⲕⲓ ⲛⲉⲙ ϩⲁⲛⲕⲟⲙⲏⲥ
ⲣ̄ⲍ̄ⲇ̄. ⲁ. ⲛⲉⲙ ϩⲁⲛⲇⲟⲩϫ̄ ⲟⲩⲟϩ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉⲑⲣⲟⲩⲥⲟⲛϩ
ⲛ̀ⲛⲓⲭⲣⲓⲥⲧⲓⲁ̀ⲛⲟⲥ ⲧⲏⲣⲟⲩ ⲕⲁⲧⲁ ⲁ̀ⲡⲁⲣⲭⲓⲁ̀ ⲛⲓⲃⲉⲛ
ⲁϥⲧ ⲛⲱⲟⲩ ⲛ̀ϩⲁⲛⲛⲓⲱⲧ ⲛ̀ⲇⲓⲙⲟⲣⲓⲁ̀ ⲛⲉⲙ ϩⲁⲛ-
ⲃⲁϩⲁⲛⲟⲥ ⲉⲩⲃⲟⲥⲓ ⲉ̀ⲡⲃⲁⲓ ⲇⲉ ⲁⲩⲱ̀ⲗⲓ ⲛ̀ⲧⲟⲩⲁ̀ⲫⲉ
ⲃⲉⲛ ⲣⲱⲥ ⲛ̀ⲧⲥⲛϥⲓ ⲁⲩⲱⲥⲱⲡⲓ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲁⲩⲙⲟⲩ
ⲉ̀ϫⲉⲛ ϕⲣⲁⲛ ⲙ̀ⲡⲉⲛⲟ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲡ̄ϫ̄ⲥ̄ ⲟⲩⲟϩ ⲁϥⲟⲩⲱⲣⲡ
ⲣ̄ⲍ̄ⲇ̄. ⲃ. ⲛⲟⲩⲡⲣⲟⲥⲧⲟⲅⲙⲁ ⲉⲃⲟⲗ ϧⲉⲛ ϫⲁ ⲧⲏⲣⲥ ⲛ̀ϫⲏⲙⲓ
ⲁⲩⲱⲟⲣⲱⲉⲣ ⲛ̀ⲛⲓⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲧⲏⲣⲟⲩ ⲟⲩⲟϩ ⲁⲩⲕⲱⲧ
ⲛ̀ⲛⲓⲉⲣϕⲏⲟⲩⲓ̀ ⲛⲧⲉ ⲛⲓ̀ⲇⲱⲗⲟⲛ ⲉⲑⲣⲟⲩⲱⲉⲙⲱⲓ ⲛ̀ⲛⲓ-
ⲇⲉⲙⲱⲛ ⲛ̀ϧⲏⲧⲟⲩ ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ
ⲧⲏⲣⲟⲩ ⲁ̀ ϕⲧ ⲡⲓⲁ̀ⲅⲁⲑⲟⲥ ⲉⲣϕⲙⲉⲩⲓ̀ ⲛ̀ⲛⲓⲡⲉⲧϩⲱⲟⲩ
ⲧⲏⲣⲟⲩ ⲉ̀ⲧⲁϥⲁⲓⲧⲟⲩ ⲛ̀ⲭⲉ ⲡⲓⲁ̀ⲥⲉⲃⲏⲥ ⲛⲟⲩⲣⲟ ⲇⲓⲟⲕ-
ⲗⲏⲇⲓⲁ̀ⲛⲟⲥ ⲛⲉⲙ ⲛⲓⲥⲛⲟϥ ⲛ̀ⲁⲑⲛⲟⲃⲓ ⲛ̀ⲧⲉ ⲛⲓⲁ̀ⲣⲓⲟⲥ
ⲣ̄ⲍ̄ⲉ̄. ⲁ. ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲉ̀ⲧⲁϥϕⲟⲛⲟⲩ ⲉⲃⲟⲗ ⲉ̀ⲧⲁⲥ-
ϧⲱⲛⲧ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲣⲟϥ ⲛ̀ⲭⲉ ⲧⲉϥϧⲁⲉ̀ ⲁϥⲙⲟⲩⲧ

ⲉⲉⲩⲥⲓⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ ⲡⲉϫⲁⲕ ⲛⲁⲕ ϫⲉ ϯⲉⲙⲓ
ϫⲉ ⲛⲑⲟⲕ ⲟⲩⲣⲱⲙⲓ ⲛⲥⲁⲃⲉ ⲉⲕϫⲱⲕ ⲉⲃⲟⲗ ⲙ̀ⲡⲓⲡⲣⲟⲥ-
ⲧⲟⲅⲙⲁ ⲛⲧⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛⲉⲙ ⲛⲟⲩⲥⲟⲛⲥⲉⲛ ϯⲛⲟⲩ
ϫⲉ ⲧⲱⲛⲕ ⲃⲓ ⲛⲁⲕ ⲛ̀ⲟⲩⲃⲟⲏⲑⲓⲁ ⲙⲁⲧⲟⲓ ⲛⲉⲙ ⲡⲓⲡ-
ⲣ̄ⲯ̄ⲉ̄. ⲃ. ⲣⲟⲥⲧⲟⲅⲙⲁ ⲛⲧⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲙⲁⲱⲉ ⲛⲁⲕ ϧⲉⲛ 5
ⲟⲩϫⲱⲗⲉⲙ ⲉ̀ϯⲥⲓⲣⲓⲁ ⲛⲧⲉ ϯⲡⲁⲗⲏⲥⲧⲓⲛⲏ ⲟⲩⲟⲥ
ⲙⲁⲱⲉ ⲛⲁⲕ ⲛ̀ⲱⲟⲣⲡ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲫⲏⲧⲟⲩ-
ⲙⲟⲩϯ ⲉ̀ⲣⲟⲕ ϫⲉ ⲣⲉⲱⲣⲅⲓⲟⲥ ⲛⲧⲉⲕⲱⲉⲣⲱⲱⲣⲥ ⲱⲁ
ⲛⲉⲥⲥⲉⲛϯ ϫⲉ ⲟⲩⲛⲓ ϯⲱⲱ̀ⲟⲩ ⲛ̀ⲥⲏⲧ ⲁⲛ ⲉⲓⲥⲱⲧⲉⲙ
ⲉⲑⲃⲉ ⲛⲓϫⲟⲙ ⲙ̀ⲙⲉⲧⲁ̀ⲭⲱ ⲉ̀ⲧⲩⲩⲑⲁⲙⲓⲱ̀ⲟⲩ ϧⲉⲛ 10
ⲡⲉⲕⲣⲁⲛ ⲫⲁⲓ ⲉ̀ⲧⲁ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲡⲓⲡⲉⲣⲥⲓⲥ ⲱ̀ⲗⲓ ⲛ̀ⲧⲉ-
ⲣ̄ⲯ̄ⲍ̄. ⲁ. ⲕⲁ̀ⲫⲉ ⲓⲥ ⲟⲩⲙⲛⲏⲱ ⲛ̀ⲣⲟⲙⲡⲓ ⲟⲩⲟⲥ ⲁⲩⲕⲱⲧ ⲛ̀ⲟⲩⲧⲟ-
ⲡⲟⲥ ϧⲉⲛ ⲡⲉⲕⲣⲁⲛ ⲉ̀ⲣⲉ ⲥⲁⲛϫⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲛ̀ϧⲏⲧⲕ
ⲉⲩⲓ̀ⲣⲓ ⲛ̀ⲥⲁⲛϫⲟⲙ ⲛⲉⲙ ⲥⲁⲛⲙⲏⲓⲛⲓ ϧⲉⲛ ϧⲁⲛⲥ-
ⲃⲏⲟⲩⲓ̀ ⲙ̀ⲙⲁⲅⲓⲁ̀ ⲥⲱⲥ ⲧⲉ ⲛ̀ⲧⲉ ⲡⲉⲕⲣⲁⲛ ⲉⲣⲛⲓⲱϯ 15
ϧⲉⲛ ⲛⲓϫⲱⲣⲁ ⲧⲏⲣⲟⲩ ⲁ̀ ⲟⲩⲙⲛⲏⲱ ϫⲱ ⲛ̀ⲥⲱⲟⲩ
ⲛ̀ⲛⲓⲛⲟⲩϯ ⲉ̀ⲧⲧⲁⲓⲏⲟⲩⲧ ⲁⲩⲟⲩⲁ̀ⲥⲟⲩ ⲛ̀ⲥⲁ ⲛⲓϫⲟⲙ
ⲣ̄ⲯ̄ⲍ̄. ⲃ. ⲙ̀ⲫⲏⲧⲉⲙⲙⲁⲩ ⲁⲩⲱⲱⲡⲓ ⲛ̀ϫⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲉⲩⲥⲓⲟⲥ
ⲇⲉ ⲡⲓⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ ⲁⲫⲟⲩⲱⲱⲧ ⲙ̀ⲡⲟⲩⲣⲟ ⲟⲩⲟⲥ
ⲁⲫⲃⲓ ⲙ̀ⲡⲓⲡⲣⲟⲥⲧⲟⲅⲙⲁ ⲛ̀ⲧⲟⲧⲕ ⲟⲩⲟⲥ ⲁ̀ ⲡⲟⲩⲣⲟ 20
ⲑⲱⲱ ⲛⲁⲕ ⲛ̄ⲧ̄ ⲛⲱⲟ ⲙ̀ⲙⲁⲧⲟⲓ ⲟⲩⲟⲥ ⲁⲫⲟⲩⲟⲣⲡⲟⲩ
ⲉ̀ϯⲥⲓⲣⲓⲁ̀ ⲁⲫⲥⲱⲛⲥⲉⲛ ⲛⲁⲕ ⲉⲫⲭⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲁⲕ-
ⲱⲁⲛⲱⲟⲣⲱⲉⲣ ⲙ̀ⲡⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉ ⲣⲉⲱⲣⲅⲓⲟⲥ ⲛ̀ⲱⲟⲣⲡ
ⲣ̄ⲯ̄ⲍ̄. ⲁ. ⲡⲁⲓⲣϩ̄ⲧ ⲉⲕⲉ̀ⲱⲟⲣⲱⲉⲣ ⲛ̀ⲛⲓⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲧⲏⲣⲟⲩ ⲟⲩⲟⲥ
ⲉⲕⲉ̀ⲥⲟⲛⲥ ⲛ̀ⲛⲓϫⲣⲓⲥⲧⲓⲁ̀ⲛⲟⲥ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉⲕⲥⲓⲧⲟⲩ 25
ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲛⲓⲱⲧⲉⲕⲱⲟⲩ ⲟⲩⲟⲥ ⲛ̀ⲧⲉⲕⲉⲣⲁⲓⲙⲟⲣⲓⲛ
ⲙ̀ⲙⲱⲟⲩ ⲛ̀ⲧⲉⲕϯ ⲛⲱⲟⲩ ⲛ̀ⲥⲁⲛⲛⲓⲱϯ ⲛ̀ⲃⲁⲍⲁⲛⲟⲥ
ⲉⲩϧⲟⲥⲓ ⲟⲩⲟⲥ ⲛⲏⲉ̀ⲑⲛⲁⲟⲩⲱⲱⲧ ⲛ̀ⲛⲉⲛⲛⲟⲩϯ ⲁⲛ
ⲉⲕⲉ̀ⲱ̀ⲗⲓ ⲛ̀ⲧⲟⲩⲁ̀ⲫⲏ ⲛ̀ⲧⲥⲛⲏⲓ ⲟⲩⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲓⲗⲁ-
ⲣ̄ⲯ̄ⲍ̄. ⲃ. ⲧⲏⲣ (sic) ⲁⲫⲃⲓ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ⲉⲑⲛⲉⲙⲁⲩ ⲁⲫⲧⲁⲗⲱⲟⲩ 30

ⲛ̀ⲥⲁⲛⲉ̀ϩⲛⲟⲩ ⲁⲫⲉⲣⲥⲱⲧ ⲉ̀ϯⲥⲓⲣⲓⲁ̀ ⲟⲩⲟⲥ ⲉ̀ⲧⲁⲩ-
ⲙⲟⲛⲓ ⲙ̀ⲡⲓⲥⲟⲣⲙⲉⲥ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛ̀ϧⲱ-
ⲗⲉⲙ ⲛ̀ⲑⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲁⲩⲓ̀ ⲉ̀ⲥⲣⲏⲓ ⲉ̀ϯⲡⲟⲗⲓⲥ ⲉⲣⲉ
ⲧⲟⲧⲟⲩ ⲧⲁϧⲣⲏⲟⲩⲧ ⲛ̀ⲧⲥⲏⲛⲓ ⲛⲉⲙ ⲥⲁⲛⲥⲁⲣⲙⲁ
ⲛⲉⲙ ⲥⲁⲛϥⲓϯ ⲛⲉⲙ ⲥⲁⲛⲥⲟⲟⲩⲛⲉⲕ ⲟⲩⲟⲥ ⲁ̀ ϯⲡⲟⲗⲓⲥ
ⲡ̄ⲍ̄ⲏ̄. ⲁ. ⲧⲏⲣⲥ ⲱⲑⲟⲣⲧⲉⲣ ⲛ̀ⲧⲉ ⲛ̀ⲡⲁⲱⲁⲓ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ⲉⲩⲥⲓⲟⲥ
ⲁⲉ ⲁⲫⲱⲉ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲉⲣⲉ ⲟⲩⲱⲃⲱⲧ ⲃⲉⲛ ⲧⲉϥϧⲓⲍ ⲃⲉⲛ ⲟⲩⲛⲓⲱϥ̀ ⲙ̀ⲙⲉⲧ-
ⲃⲁⲥⲓⲥⲏⲧ ⲉⲣⲉ ⲡⲁⲱⲁⲓ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ⲟⲩⲉⲥ ⲛ̄ⲥⲱϥ
ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲁⲗⲗⲟⲫⲉⲣⲛⲏⲥ ⲙ̀ⲡⲓⲥⲛⲟⲩ ⲉⲧⲧⲏ ⲡⲓⲛⲓⲱϥ̀
ⲛ̀ⲁⲣⲭⲱⲛ ⲛ̀ⲧⲉ ⲛⲁⲃⲟⲩⲭⲟⲇⲟⲛⲟⲥⲟⲣ ⲟⲩⲟⲥ ⲉ̀ⲧⲁϥⲱⲉ
ⲡ̄ⲍ̄ⲏ̄. ⲃ. ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲓⲧⲟⲡⲟⲥ ⲁϥⲛⲁⲩ ⲉ̀ⲡⲓⲫⲁⲛⲟⲥ ⲉϥⲙⲟⲥ
ⲉ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϧⲁϥ ϧⲉ ⲁ̀ⲛⲁⲩ ⲉ̀ⲑⲙⲉ-
ⲧⲁⲧⲥⲏⲧ ⲛ̀ⲛⲓϫⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲙⲏ ⲉⲣⲉ ⲛⲁⲓⲛⲟⲩϯ
ⲛ̀ⲧⲱⲟⲩⲟⲓ ⲙ̀ⲃⲉⲗⲗⲉ ⲓⲉ ⲫⲣⲏ ⲉⲧⲉⲣⲟⲩⲱⲓⲛⲓ ⲫⲉⲣϫⲣⲓⲁ̀
ⲛ̀ⲟⲩⲑⲃⲁ ⲛ̀ⲃⲏⲃⲥ ⲉⲧⲉⲣⲟⲩⲱⲓⲛⲓ ⲟⲩⲟⲥ ⲁϥϯ ⲧⲟⲧϥ
ⲉ̀ⲡⲓⲱⲃⲱⲧ ⲉ̀ⲧⲃⲉⲛ ⲧⲉϥϧⲓⲍ ⲁϥϯ ⲛ̀ⲟⲩⲱⲁⲱ ⲃⲉⲛ
ⲡ̄ⲍ̄ⲑ̄. ⲁ. ⲡⲓⲫⲁⲛⲟⲥ ⲉϥϧⲱ ⲙ̀ⲙⲟⲥ ϧⲉ ⲟⲩ ⲡⲉ ⲫⲁⲓ ⲟⲩⲟⲥ ⲁϥ-
ⲕⲱⲱ ⲛ̀ϧⲉ ⲡⲓⲫⲁⲛⲟⲥ ⲁϥⲛⲟϧⲃ ⲉ̀ⲃⲣⲏⲓ ⲉ̀ϧⲱϥ ⲛⲉⲙ
ⲥⲁⲛⲕⲉⲟⲩⲟⲛ ⲃⲉⲛ ⲛⲓⲙⲁⲧⲟⲓ ⲟⲩⲟⲥ ⲁ̀ ⲟⲩⲕⲟⲩϧⲓ
ⲙ̀ⲃⲁϧⲏⲓⲛⲓ ⲑⲟⲩⲍ̀ ⲉ̀ⲃⲣⲏⲓ ⲃⲉⲛ ⲧⲉϥⲁ̀ⲫⲉ ⲛ̀ⲑⲟϥ ⲁⲉ
ⲙ̀ⲡⲉϥⲉ̀ⲙⲓ ⲉ̀ⲣⲟⲥ ⲙⲁⲓ ⲛⲓⲃⲉⲛ ⲛ̀ⲧⲉ ⲡⲉϥⲥⲱⲙⲁ ⲉ̀ⲧⲁ
ⲡⲓⲛⲉⲥ ⲧⲁⲥⲟϥ ⲁϥⲕⲱⲕ ⲛ̀ⲥⲉⲥⲧ ⲛ̀ⲑⲟϥ ⲁⲉ ⲛⲁϥ-
ⲙⲉⲩⲓ̀ ϧⲉ ⲫⲁⲓ ⲙ̀ⲙⲁⲩⲁⲧϥ ⲡⲉⲑⲛⲁⲱⲱⲡⲓ ⲙ̀ⲙⲟϥ
ⲡ̄ⲍ̄ⲑ̄. ⲃ. ⲡⲉϧⲁϥ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ϧⲉ ⲱⲁϥⲟⲟⲩ ⲛⲁⲛ ⲥⲱⲧⲉⲙ ⲃⲉⲛ
ⲛⲉⲛⲙⲁⲱϫ ϧⲉ ⲟⲩⲟⲛ ⲥⲁⲛⲁ̀ϧⲱ ⲙ̀ⲡⲁⲓⲙⲁ ⲙ̀ⲫⲟⲟⲩ
ⲁⲉ ⲁⲛⲛⲁⲩ ⲃⲉⲛ ⲛⲉⲛⲃⲁⲗ ϧⲟⲩⲱⲧ ⲛ̀ⲧⲉ ⲧⲉⲛⲛⲁⲩ
ⲉ̀ⲛⲁϧⲓϫ ⲛⲉⲙ ⲛⲁⲃⲁⲗⲁⲩϫ ϧⲉ ⲟⲩ ⲉ̀ⲧⲁⲩⲱⲡⲓ
ⲙ̀ⲙⲱⲟⲩ ⲥⲟⲥⲟⲛ ⲉ̀ⲣⲉ ⲛⲓⲙⲏⲱ ⲛ̀ⲧⲉ ⲛⲓⲙⲁⲧⲟⲓ ⲕⲱϯ
ⲉ̀ⲣⲟⲩ ⲉⲩⲉⲣⲱϥhρι ⲛ̀ϯϧⲟⲙ ⲛ̀ⲧⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ

ⲣⲏ̄. ⲁ. ⲉ̀ⲑⲟⲩⲁⲃ ⲉ̀ⲧⲁⲫⲣⲉⲫⲕⲱⲕ ⲛ̀ⲥⲉⲥⲧ ⲟⲩⲟⲥ ⲁ̀ ⲧⲉⲫⲁ̀ⲫⲉ
ϯⲕⲁⲥ ⲉ̀ⲣⲟⲫ ⲉ̀ⲙⲁⲱⲱ ⲟⲩⲟⲥ ⲡⲉⲭⲁⲫ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ⲭⲉ
ⲛ̀ⲙⲁⲣⲟⲛ ⲧⲉⲛⲙ̀ⲧⲟⲛ ⲙ̀ⲙⲟⲛ ⲱⲁ ⲥⲁⲛⲁ̀ⲧⲟⲟⲩⲓ ⲟⲩⲟⲥ
ⲁⲫⲱϥⲓⲧ ⲉ̀ⲙⲁⲱⲱ ⲉⲑⲃⲉ ⲛⲓⲙⲏⲱ ⲛ̀ⲧⲉ ⲛⲓⲙⲁⲧⲟⲓ
ⲉⲧⲕⲱϯ ⲉ̀ⲣⲟϥ ⲉ̀ⲡⲓ ⲇⲏ ϯⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲛⲉ ⲥⲁⲛⲭⲣⲓⲥ- 5
ⲧⲓⲁ̀ⲛⲟⲥ ⲛⲉ ⲙ̀ⲡⲉⲥⲗⲓ ⲛ̀ⲃⲏⲧⲟⲩ ⲃⲓⲧϥ ⲉ̀ⲡⲉϥⲏⲓ ⲉⲩ-
ⲣⲟ̄. ⲃ. ⲭⲱⲛⲧ ⲉ̀ⲣⲟϥ ⲉⲑⲃⲉ ⲡⲓⲫⲁⲛⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ
ⲉ̀ⲧⲁϥⲕⲟⲱϥ ⲁⲩⲱⲉ ⲛⲱⲟⲩ ⲁⲩⲭⲁϥ ⲁϥⲧⲱⲛϥ ⲁϥⲥⲱⲗ
ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲟⲩⲱⲓⲡⲓ ⲁⲥⲱⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁϥⲫⲟⲥ ⲉ̀ϯⲃⲉⲛ-
ⲛⲏ ⲛ̀ⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ ⲉϥⲛⲁⲱⲉ ⲉ̀ⲃⲟⲗ ⲁ̀ ⲧⲉⲫⲁ̀ⲫⲏ 10
ⲥⲕⲟⲧⲟⲥ ⲁϥⲥⲉⲓ ⲉ̀ⲡⲉⲥⲏⲧ ⲥⲓϫⲉⲛ ⲡⲓⲕⲁⲥⲓ ⲉ̀ⲣⲉ ⲡⲉϥ-
ⲥⲱⲙⲁ ⲧⲏⲣϥ ⲥⲑⲉⲣⲧⲉⲣ ⲟⲩⲟⲥ ⲙ̀ⲡⲉϥⲱϫⲉⲙϫⲟⲙ
ⲣⲟⲁ̄. ⲁ. ⲛ̀ⲟ̀ⲥⲓ ⲉ̀ⲣⲁⲧϥ ⲁⲩⲕⲱϯ ⲉ̀ⲣⲟϥ ⲛ̀ϫⲉ ⲛⲓⲙⲁⲧⲟⲓ ⲁⲩ-
ⲧⲁⲗⲟϥ ⲁⲩⲟⲗϥ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲟⲩⲛⲓ ⲁ̀ⲩⲟⲩⲱⲙ ⲟⲩⲟⲥ
ⲁⲩⲥⲱ ⲛ̀ⲑⲟϥ ⲇⲉ ⲙ̀ⲡⲉϥϫⲉⲙϯⲡⲓ ⲛ̀ⲥⲗⲓ ⲁⲗⲗⲁ ⲛⲁⲣⲉ 15
ⲧⲉϥⲁ̀ⲫⲉ ⲙⲟⲕⲥ ⲡⲉ ⲃⲉⲛ ⲟⲩⲛⲓⲱϯ ⲛ̀ⲃⲓⲥⲓ ⲉ̀ⲧⲁ
ⲣⲟⲩⲥⲓ ⲇⲉ ⲱⲱⲡⲓ ⲁⲩⲉⲛⲕⲱⲧ ⲟⲩⲟⲥ ⲁⲩⲥⲱⲣⲡ ⲛ̀ⲑⲟϥ
ⲇⲉ ⲁϥⲛⲁⲩ ⲉ̀ⲟⲩⲥⲟⲣⲁⲙⲁ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲁϥⲛⲁⲩ ⲉ̀ⲟⲩⲁⲓ
ⲃⲉⲛ ⲛⲓⲙⲁⲧⲟⲓ ⲉ̀ⲡⲉϥⲣⲁⲛ ⲡⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉϥⲥⲓ
ⲣⲟⲁ̄. ⲃ. ⲥⲟⲑⲛⲉϥ ⲉ̀ⲃⲟⲗ ⲃⲉⲛ ⲡⲓⲁ̀ⲏⲣ ⲟⲩⲟⲥ ⲁ̀ ⲟⲩⲥⲟⲑⲛⲉϥ 20
ⲓ̀ ⲉⲥⲣⲏⲓ ⲉ̀ϧⲉⲛ ⲧⲉⲫⲁ̀ⲫⲉ ⲟⲩⲟⲥ ⲁϥⲱⲱ ⲉ̀ⲃⲟⲗ ⲃⲉⲛ
ⲟⲩⲛⲓⲱϯ ⲛ̀ⲥⲙⲏ ⲉϥϧⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲅⲉⲱⲣⲅⲓⲉ̀ ⲅⲉⲱⲣ-
ⲅⲓⲉ̀ ⲥⲁⲧⲟⲧϥ ⲁϥⲣⲱⲥ ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲡⲓⲥⲓⲛⲓⲙ ⲛⲉ ⲇⲉ
ⲉ̀ⲧⲃⲉⲛ ⲡⲓⲏⲓ ⲛⲉⲙⲁϥ ⲉ̀ⲧⲁⲩⲥⲱⲧⲉⲙ ⲉ̀ⲡⲓⲃⲣⲱⲟⲩ
ⲡⲉϧⲱⲟⲩ ⲭⲉ ⲕⲥⲁϧⲓ ⲛⲉⲙ ⲛⲓⲙ ⲡⲉⲛⲟ̄ⲥ̄ ⲛ̀ⲑⲟϥ ⲇⲉ 25
ⲣⲟⲃ̄. ⲁ. ⲁϥⲱⲱⲡⲓ ⲛ̀ⲧⲁⲙⲱⲟⲩ ⲉϯⲣⲁⲥⲟⲩⲓ̀ ⲁϥⲱⲱⲡⲓ ⲉϥϧⲱ
ⲛ̀ⲣⲱϥ ⲟⲩⲟⲥ ⲙ̀ⲡⲉϥⲟⲩⲱⲱ ⲉ̀ⲧⲁⲟⲩⲃⲉ ⲫⲣⲁⲛ ⲙ̀ⲡⲓ-
ⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲣⲱϥ ⲉ̀ⲡⲧⲏⲣϥ ⲉ̀ⲧⲁⲩ-
ⲱⲱⲣⲡ ⲇⲉ ⲱⲱⲡⲓ ⲁϥⲃⲓⲥⲓ ⲉ̀ⲙⲁⲱⲱ ⲉⲣⲉ ϯⲃⲁ-
ϧⲏⲓⲛⲓ ⲃⲉⲛ ⲧⲉⲫⲁ̀ⲫⲉ ⲟⲩⲟⲥ ⲁϥⲱⲱ ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲟⲩ- 30

ⲛⲓϣϯ Ⲛⲃⲣⲱⲟⲩ ⲉⲫϫⲱ ⲘⲘⲟⲥ ⲉⲫⲥⲑⲉⲣⲧⲉⲣ ⲚⲚⲓ-
ⲣⲟⲃ̄. ⲃ. ⲙⲁⲧⲟⲓ ϫⲉ ⲧⲁⲗⲟⲓ ⲚⲦⲉⲛϣⲉ ⲛⲁⲛ ⲈⲦⲉⲛϫⲱⲣⲁ ϫⲉ
ⲚⲚⲁⲙⲟⲩ ⲃⲉⲛ ⲧⲁⲓϫⲱⲣⲁ Ⲛϣⲉⲙⲙⲟ ⲟⲩⲟϩ ⲁⲩⲧⲱⲟⲩ-
ⲛⲟⲩ ⲧⲏⲣⲟⲩ Ⲛϫⲉ ⲛⲓⲙⲁⲧⲟⲓ ⲃⲉⲛ ⲟⲩⲣⲁϣⲓ ⲁⲩⲧⲁ-
ⲗⲱⲟⲩ ⲉⲛⲓⲉϫⲏⲟⲩ ⲁⲩⲉⲣϩⲱⲧ ⲉⲧⲁⲛⲧⲓⲟϫⲓⲁ ⲃⲉⲛ 5
ⲟⲩⲛⲓϣϯ Ⲛϣⲓⲡⲓ ⲧⲁⲫⲉ ⲇⲉ Ⲙⲡⲓⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ
ⲁⲥⲉⲣⲟⲩⲙⲁⲙⲉϯ ⲁⲥϫⲱⲛⲥ ⲉⲙⲁϣⲱ ⲟⲩⲟϩ ⲃⲉⲛ
ⲡⲓⲙⲁϩ ⲣ̄ ⲛⲉϩϩⲟⲟⲩ ⲁ ⲡⲟ̄ⲥ̄ ϣⲁⲣⲓ ⲉⲣⲟϥ ⲁϥⲙⲟⲩ
ⲣⲟⲃ̄ⲅ̄. ⲁ. ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲙⲉⲛⲉⲛⲥⲁ ⲉ̄ ⲛⲉϩϩⲟⲟⲩ ⲁϥϣⲟⲩⲱ̀ ϥⲉⲛⲧ
ⲉⲃⲟⲗ ⲧⲏⲣϥ ⲉⲃⲟⲗ ⲁϥϫⲱⲛⲥ ⲉⲙⲁϣⲱ ⲁ ⲛⲓⲙⲁⲧⲟⲓ 10
ⲁⲙⲟⲛⲓ ⲘⲘⲟϥ ⲁⲩⲥⲁⲧϥ ⲉⲫⲓⲟⲙ ⲉⲧⲁⲩⲓ ⲇⲉ ⲉⲃⲟⲩⲛ
ⲉⲧⲁⲛⲧⲓⲟϫⲓⲁ ⲁⲩⲧⲁⲙⲉ ⲡⲟⲩⲣⲟ ⲉϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧⲁⲩ-
ϣⲱⲡⲓ ⲟⲩⲟϩ ⲁⲩϫⲱ ⲉⲣⲟϥ ⲚⲚⲓϫⲟⲙ ⲛⲉⲙ ⲛⲓϣϕⲏⲣⲓ
ⲉⲧⲁⲩⲛⲁⲩ ⲉⲣⲱⲟⲩ ⲃⲉⲛ ⲡⲧⲟⲡⲟⲥ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲣⲟⲃ̄ⲅ̄. ⲃ. ⲅⲓⲟⲥ ⲇⲓⲟⲕⲗⲏⲇⲓⲁⲛⲟⲥ ⲇⲉ ⲡⲓⲁⲛⲟⲙⲟⲥ Ⲛϣⲟⲩⲙⲟⲥϯ 15
ⲘⲘⲟϥ Ⲛⲁⲡⲟⲥⲧⲁⲧⲏⲥ Ⲙⲡⲉϥϩⲱ ⲉⲣⲟϥ ⲃⲉⲛ ⲛⲁⲓ
Ⲙⲡⲁⲓⲣⲏϯ ϫⲉ ⲛⲁⲣⲉ ϕϯ ⲟⲩⲱϣ ⲉⲧⲁⲕⲟϥ ⲡⲉ ⲃⲉⲛ
ⲟⲩⲧⲁⲕⲟ ⲉϥϩⲱⲟⲩ ⲉⲑⲃⲉ ⲛⲓⲡⲉⲑϩⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲉⲧⲁ-
ϥⲁⲓⲧⲟⲩ Ⲛⲛⲏⲉⲑⲟⲩⲁⲃ ⲁⲗⲗⲁ ⲉⲡⲓ ⲇⲏ ⲁϥⲑⲣⲉ ⲡⲉϥϩⲏⲧ
ⲉⲛϣⲟⲧ Ⲙⲫⲣⲏϯ Ⲙⲫⲁⲣⲁⲱ̀ Ⲙⲡⲓⲥⲛⲟⲩ ⲟⲩⲟϩ ⲡⲉϫⲁϥ 20
ⲛⲁϥ Ⲛⲛⲓⲙⲁⲧⲟⲓ ϫⲉ ⲁⲣⲉⲧⲉⲛⲃⲱⲧⲉⲃ Ⲙⲡⲓⲛⲓϣϯ
ⲣⲟⲃ̄ⲇ̄. ⲁ. Ⲛⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ ⲚⲦⲉ ϯⲙⲉⲧⲟⲩⲣⲟ ⲁⲣⲉⲧⲉⲛϫⲱ Ⲛⲛⲁⲓ-
ⲙⲉⲑⲛⲟⲩϫ ⲉⲧⲥⲟϥ ϫⲉ ⲁ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲅⲁⲗⲓⲗⲉⲟⲥ
ⲑⲁⲙⲓⲟ̀ Ⲛϩⲁⲛϫⲟⲙ ⲛⲉⲙ ϩⲁⲛϣϕⲏⲣⲓ ϣⲉⲛⲉⲛⲛⲟⲩϯ
ⲉⲧⲧⲁⲓⲛⲟⲩⲧ ϫⲉ ϯⲛⲁϣⲉ ⲛⲏⲓ ⲉⲙⲁⲩ Ⲛⲛⲁⲫⲁⲧ ⲁⲓ- 25
ϣⲁⲛⲉ̀ⲙⲓ ⲉⲛⲉⲧⲉⲛⲙⲉⲑⲛⲟⲩϫ ⲉⲧⲥⲱϥ ϯⲛⲁⲱ̀ⲗⲓ
ⲣⲟⲃ̄ⲇ̄. ⲃ. Ⲛⲧⲉⲧⲉⲛⲁ̀ⲫⲉ ⲧⲏⲣⲟⲩ ⲃⲉⲛ ⲣⲱⲥ Ⲛⲧⲥⲏϥⲓ ⲟⲩⲟϩ
ϯⲛⲁⲃⲓ Ⲙⲡⲓⲥⲧⲣⲁⲧⲉⲩⲙⲁ ⲉⲙⲁⲩ ⲛⲉⲙⲏⲓ Ⲛⲧⲁϥⲱϯ
ⲛϯⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲉⲃⲟⲗⲃⲉⲛ ⲣⲱⲥ Ⲛⲧⲥⲏϥⲓ ϯⲛⲁϣⲟⲣ-
ϣⲉⲣ Ⲙⲡⲓⲧⲟⲡⲟⲥ ⲉⲧⲉⲙⲙⲁⲩ ϣⲁ ⲛⲉϥⲥⲉⲛϯ Ⲛⲧⲁⲑⲣⲉ 30

ⲛⲓⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ ⲟⲩⲱⲱⲧ ⲛⲛⲓⲩⲁⲱⲗⲟⲛ (sic) ⲃⲉⲛ
ⲧⲉⲕⲙⲏϯ. ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲥⲁⲭⲓ ⲇⲉ ⲁⲕⲧⲱⲛⲕ ⲛⲭⲉ
ⲣⲟⲉ̄. ⲁ. ⲇⲓⲟⲕⲗⲏⲇⲓⲁⲛⲟⲥ ⲁⲕⲑⲱⲟⲩϯ ⲉⲃⲟⲩⲛ ⲛⲛⲓⲙⲁⲧⲟⲓ
ⲧⲏⲣⲟⲩ ⲁⲕⲥⲟⲃϯ ⲛⲛⲓⲉⲭⲏⲟⲩ ⲉⲑⲣⲟⲩⲧⲁⲗⲱⲟⲩ ⲛⲧⲟⲩ-
ⲉⲣⲍⲱⲧ ⲉϯⲥⲓⲣⲓⲁ ⲁⲕⲑⲣⲉ ⲡⲓ[ⲕⲓ]ⲣⲓⲍ ⲱⲱ ⲉⲃⲟⲗ
ⲃⲉⲛ ϯⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲭⲉ ⲥⲉⲃⲧⲏ ⲑⲏⲛⲟⲩ ⲃⲁ ⲛⲓⲙⲁ-
ⲧⲟⲓ ⲛⲧⲉⲛⲱⲉ ⲛⲁⲛ ⲉϯⲥⲩⲣⲓⲁ ⲛⲧⲁⲱⲟⲣⲱⲉⲣ ⲙ̀ⲡⲓ-
ⲧⲟⲡⲟⲥ ⲛⲧⲉ ⲡⲓⲛⲓⲱϯ ⲛⲁⲭⲱ ⲛⲧⲉ ⲛⲓⲅⲁⲣⲓⲗⲉⲟⲥ ⲉⲧⲓ
ⲉⲣⲉ ⲡⲓⲥⲁⲭⲓ ⲃⲉⲛ ⲣⲱⲕ ⲙ̀ⲡⲟⲩⲣⲟ ⲛⲁⲣⲉ ⲅⲁⲛⲉⲣ-
ⲣⲟⲉ̄. ⲃ. ⲙⲁⲛ [ⲛ]ⲛⲟⲩⲃ ⲉⲭⲉⲛ ⲧⲁⲫⲉ ⲙ̀ⲡⲓⲑⲣⲟⲛⲟⲥ ⲉⲛⲁⲕⲅⲉⲙⲥⲓ
ⲅⲓⲭⲱⲕ ⲅⲛⲡⲡⲉ ⲓⲥ ⲙⲏⲭⲁⲏⲗ ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ
ⲉⲑⲟⲩⲁⲃ ⲛⲉⲙ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲩⲓ̀ ⲉⲡⲉⲥⲏⲧ
ⲉⲃⲟⲗⲃⲉⲛ ⲧⲫⲉ ⲁⲕⲫⲱⲛⲍ ⲙ̀ⲡⲓⲑⲣⲟⲛⲟⲥ ⲃⲁⲣⲟⲕ ⲟⲩⲟⲥ
ⲛⲓⲉⲣⲙⲁⲛ ⲛⲛⲟⲩⲃ ⲉⲧⲅⲓⲭⲉⲛ ⲡⲓⲑⲣⲟⲛⲟⲥ ⲁⲩϯⲙⲁϯ
ⲃⲉⲛ ⲛⲉⲕⲃⲁⲗ ⲁⲩⲫⲱⲣⲕ ⲛⲛⲉⲕⲁⲗⲗⲟⲩ ⲉⲡⲉⲥⲏⲧ ⲟⲩⲟⲥ
ⲣⲟⲥ̄. ⲁ. ⲁⲕⲱⲱ ⲉⲃⲟⲗ ⲃⲉⲛ ⲟⲩⲛⲓⲱϯ ⲛⲥⲙⲏ ⲁⲕⲣⲓⲙⲓ ⲉⲕⲭⲱ
ⲙ̀ⲙⲟⲥ ⲭⲉ ⲟⲩⲟⲓ ⲛⲛⲓ ⲡⲁⲩ̄ⲥ̄ ⲟⲩⲟⲓ ⲛⲛⲓ ⲡⲁⲩ̄ⲥ̄ ⲫϯ
ⲡⲓⲁⲅⲁⲑⲟⲥ ⲁⲓⲉⲣⲛⲟⲃⲓ ⲭⲱ ⲛⲛⲓ ⲉⲃⲟⲗ ⲭⲉ ⲁⲓⲉⲣ[ⲅⲁⲛ]-
ⲛⲓⲱϯ ⲙ̀ⲙⲉⲧⲡⲉⲧⲅⲱⲟⲩ ⲛⲛⲓⲉⲃⲓⲁⲓⲕ ⲛⲧⲁⲕ ⲅⲓⲭⲉⲛ ⲡⲓ-
ⲕⲁⲅⲓ ⲫϯ ⲭⲱ ⲛⲛⲓ ⲉⲃⲟⲗ ⲭⲉ ⲁⲛⲟⲕ ⲟⲩⲣⲉⲕⲉⲣⲛⲟⲃⲓ
ⲟⲩⲟⲥ ⲁ̀ ⲧⲥⲙⲏ ⲙ̀ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲙⲏ-
ⲣⲟⲥ̄. ⲃ. ⲭⲁⲏⲗ ⲱⲱⲡⲓ ⲅⲁⲣⲟⲕ ⲛ̀ϯⲟⲩⲛⲟⲩ ⲭⲉ ⲙ̀ⲙⲟⲛ ⲭⲱ
ⲉⲃⲟⲗ ⲛⲁⲱⲱⲡⲓ ⲛⲁⲕ ⲃⲉⲛ ⲡⲁⲓⲉ̀ⲱⲛ ⲟⲩⲇⲉ ⲡⲉⲑⲛⲏⲟⲩ
ϯⲛⲟⲩ ⲭⲉ ⲁ̀ ⲧⲉⲕⲙⲉⲧⲟⲩⲣⲟ ⲥⲉⲛⲕ ⲁⲩⲧⲏⲓⲥ ⲛ̀ⲕⲱⲥ-
ⲧⲁⲛⲧⲓⲛⲟⲥ ⲫⲏⲉ̀ⲧⲧⲁⲓⲏⲟⲩⲧ ⲉⲅⲟⲧ ⲉⲣⲱⲕ ⲛ̀ⲟⲩⲑⲃⲁ
ⲛ̀ⲕⲱⲃ ⲟⲩⲟⲥ ⲁ̀ ⲕⲉⲙⲏⲱ ⲛⲧⲉ ⲛⲓⲙⲁⲧⲟⲓ ⲛⲉⲙ ϯⲥⲩⲛ-
ⲕⲗⲏⲧⲟⲥ ⲧⲏⲣⲥ ⲉⲧⲟⲩⲛⲧ ⲉϯⲙⲉⲧⲟⲩⲣⲟ ⲁⲩⲥⲱⲧⲉⲙ
ⲉⲧⲥⲙⲏ ⲙ̀ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲙⲏⲭⲁⲏⲗ ⲉⲫⲥⲁⲭⲓ ⲟⲩⲟⲥ
ⲣⲟⲍ̄. ⲁ. ⲁⲩⲉⲣⲱⲫⲏⲣⲓ ⲙ̀ⲫⲏⲉ̀ⲧⲁⲫⲱⲱⲡⲓ ⲉⲃⲟⲗⲃⲉⲛ ⲧⲫⲉ
ⲛ̀ⲟⲩⲍⲟϯ ⲃⲉⲛ ⲟⲩⲍⲟϯ ⲟⲩⲟⲥ ⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲥⲁⲧⲟ-

ⲧⲟⲩ ⲁⲩϩⲓⲧⲟ ⲉⲃⲟⲗϧⲉⲛ ϯⲙⲉⲧⲟⲩⲣⲟ ⲟⲩⲟϩ ⲁⲅⲓⲛⲓ
ⲛⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲥ ⲉϧⲟⲩⲛ ⲛⲧⲉϥϣⲉⲃⲓⲱ ⲁⲩϯ ⲉϫⲱϥ
ⲛϯϩⲉⲃⲥⲱ ⲛⲧⲉ ϯⲙⲉⲧⲟⲩⲣⲟ ⲛⲉ ⲟⲩⲣⲱⲙⲓ ⲡⲉ ⲙⲙⲁⲓ-
ⲣⲟⲍ̄. ⲃ. ⲛⲟⲩϯ ⲙⲙⲁⲓⲁⲅⲁⲡⲏ ⲙⲙⲁⲓⲣⲱⲙⲓ ⲙⲙⲁⲓⲡⲉⲑⲛⲁⲛⲉϥ
ⲛⲉⲙ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ϣⲁϥϣⲉ ⲛⲁϥ ⲉϯⲉⲕⲕⲗⲏⲥⲓⲁ ⲛ-
ϣⲱⲣⲡ ⲙⲙⲏⲛⲓ ⲛⲉⲙ ⲣⲟⲩⲥⲓ ⲉϥⲓⲣⲓ ⲛϩⲁⲛⲛⲓϣϯ
ⲛⲥⲩⲛⲁⲍⲓⲥ ⲉϥϣⲗⲏⲗ ⲉⲡϣⲱⲓ ϩⲁ ϕϯ ⲃⲉⲛ ⲟⲩⲛⲓϣϯ
ⲙⲫⲓⲣⲱⲟⲩϣ ⲉϥϯ ⲛϩⲁⲛⲛⲓϣϯ ⲛⲁⲅⲁⲡⲏ ⲛⲉⲙ ϩⲁⲛ-
ⲣⲟⲏ̄. ⲁ. ⲡⲣⲟⲥⲫⲟⲣⲁ ⲉϥⲉⲣϩⲟϯ ⲃⲁⲧϩⲏ ⲙⲡⲟ̄ⲥ̄ ⲛⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ
ⲛⲑⲟϥ ⲛⲉⲙ ⲡⲉϥⲏⲓ ⲧⲏⲣϥ ⲛⲉⲙ ⲧⲉϥⲙⲁⲩ ⲙⲙⲁⲓ-
ⲛⲟⲩϯ ⲉⲗⲉⲛⲏ ϯⲟⲩⲣⲱ ⲉⲩϩⲱⲥ ⲟⲩⲟϩ ⲉⲩⲉⲥⲙⲟⲩ ⲉⲩ-
ⲱⲉⲙϩⲙⲟⲧ(1) ⲛⲧⲟⲧϥ ⲙⲡⲟ̄ⲥ̄ ⲟⲩⲟϩ ⲡⲉⲛⲛⲟⲩϯ ⲟⲩⲟϩ
ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓ̄ⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ϕⲁⲓ ⲉⲧⲉ ⲉⲃⲟⲗϩⲓⲧⲟϥ ⲉⲣⲉ-
ⲱⲟⲩ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲧⲁⲓⲟ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲡⲣⲟⲥⲕⲩⲛⲓⲥⲓⲥ
(sic) ⲛⲓⲃⲉⲛ ⲉⲣⲡⲣⲉⲡⲓ ⲙⲫⲓⲱⲧ ⲛⲉⲙ ⲡⲱⲏⲣⲓ ⲛⲉⲙ ⲡⲓⲡⲛⲁ̄
ⲣⲟⲏ̄. ⲃ. ⲉⲑⲟⲩⲁⲃ ⲛⲣⲉϥⲧⲁⲛⲃⲟ ⲟⲩⲟϩ ⲛⲟⲙⲟⲟⲩⲥⲓⲟⲥ ⲛⲉⲙⲁϥ
ϯⲛⲟⲩ ⲛⲉⲙ ⲛⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲱⲁ ⲉⲛⲉϩ ⲛⲧⲉ
ⲛⲓⲉⲛⲉϩ ⲑⲣⲟⲩ ⲁⲙⲏⲛ.

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(1) Read ⲉⲩⲱⲉⲡϩⲙⲟⲧ.

ογενγωμιον ἐαϥταογοϥ αββα θεοδοτος.

fol. 106. ογενγωμιον ἐαϥταογοϥ ⲛ̀ⲭⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲛ̀ⲉⲡⲓⲥⲕⲟⲡⲟⲥ αββα θεοδοτος ⲡⲓⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̀ⲧⲉ ⲁⲛⲕⲏⲣⲁ ⲛ̀ⲧⲉ ⲕⲁⲗⲁⲧⲓⲁ ϩⲉⲛ ⲡⲓⲉ̀ϩⲟⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲉⲣ-ϕⲙⲉⲩⲓ̀ ⲉⲧⲧⲁⲓⲛⲟⲩⲧ ⲛ̀ⲧⲉ ⲡⲓⲣⲏ ⲛ̀ⲧⲉ ϯⲙⲉⲑⲙⲏⲓ ⲡⲓⲥⲓⲟⲩ ⲛ̀ⲧⲉ ϩⲁⲛⲁⲧⲟⲟⲩⲓ̀ ⲡⲓⲛⲓⲱϯ ⲙ̀ⲙⲉⲗⲓⲧⲱⲛ ⲛ̀ⲧⲉ ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ ⲡⲓⲙⲁⲧⲟⲓ ⲛ̀ⲭⲱⲣⲓ ⲛ̀ⲧⲉ ⲡ̅ⲭ̅ⲥ̅ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̀ⲣⲉⲙϯⲟⲥⲡⲟⲗⲓⲥ ⲛ̀ⲧⲉ ϯⲡⲁⲗⲓⲥⲧⲓⲛⲏ ⲉ̀ⲧⲉ ϕⲁⲓ ⲡⲉ ⲥⲟⲩ ⲕ̅ⲅ̅ ⲛ̀ⲡⲓⲁ̀ⲃⲟⲧ ϕⲁⲣⲙⲟⲩⲑⲓ ⲉϥⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉϥⲥⲩⲛⲅⲉⲛⲓⲁ̀ ⲛⲉⲙ ⲛⲓⲛⲓⲱϯ ⲛ̀ⲛⲁⲣⲱⲛ ⲉ̀ⲧⲁϥⲉⲣϩⲩⲡⲟⲙⲉⲛⲓⲛ ⲉ̀ⲣⲱⲟⲩ ⲛⲉⲙ ⲛⲓⲧⲁⲓⲟ̀ ⲉ̀ⲧⲁϥⲃⲓⲧⲟⲩ ϩⲉⲛ ⲛⲓϕⲏⲟⲩⲓ̀ ϩⲉⲛ ⲟⲩϩⲏⲣⲏⲛⲏ ⲛ̀ⲧⲉ ϕϯ ⲁ̀ⲙⲏⲛ.

Ⲫⲉⲣⲡⲣⲉⲡⲓⲛ ⲟⲩⲟϩ ⲟⲩⲇⲓⲕⲉⲟⲛ ⲡⲉ ⲟⲩϩⲏⲟⲩ ⲡⲉ ⲛ̀ⲛⲉⲛⲯⲩⲭⲏ ⲱ̀ ⲛⲁⲙⲉⲛⲣⲁϯ ⲉⲑⲟⲩⲁⲃ ⲉ̀ⲑⲣⲉⲛⲉⲣ-ϕⲙⲉⲩⲓ̀ ⲛ̀ⲛⲓϩⲓⲥⲓ ⲛⲉⲙ ⲛⲓⲁ̀ⲣⲱⲛ ⲛⲓⲱⲟⲩⲧⲁⲓⲱⲟⲩ ⲛ̀ⲧⲉ
Β ⲛⲏⲉⲑⲟⲩⲁⲃ ⲛ̀ϩⲟⲩⲟ̀ ⲇⲉ ⲛ̀ϩⲟⲩⲟ̀ ⲡⲓⲛⲓⲱϯ ⲛ̀ⲁ̀ⲣⲱⲛ ⲉⲧⲃⲟⲥⲓ ⲟⲩⲟⲥ ⲛ̀ⲱⲟⲩⲧⲁⲓⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲛⲓⲱϯ ⲛ̀ⲁⲑⲗⲩ-ⲧⲏⲥ ⲟⲩⲟⲥ ⲛ̀ⲭⲱⲣⲓ ⲉ̀ⲧⲉⲛⲉⲣⲱⲁⲓ ⲛⲁϥ ⲙ̀ⲫⲟⲟⲩ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϕⲁ ⲡⲓⲉⲣϕⲙⲉⲩⲓ̀ ⲉⲧⲧⲁⲓⲛⲟⲩⲧ ϕⲁⲓ ⲉ̀ⲧⲁϥⲟⲩⲱⲛϩ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ ⲉϥⲥⲟⲧⲡ ⲛⲁⲩⲣⲉⲛ ϕϯ ⲟⲩⲟⲥ ⲛ̀ⲱⲟⲩⲙⲉⲛⲣⲓⲧϥ ⲛⲁⲩⲣⲉⲛ ⲛⲓⲣⲱⲙⲓ ⲉⲑⲃⲉ ⲛⲉϥⲩⲃⲏⲟⲩⲓ̀ ⲛ̀ⲇⲓⲕⲉⲟⲛ ⲉ̀ⲧⲁϥⲧⲁⲩⲱⲟⲩ ⲉ̀ⲣⲁⲧⲟⲩ ⲛⲁⲓ ⲇⲉ ⲉⲑⲃⲏⲧⲟⲩ ⲁϥⲉⲣⲡⲉⲙⲡⲱⲁ ⲉⲑⲣⲟⲩⲑⲁⲩⲙⲉϥ ⲉ̀ϩⲟⲩⲛ ⲉ̀ⲛⲓⲉⲙⲕⲁⲩ ⲛ̀ⲛⲟⲩϫⲁⲓ ⲛ̀ⲧⲉ ⲡ̅ⲭ̅ⲥ̅ ⲟⲩⲟⲥ ⲛ̀ⲧⲉϥϥⲁⲓ ϩⲁ ⲛⲓϕⲱⲗⲩ ϩⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲉⲑⲃⲉ ⲡ̅ⲭ̅ⲥ̅.

ϧεⲛ ⲛⲓⲛⲓⲱⲧ ⲛ̀ⲍⲩⲡⲟⲙⲉⲛⲏ ⲛⲉⲙ ⲛⲓⲛⲓⲱϯ ⲙ̀ⲙⲉⲧ-
ⲭⲱⲣⲓ ⲛⲉⲙ ⲟⲩⲍⲏⲧ ⲉϥⲧⲟⲩⲃⲏⲟⲩⲧ ⲉϥⲭⲏⲕ ⲉ̀ⲃⲟⲗ
ϧⲉⲛ ⲡⲭⲓⲛⲑⲣⲉϥϯ ⲛ̀ⲧⲉϥⲡⲣⲟⲍⲉⲣⲉⲥⲓⲥ ⲧⲏⲣⲥ ⲙ̀ⲫ̄ϯ
ⲍⲓⲧⲉⲛ ⲡⲓⲛⲓⲱⲧ ⲛ̀ϧⲙⲟⲙ ⲉⲧⲱⲟⲡ ϧⲉⲛ ⲡⲉϥⲍⲏⲧ
ⲉ̀ϧⲟⲩⲛ ⲉ̀ϥϯ ⲛⲉⲙ ⲧⲉϥⲍⲟϯ ⲉⲧⲥⲁϧⲟⲩⲛ ⲙ̀ⲙⲟϥ
ⲑⲁⲓ ⲉ̀ⲧⲁⲥϯ ⲟⲩⲧⲁⲍ ⲙ̀ⲫ̄ϯ ⲛ̀ⲕⲁⲗⲱⲥ ⲛ̀ⲍⲣⲏⲓ ϧⲉⲛ
ⲣ̄ ⲛⲉⲙ ⲍ̄ ⲛⲉⲙ Ⲗ̄. ⲟⲩⲟⲍ ⲟⲛ ⲁϥⲭⲱ ⲛ̀ⲥⲱϥ ϧⲉⲛ
ⲡⲉϥⲟⲩⲱⲱ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟϥ ⲛ̀ⲡⲁⲱⲁⲓ ⲛ̀ⲛⲉϥⲭⲣⲏⲙⲁ
ⲉⲧⲟⲱ ⲛⲉⲙ ⲛⲉϥⲉⲃⲓⲁⲓⲕ ⲛⲉⲙ ⲧⲉϥⲛⲓⲱϯ ⲙ̀ⲙⲉⲧⲣⲁ-
ⲙⲁⲑ̀ ⲧⲏⲣⲥ ⲁϥⲥⲱⲧⲉⲙ ⲛ̀ⲥⲁ ϯⲥⲙⲏ ⲛ̀ⲛⲟⲩϯ ⲟⲩⲟⲍ
fol. 107. ⲁϥϥⲁⲓ ⲛ̀ⲡⲉϥⲥⲧⲁⲩⲣⲟⲥ ⲁϥⲙⲟⲱⲓ ⲛ̀ⲥⲁ ⲡⲉⲛ$\overline{\text{ⲟⲥ}}$ $\overline{\text{ⲓⲏⲥ}}$
ⲁϥⲟⲩⲁⲍϥ ⲛ̀ⲥⲱϥ ϧⲉⲛ ⲟⲩⲍⲏⲧ ⲉϥⲥⲟⲩⲧⲱⲛ ⲉⲑ-
ⲃⲉ ⲫⲁⲓ ⲍⲱϥ ⲁϥⲃⲓ ⲙ̀ⲡⲁⲓ ⲛⲓⲱϯ ⲛ̀ⲧⲁⲓⲟ̀ ⲉ̀ⲃⲟⲗ
ⲍⲓⲧⲟⲧϥ ⲙ̀ⲡⲭ$\overline{\text{ⲥ}}$ ⲉⲑⲃⲉ ⲫⲁⲓ ⲛⲁϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲛⲁϥ ⲡⲉ
ϧⲉⲛ ⲟⲩⲁ̀ⲛⲁⲱ ⲭⲉ ⲙ̀ⲙⲟⲛ ⲟⲩⲟⲛ ϧⲉⲛ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ
ⲉⲧⲁⲩⲱⲱⲡⲓ ⲉϥⲟ(ⲛ)ⲓ ⲙ̀ⲙⲟⲕ ϧⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ̀ ⲟⲩⲟⲍ
ⲛ̀ⲛⲉ ⲟⲩⲟⲛ ⲱⲱⲡⲓ ⲉϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ⲱⲁⲉ̀ⲓⲛⲉⲍ ⲟⲩⲟⲍ
ⲛⲁϥⲃⲉⲣⲃⲉⲣ ⲇⲉ ⲟⲛ ⲡⲉ ϧⲉⲛ ⲡⲓⲡ$\overline{\text{ⲛⲁ}}$ ⲉⲑⲟⲩⲁⲃ ⲉϥⲓ̀ⲣⲓ
ⲛ̀ⲧⲉϥⲡⲟⲗⲓⲧⲓⲁ̀ ⲡⲉ ⲙ̀ⲙⲏⲛⲓ ⲛⲉⲙ ⲟⲩⲥⲡⲟⲩⲇⲏ ⲉ̀ⲑⲣⲉϥ-
ⲱⲱⲡⲓ ϧⲉⲛ ⲛⲏ ⲉⲧⲥⲟⲧⲡ ⲟⲩⲟⲍ ⲉⲧⲟⲓ ⲛ̀ⲍⲏⲟⲩ ⲛ̀ⲛⲉⲛ-
ⲯⲩⲭⲏ. ⲁⲡⲗⲱⲥ ⲁϥⲓ̀ⲣⲓ ⲙ̀ⲫⲟⲩⲱⲱ ⲧⲏⲣϥ ⲙ̀ⲫ̄ϯ
ⲟⲩⲟⲍ ⲁϥⲉⲣⲥⲁⲃⲟⲗ ⲙ̀ⲙⲉⲩⲓ̀ ⲛⲓⲃⲉⲛ ⲉⲧⲟⲓ ⲛ̀ⲃⲣⲟ[ⲡ]
ⲛ̀ⲧⲯⲩⲭⲏ. ⲟⲩⲟⲍ ⲛⲁϥⲱⲟⲡ ⲡⲉ ϧⲉⲛ ⲟⲩⲙⲉⲧⲱⲁⲙ-
ⲱⲉⲛⲟⲩϯ ⲟⲩⲟⲍ ⲛⲁϥⲟⲩⲛ̀ⲟⲩ ⲉ̀ⲃⲟⲗ ⲡⲉ ⲍⲁ ⲛⲓϫⲓⲛⲛⲁⲩ
ⲛ̀ⲉⲫⲗⲏⲟⲩ ⲛ̀ⲧⲉ ⲡⲁⲓ ⲃⲓⲟⲥ ⲛⲁⲓ ⲉⲧⲟⲓ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲓ-
ⲣⲁⲥⲟⲩⲓ̀ ⲟⲩⲟⲍ ⲱⲁⲩⲥⲓⲛⲓ ⲛ̀ⲭⲱⲗⲉⲙ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲟⲩ-
ϧⲛⲓⲃⲓ ⲟⲩⲟⲍ ⲉⲃⲉ ⲫⲁⲓ ⲟⲩⲛ ⲁ̀ ⲡⲁⲓ ⲭⲱⲣⲓ
ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲃⲓⲱⲱⲟⲩ ⲉ̀ⲛⲁⲧⲫⲉ. ⲉϥⲓ̀ⲣⲓ ⲙ̀ⲫⲙⲉⲩⲓ̀
ⲛ̀ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲁⲩⲗⲟⲥ ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲓⲥⲭⲉ
ⲁ̀ⲧⲉⲧⲉⲛⲧⲉⲛⲑⲏⲛⲟⲩ ⲛⲉⲙ ⲡⲭ$\overline{\text{ⲥ}}$ ⲕⲱϯ ⲛ̀ⲥⲁ ⲛⲁⲡⲱⲱⲓ

Ⲇ. ⲡⲓⲙⲁ ⲉⲣⲉ ⲡⲭ̅ⲥ̅ ⲙ̀ⲙⲟⲩ ⲟⲩⲟⲩⲥ ⲉⲩⲥⲉⲙⲥⲓ ⲥⲁ ⲟⲩⲓ̀ⲛⲁⲙ
ⲙ̀ⲫ̅ⲧ̅ ⲟⲩⲟⲩⲥ ⲙⲉⲩⲓ̀ ⲉⲛⲁⲡⲱⲱⲓ ⲛⲏ ⲉⲧⲥⲓⲝⲉⲛ ⲡⲕⲁⲥⲓ
ⲁⲛ ⲫⲏ ⲉⲑⲟⲩⲁⲃ ⲍⲉ ⲟⲩⲛ ⲟⲩⲟⲩⲥ ⲉⲧⲧⲁⲓ̀ⲏⲟⲩⲧ ⲁ̀ⲗⲏ-
ⲑⲱⲥ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲉⲗⲓⲧⲱⲛ ⲛ̀ⲡⲉ ⲑⲙⲉⲧ-
ⲕⲟⲙⲏⲥ ⲛ̀ⲡⲉⲫⲓⲱⲧ ⲟⲩⲇⲉ ⲧⲙⲉⲧⲉⲩⲅⲉⲛⲏⲥ ⲛ̀ⲧⲉ ⲧⲉⲫ- 5
ⲙⲁⲩ ⲟⲩⲇⲉ ⲡⲓⲱ̀ⲟⲩ ⲛ̀ⲧⲉ ⲧⲉⲫⲙⲉⲧⲙⲁⲧⲟⲓ ⲱⲃⲣⲟ
ⲉ̀ⲡⲉⲫⲗⲟⲅⲓⲥⲙⲟⲥ ⲟⲩⲇⲉ ⲟⲛ ⲛ̀ⲡⲉ ⲅⲗⲓ ⲃⲉⲛ ⲛⲁⲓ
ⲉⲣⲅⲁⲗ ⲙ̀ⲙⲟⲩ ⲟⲩⲇⲉ ⲛ̀ⲧⲉⲥⲉⲣⲅⲁⲗ ⲛ̀ⲧⲉⲫⲯⲩⲭⲏ
ⲉⲑⲣⲉⲫⲭⲱ ⲛ̀ⲥⲱⲩ ⲛ̀ⲧⲉⲫⲙⲉⲧⲉⲩⲥⲉⲃⲏⲥ ⲛⲉⲙ ⲡⲉⲫⲗⲟ-
ⲅⲓⲥⲙⲟⲥ ⲉⲧⲭⲟⲩⲭⲏⲟⲩⲧ[1]) ⲛⲉⲙ ⲡⲉⲫⲛⲁⲅⲧ̅ ⲉⲧⲭⲛⲕ 10
ⲉ̀ⲃⲟⲗ ⲟⲩⲟⲩⲥ ⲉ̀ⲣⲉ ⲡⲓⲅⲙⲟⲧ ⲛ̀ⲧⲉ ⲫ̅ⲧ̅ ⲉⲣⲥⲕⲉⲡⲁⲍⲓⲛ
ⲙ̀ⲙⲟⲩ ⲃⲉⲛ ⲅⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲫⲉⲣⲅⲉⲙⲓ ⲙ̀ⲙⲟⲩ ⲟⲩⲟⲩⲥ
ⲉⲫⲉⲣⲅⲟⲧ̅ ⲃⲁⲧⲅⲏ ⲙ̀ⲫ̅ⲧ̅ ⲉⲫⲁ̀ⲣⲉⲥ ⲉ̀ⲣⲟⲩ ⲉ̀ⲁ ⲡ̅ⲟ̅ⲥ̅
ⲧⲁⲝⲣⲟⲩ ⲛ̀ⲥⲁ ⲥⲁ ⲛⲓⲃⲉⲛ ⲛ̀ⲧⲁⲩ ⲝⲉ ⲛ̀ⲛⲉⲫⲕⲓⲙⲱⲁ
ⲉ̀ⲛⲉⲅ ⲙ̀ⲫⲣⲏⲧ̅ ⲛ̀ⲡⲓⲱ̀ⲛⲓ ⲛ̀ⲛⲁⲧⲁⲙⲁⲥ (sic) ⲉⲧⲥⲟⲧⲡ ⲉⲑ- 15
ⲃⲉ ⲫⲁⲓ ⲇⲉ ⲃⲉⲛ ⲡⲭⲓⲛⲑⲣⲉ ⲡⲥⲛⲟⲩ ⲙ̀ⲡⲓⲇⲓⲱⲅⲙⲟⲥ
ⲱⲱⲡⲓ ⲁⲫⲱⲱⲡⲓ ⲅⲱⲫ ⲛ̀ⲝⲉ ⲫⲏ ⲉⲑⲟⲩⲁⲃ ⲡⲓⲁ̀ⲣⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲫⲥⲉⲃⲧⲱⲧ ⲃⲉⲛ ⲡⲉⲫⲅⲏⲧ ⲟⲩⲟⲩⲥ ⲃⲉⲛ
ⲡⲭⲓⲛⲑⲣⲉ ⲡ̅ⲟ̅ⲥ̅ ⲑⲁⲅⲙⲉⲫ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲓⲁ̀ⲣⲱⲛ ⲉⲑⲟⲩⲁⲃ
ⲟⲩⲟⲩⲥ ⲁⲫⲱⲱⲡⲓ ⲉⲫⲣⲱⲟⲩⲧ ⲙⲁⲗⲗⲟⲛ ⲇⲉ ⲁⲫⲱⲉ 20
fol. 108. ⲱⲁ ⲡⲓⲁ̀ⲣⲱⲛ ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟⲩⲥ ⲁⲫⲱⲱⲡⲓ ⲉⲫⲙⲟⲱⲓ ⲃⲉⲛ
ⲡⲓⲁ̀ⲣⲱⲛ ⲉⲑⲟⲩⲁⲃ ⲙ̀ⲙⲁⲩⲁⲧⲫ ⲗⲟⲓⲡⲟⲛ ⲃⲉⲛ ⲡⲭⲓⲛ-
ⲑⲣⲟⲩⲉⲣ ⲃⲁⲍⲁⲛⲓⲍⲓⲛ ⲙ̀ⲙⲟⲩ ⲁⲫⲱⲱⲡⲓ ⲛ̀ⲝⲱⲣⲓ ⲉⲫⲧⲁ-
ⲝⲣⲏⲟⲩⲧ ⲟⲩⲟⲩⲥ ⲁⲫⲱⲱⲡⲓ ⲉⲫⲧⲁⲝⲣⲏⲟⲩⲧ ⲉ̀ⲛⲉⲫⲭⲁⲭⲓ
ⲁⲫⲙⲓⲱⲓ ⲛⲉⲙ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛ̀ⲛⲁⲥⲉⲃⲏⲥ ⲁⲫⲃⲓ ⲙ̀ⲡⲓ- 25
ⲭⲗⲟⲙ ⲛ̀ⲁⲧⲗⲱⲙ ⲱⲁ ⲉ̀ⲛⲉⲅ ⲛⲉⲙ ⲧⲃⲣⲏⲡⲓ ⲛ̀ⲛⲟⲩⲣⲟ
ⲛⲉⲙ ⲡⲓⲑⲣⲟⲛⲟⲥ ⲛ̀ⲃⲁⲥⲓⲗⲓⲕⲟⲛ ⲉ̀ⲃⲟⲗⲍⲓⲧⲉⲛ ⲡⲉⲫⲡⲁⲧ-
ⲱⲉⲗⲉⲧ ⲙ̀ⲙⲏⲓ ⲟⲩⲟⲩⲥ ⲉⲑⲟⲩⲁⲃ ⲡⲉⲛⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅.

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1) Read ⲉⲧⲧⲟⲩⲭⲏⲟⲩⲧ.

ογμονον ⲛ̀θοϥ ⲙ̀ⲙαγατϥ ⲁⲛ αλλα ϩⲁⲛⲕⲉⲙⲏⲱ
ⲛ̀ⲯⲩⲭⲏ [ⲁγⲓ]ⲉ̀ⲃⲓ ⲙ̀ⲡⲓⲭⲗⲟⲙ ⲉⲃⲟⲗϩⲓⲧⲟⲧϥ ⲛ̀ⲧⲍ̄
ⲛ̀ⲣⲟⲙⲡⲓ ⲉⲧⲁϥⲁⲓⲧⲟⲩ ⲉⲩⲉⲣⲃⲁⲥⲁⲛⲓⲍⲓⲛ ⲙ̀ⲙⲟϥ ⲛⲁⲓ
ⲁⲉ ⲉ̀ⲱⲱⲡ ⲛ̀ⲧⲉ ⲡⲟ̄ⲥ̄ ⲉⲣϩⲙⲟⲧ ⲛⲁⲛ ⲛ̀ⲡⲉϥⲉ̀ⲙⲓ
ⲙ̀ⲙⲏⲓ ⲧⲉⲛⲉⲣϩⲉⲗⲡⲓⲥ ⲭⲉ ⲧⲉⲛⲛⲁⲟⲩⲱⲛϩⲟⲩ ⲛⲱ- 5
ⲧⲉⲛ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲓⲉⲛⲅⲱⲙⲓⲟⲛ ⲛⲉⲙ ⲛⲓⲕⲉⲧⲁⲓⲟ̀
ⲉⲧⲃⲟⲥⲓ ⲛ̀ⲧⲉ ⲡⲓⲭⲱⲣⲓ ⲛ̀ⲁⲑⲗⲏⲧⲏⲥ ⲟⲩⲟϩ ⲡⲓⲙⲁⲧⲟⲓ
ⲛ̀ⲧⲉ ⲡⲭ̄ⲥ̄ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲉⲗⲓⲧⲱⲛ ⲉⲑⲟⲩⲁⲃ
ⲟⲩⲟϩ ⲛ̀ⲅⲉⲛⲛⲉⲟⲥ ⲕⲉⲅⲁⲣ ϯϩⲩⲡⲟⲑⲩⲥⲓⲥ ϫⲏ ⲛⲁⲛ
ⲉϧⲣⲏⲓ ⲉⲣⲡⲣⲟⲇⲣⲟⲡⲓⲛ[1]) ⲙ̀ⲙⲟⲓ ⲉⲑⲣⲓⲧⲁⲙⲱⲧⲉⲛ ⲉ̀ϩⲱⲃ 10
ⲛⲓⲃⲉⲛ ⲁ̀ⲗⲏⲑⲱⲥ ⲡⲁϩⲏⲧ ⲟⲩⲛⲟϥ ⲉ̀ⲣⲟⲓ ⲙ̀ⲫⲟⲟⲩ ⲙ̀ⲙⲁ-
ϛ̄. ⲱⲱ ⲟⲩⲟϩ ϥⲧⲓⲉⲣⲟⲩⲟⲧ (sic) ⲛⲏⲓ ⲉ̀ⲡⲓϩⲟⲩⲟ̀ ⲉ̀ⲑⲣⲓⲥⲁϫⲓ
ⲉ̀ⲡⲧⲁⲓⲟ̀ ⲙ̀ⲡⲓⲛⲓⲱϯ ⲛ̀ⲣⲉϥⲉⲣⲟⲩⲱⲓⲛⲓ ⲫⲏ ⲉⲧⲟⲩⲉⲣⲱⲁⲓ
ⲛⲁϥ ⲙ̀ⲫⲟⲟⲩ ϧⲉⲛ ϯⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ ⲡⲓⲁ̀ⲣⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲫⲏ ⲉ̀ⲣⲉ ⲡⲟ̄ⲥ̄ ⲉⲣⲙⲉⲑⲣⲉ ϧⲁⲣⲟϥ ϧⲉⲛ 15
ⲟⲩⲁⲛⲁⲱ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲭⲉ ϯⲱⲣⲕ ⲙ̀ⲙⲟⲓ
ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟⲓ ⲛⲉⲙ ⲡⲁⲓⲱⲧ ⲛ̀ⲁ̀ⲅⲁⲑⲟⲥ ⲛⲉⲙ ⲡⲓⲡ̄ⲛ̄ⲁ
ⲉⲑⲟⲩⲁⲃ ⲭⲉ ϧⲉⲛ ⲡⲭⲓⲛⲙⲓⲥⲓ ⲧⲏⲣϥ ⲛ̀ⲧⲉ ⲛⲓⲍⲓⲟ̀ⲙⲓ
ⲙ̀ⲙⲟⲛ ⲫⲏ ⲉⲧⲟ̀ⲛⲓ ⲛ̀ⲓ̀ⲱⲁⲛⲛⲏⲥ ⲡⲓⲣⲉϥϯⲱⲙⲥ ⲟⲩⲟⲥ
ⲟⲛ ϧⲉⲛ ⲡⲓⲧⲁⲅⲙⲁ ⲧⲏⲣϥ ⲛ̀ⲧⲉ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲙ̀ⲙⲟⲛ 20
ⲫⲏ ⲉⲧⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ⲟⲩⲇⲉ ⲟⲛ ⲛ̀ⲛⲉ ⲟⲩⲟⲛ ⲱⲱⲡⲓ
ⲉϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ⲱⲁ ⲉ̀ⲛⲉⲥ ⲁⲗⲗⲁ ⲉⲕⲉ̀ⲱⲱⲡⲓ ⲉⲕⲃⲟⲥⲓ
ⲉⲅⲟⲧⲉ ⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ϧⲉⲛ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲉⲩⲉ̀ⲙⲟⲩϯ
ⲉ̀ⲣⲟⲕ ⲧⲏⲣⲟⲩ ⲭⲉ ⲣⲉⲱⲣⲓⲟⲥ ⲡⲓⲙⲉⲛⲣⲓⲧ ⲛ̀ⲧⲉ ϕϯ
ⲉⲧⲃⲟⲥⲓ ϯⲉⲣⲅⲟϯ ⲇⲉ ⲱ̀ ⲛⲁⲙⲉⲛⲣⲁϯ ⲉ̀ⲑⲣⲓⲉⲣϩⲏⲧⲥ 25
ⲛ̀ⲥⲁϫⲓ ⲉ̀ⲡⲧⲁⲓⲟ̀ ⲛ̀ⲡⲁⲓ ⲛⲓⲱϯ ⲛ̀ϕⲱⲥⲧⲏⲣ ⲟⲩⲟⲥ
ⲛ̀ϫⲱⲣⲓ ⲛ̀ⲧⲁⲓ ⲙⲁⲓⲏ ⲉⲓⲥⲱⲟⲩⲛⲟⲩ ⲛ̀ⲑⲙⲉⲧϩⲛⲕⲓ
ⲛ̀ⲡⲁⲛⲟⲩⲥ. ⲛⲉⲙ ⲑⲙⲉⲧⲁⲥⲑⲉⲛⲏⲥ ⲛ̀ⲡⲁⲥⲁϫⲓ ⲉⲧϫⲟ-

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[1]) Read ⲉ̀ⲣⲡⲣⲟⲧⲣⲉⲡⲓⲛ.

ϫⲉⲃ ϫⲉ ϯⲛⲁⲱϥⲟⲣ ⲁⲛ ⲉⲡⲱⲓ ⲛⲧⲉ ⲡⲉϥⲧⲁⲓⲟ ⲉⲧⲃⲟⲥⲓ
ⲛⲉⲙ ⲡⲉϥⲁⲣⲱⲛ ⲉⲧⲥⲟⲧⲡ ⲁⲗⲗⲁ ϯⲉⲣϩⲩⲡⲟⲙⲉⲛⲓⲛ
ⲟⲩⲟⲥ ϯⲉⲣϩⲉⲗⲡⲓⲥ ⲉⲡⲟ̅ⲥ̅ ϫⲉ ϥⲛⲁⲟⲩⲱⲣⲡ ⲛⲏⲓ
ⲛⲛⲓⲁⲕⲧⲓⲛ ⲛⲛⲟⲩⲱⲓⲛⲓ ⲛⲧⲉ ⲡⲓϫⲱⲣⲓ ⲉⲧⲉⲙⲙⲁⲩ
fol. 109. ⲉⲑⲣⲟⲩⲉⲣⲟⲩⲱⲓⲛⲓ ⲉⲡⲁϩⲏⲧ ⲟⲩⲟⲥ ⲛⲧⲟⲩϯⲉⲣⲟⲩⲟⲧ 5
ⲙⲡⲁⲗⲁⲥ ⲉⲧϫⲟϫⲉⲃ ϩⲓⲛⲁ ⲛⲧⲁϫⲱ ⲛϩⲁⲛⲕⲟⲩϫⲓ
ϧⲉⲛ ⲡⲉϥⲧⲁⲓⲟ ⲛⲡⲓⲗⲗⲟⲥ ⲙⲙⲁⲓⲭ̅ⲣ̅ⲥ̅ ⲕⲉⲧⲟⲓ ⲧϫⲓⲛ-
ⲥⲁϫⲓ ⲙⲡⲧⲁⲓⲟ ⲙⲡⲁⲓ ϫⲱⲣⲓ ϕⲁⲓ ⲱ ⲛⲁⲙⲉⲛⲣⲁϯ
ϥⲥⲁⲡⲱⲱⲓ ⲛⲙⲉⲩⲓ ⲛⲓⲃⲉⲛ ⲛⲣⲱⲙⲓ ⲉⲧϩⲓϫⲉⲛ ⲡⲕⲁϩⲓ
ⲙⲁⲗⲓⲥⲧⲁ ⲡⲁⲗⲁⲥ ⲉⲧⲑⲉⲃⲓⲛⲟⲩⲧ ⲁⲛⲟⲕ ϕⲏ ⲉⲧⲟⲩⲱⲱ 10
ⲉϫⲱ ⲙⲡⲧⲁⲓⲟ ⲙⲡⲁⲓ ϫⲱⲣⲓ ⲙⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ
ⲡⲓⲁⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲫⲉⲣⲛϫⲣⲓⲁ ⲛⲛⲟⲩⲥⲟⲫⲓⲁ ⲉⲃⲟⲗ-
ϩⲓⲧⲉⲛ ⲡⲟ̅ⲥ̅ ⲛⲉⲙ ⲟⲩⲗⲁⲥ ⲛⲧⲉ ⲛⲁⲧⲫⲉ ⲟⲩⲟⲥ ϫⲉ
ϩⲓⲛⲁ ⲛⲧⲉⲫⲱⲧⲉⲙϫⲁ ϩⲗⲓ ⲉϥⲁϩⲟⲩ ϧⲉⲛ ⲛⲓⲛⲓⲱϯ
ⲛⲁⲣⲱⲛ ⲉⲧⲃⲟⲥⲓ ⲛⲧⲉ ⲡⲓⲁⲑⲗⲏⲧⲏⲥ ⲟⲩⲟⲥ ⲛϫⲱⲣⲓ 15
ⲛⲅⲉⲛⲛⲉⲟⲥ ⲉⲧⲉⲙⲙⲁⲩ ⲡⲓⲁⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲛⲁⲓ
ⲉⲧⲁⲫⲧⲁϩⲱⲟⲩ ⲉⲣⲁⲧⲟⲩ ⲛⲡⲉⲙⲑⲟ ⲛⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ
ϧⲉⲛ ⲧⲉⲫⲛⲓⲱϯ ⲛϩⲩⲡⲟⲙⲟⲛⲏ ⲛⲉⲙ ⲧⲉⲫⲙⲉⲧϫⲱⲣⲓ
ⲕⲉⲅⲁⲣ ⲟⲩⲱⲟⲩⲧⲁⲓⲟⲫ ⲡⲉ ⲉϩⲣⲏⲓ ϩⲓϫⲉⲛ ⲑⲟⲩⲓ ⲑⲟⲩⲓ
ⲛⲛⲓ ⲙⲉⲧϫⲱⲣⲓ ⲉⲧⲁⲫⲁⲓⲧⲟⲩ ϧⲉⲛ ⲛⲓⲛⲓⲱϯ ⲛϧⲓⲥⲓ 20
ⲛⲉⲙ ⲟⲩⲙⲏⲱ ⲛⲛⲁⲣⲱⲛ ⲉⲩⲟⲱ ⲛⲁⲓ ⲉⲱⲱⲡ ⲛⲧⲉ
ⲡⲟ̅ⲥ̅ ϯ ⲙⲡⲓⲣⲏϯ ⲛⲁⲛ ⲧⲉⲛⲛⲁϫⲁ ϩⲁⲛⲕⲟⲩϫⲓ ⲛⲱⲧⲉⲛ
ⲉϩⲣⲏⲓ ϯⲛⲟⲩ ⲁⲉⲱⲥ ⲉⲃⲟⲗ ⲛϧⲏⲧⲟⲩ ⲁⲩⲓⲥ ϫⲉ
ϯⲛⲟⲩ ⲛⲧⲉⲛϫⲱ ⲛⲱⲧⲉⲛ ⲉϧⲣⲏⲓ ⲛⲛⲏ ⲉⲧⲁⲛϫⲟⲧⲟⲩ
ⲉⲑⲃⲏⲧϥ ⲛⲑⲟϥ ⲡⲁⲓ ϫⲱⲣⲓ ⲙⲙⲁⲧⲟⲓ ⲛⲧⲉ ⲡϫ̅ⲥ̅ 25
Η. ⲡⲓⲁⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲁⲱ ϫⲉ ⲛⲁⲓ ⲛⲉ ⲡⲉϥⲛⲁⲩϯ
ⲉⲧⲥⲟⲩⲧⲱⲛ ⲉϧⲟⲩⲛ ⲉϥ̅ϯ ⲁⲃⲛⲉ ϩⲗⲓ ⲙⲙⲉⲧϩⲏⲧⲃ
ⲧⲉϥϩⲉⲗⲡⲓⲥ ⲉⲧⲧⲁϫⲣⲏⲟⲩⲧ ⲧⲉϥⲁⲅⲁⲡⲏ ⲛⲁⲧⲙⲉⲧ-
ⲱⲟⲃⲓ ⲧⲉϥⲙⲉⲧⲱⲉⲛϩⲏⲧ ⲉϧⲟⲩⲛ ⲉⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲛⲉⲙ
ⲡⲣⲉⲛⲟⲥ ⲧⲏⲣϥ ⲛⲧⲉ ϯⲙⲉⲧⲣⲱⲙⲓ ⲧⲉϥⲙⲉⲧⲣⲉⲙⲣⲁⲩⲱ 30

ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲓⲥⲱⲛⲧ ⲧⲏⲣϥ ⲛⲓⲕⲟⲩⲥⲓ ⲛⲉⲙ ⲛⲓⲛⲓⲱϯ ⲧⲉϥⲙⲉⲧⲭ̅ⲣ̅ⲥ̅ ⲧⲉϥⲙⲉⲧⲁ̀ⲅⲁⲑⲟⲥ ⲧⲉϥⲙⲉⲧⲉⲡⲓⲕⲏⲥ ⲧⲉϥⲭⲓⲛⲁⲙⲟⲛⲓ ⲛ̀ⲧⲟⲧϥ ⲉ̀ⲃⲟⲗ ⲥⲁ ⲡⲓⲃⲓⲥⲣⲁϥ ⲛ̀ⲧⲉ ⲡⲁⲓ ⲃⲓⲟⲥ ⲧⲉϥⲡⲣⲟⲥⲉⲣⲉⲥⲓⲥ ⲉⲑⲛⲁⲥⲉⲥ ⲟⲩⲟⲥ ⲫⲣⲁϣⲓ ⲛ̀ⲧⲉ ⲧⲉϥⲯⲩⲭⲏ ⲑⲙⲉⲧⲁⲧⲃⲱⲣⲧⲡ (sic) ⲛ̀ⲧⲉ ⲡⲉϥⲥⲏⲧ ⲧⲉϥⲭⲓⲛⲟ̀ⲥⲓ ⲉ̀ⲣⲁⲧϥ ⲉ̀ⲡⲓⲇⲓⲕⲁⲥⲧⲏⲣⲓⲟⲛ ϧⲉⲛ ⲟⲩⲙⲉⲧⲭⲱⲣⲓ ⲧⲉϥⲭⲓⲛⲥⲁⲭⲓ ϧⲉⲛ ⲟⲩⲡⲁⲣⲣⲏⲥⲓⲁ̀ ⲙ̀ⲡⲉⲙⲑⲟ ⲛ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲁⲃⲛⲉ ⲥⲗⲓ ⲛ̀ϣⲓⲡⲓ ⲓ̅ⲉ̅ⲥⲟϯ ⲛ̀ⲣⲱⲙⲓ ⲉ̀ⲡⲧⲏⲣϥⲁⲛ ⲥⲟⲗⲱⲥ ⲕⲁⲧⲁⲫⲣⲏϯ ⲉ̀ⲧⲁϥⲭⲟⲥ ⲛ̀ⲭⲉ ⲡⲓⲣⲉϥⲉⲣⲯⲁⲗⲓⲛ ⲇⲁⲩⲓⲇ ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲛⲁⲓⲥⲁⲭⲓ ⲛ̀ⲛⲉⲕ ⲙⲉⲧⲙⲉⲑⲣⲉⲩ ⲙ̀ⲡⲉⲙⲑⲟ ⲛ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲟⲩⲟⲥ ⲛⲁⲓⲱⲓⲡⲓ ⲁⲛ ⲡⲉ ⲧⲉϥⲥⲩⲙⲟⲙⲟⲛⲏ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲛⲓⲃⲁⲥⲁⲛⲟⲥ ϧⲉⲛ ⲟⲩⲛⲓⲱⲧ ⲛ̀ⲣⲱⲟⲩⲧ ⲛ̀ⲥⲏⲧ ⲛⲉⲙ ⲡⲥⲱⲭⲡ ⲛ̀ⲛⲓⲉⲙⲕⲁⲩⲥ ⲛⲁⲓ ⲉ̀ⲧⲁϥⲉⲣⲥⲩⲙⲟⲙⲟⲛⲓⲛ[1]) ⲉ̀ⲣⲱⲟⲩ ⲉ̀ϧⲉⲛ ⲫⲁⲛ ⲙ̀ⲡⲉⲛⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅.

ⲛⲁⲓ ⲉⲧⲁⲛⲛⲁϫⲁ ⲥⲁⲛⲕⲟⲩⲥⲓ ⲛⲱⲧⲉⲛ ⲉ̀ϧⲣⲏⲓ ⲛ̀ϧⲏ-
fol. 110. ⲧⲟⲩ ⲕⲁⲧⲁ ⲫⲣⲏϯ ⲉ̀ⲧⲁⲛϫⲟⲥ ⲥⲁⲧⲥⲏ ⲙ̀ⲡⲓⲡⲣⲟⲟⲓⲙⲓⲟⲛ ⲛⲁⲓ ⲉ̀ⲧⲁϥⲥⲱⲧⲉⲙ ⲉⲑⲃⲏⲧⲟⲩ ⲉ̀ϯⲥⲙⲏ ⲙ̀ⲙⲁⲕⲁⲣⲓⲟⲛ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲛ̀ⲧⲉ ⲡⲟ̅ⲥ̅ ⲉⲥϫⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲛ̀ⲑⲱⲧⲉⲛ ϧⲁ ⲛⲏ ⲉⲧⲁⲩⲟⲥⲓ ⲛⲉⲙⲏⲓ ϧⲉⲛ ⲛⲁⲡⲓⲣⲁⲥⲙⲟⲥ ⲙ̀ⲫⲣⲏϯ ⲉ̀ⲧⲁϥⲥⲉⲙⲛⲓ ⲛⲉⲙⲏⲓ ⲛ̀ⲭⲉ ⲡⲁⲓⲱⲧ ⲛ̀ⲛⲟⲩⲙⲉ̀ⲧⲟⲩⲣⲟ ⲁⲛⲟⲕ ⲥⲱ ϯⲛⲁⲥⲉⲙⲛⲓ ⲛⲉⲙⲱⲧⲉⲛ ⲛ̀ⲛⲟⲩⲙⲉ̀ⲧⲟⲩⲣⲟ ⲛ̀ⲛⲁⲧⲕⲏⲛ ⲟⲩⲟⲥ ⲛⲁⲧⲃⲱⲗ ⲉ̀ⲃⲟⲗ ⲱⲁ ⲉ̀ⲛⲉⲥ ⲟⲩⲟⲥ ⲟⲛ ⲭⲉ ⲧⲉⲧⲉⲛⲛⲁⲟⲩⲱⲙ ⲛ̀ⲧⲉⲧⲉⲛⲥⲱ ⲛⲉⲙⲏⲓ ϧⲉⲛ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲉⲑⲃⲉ ⲑⲁⲓ ⲥⲙⲏ ⲟⲩⲛ ⲉⲑⲙⲉⲥ ⲛⲣⲁⲱⲓ ⲙ̀ⲡⲁⲓⲣϩ̄ⲧ ⲛⲉⲙ ⲉⲩⲫⲣⲟⲥⲩⲛⲏ ⲛ̀ⲛⲓⲃⲉⲛ ⲁ̀ ⲡⲓⲙⲁⲕⲁ-ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲉⲣⲟⲩⲟⲧ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲓⲁ̀ⲅⲱⲛ ⲛ̀ⲥⲟⲩⲟ̀ ⲛⲉⲙ ⲡⲓⲉⲣⲫⲙⲉⲩⲓ̀ ⲛ̀ⲧⲉ ⲛⲓⲁ̀ⲅⲁⲑⲟⲛ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲛⲁⲩⲑ-

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[1]) Read ⲉ̀ⲧⲁϥⲉⲣⲥⲩⲙⲟⲙⲉⲛⲓⲛ.

ⲣⲟ ⲛⲛⲓⲃⲓⲥⲓ ⲁⲥⲓⲁⲓ ⲛⲛⲁⲥⲣⲁⲕ ⲡⲉ ⲟⲩⲟⲥ ⲛⲧⲉⲕⲕⲁⲓ
ⲃⲁ ⲥⲱⲃ ⲛⲓⲃⲉⲛ ⲃⲉⲛ ⲟⲩⲉⲣⲟⲩⲟⲧ ⲉⲑⲃⲉ ⲭⲉ ⲱⲁⲣⲉ
ⲡⲓⲉⲣⲟⲩⲟⲧ ⲱⲱⲡⲓ ⲉⲣⲟⲕ ⲛⲥⲱⲃ ⲛⲓⲃⲉⲛ ⲃⲉⲛ ⲟⲩⲣⲁⲱⲓ
ⲟⲩⲟⲥ ⲙⲡⲁⲣⲉ ⲥⲗⲓ ⲛⲥⲱⲃ ⲱⲧⲁⲥⲛⲟ ⲛⲧⲡⲣⲟⲥⲉⲣⲉⲥⲓⲥ
ⲉⲧⲥⲟⲩⲧⲱⲛ ⲉⲑⲃⲉ ⲛⲓⲃⲓⲥⲓ ⲅⲁⲣ ⲛⲧⲉ ⲡⲁⲓ ⲙⲁ ⲁⲩ-
ⲥⲟⲃⲧ ⲛⲁⲕ ⲛⲛⲓⲁⲅⲁⲑⲟⲛ ⲛⲧⲉ ⲡⲓⲉⲱⲛ ⲉⲑⲛⲏⲟⲩ ⲟⲩⲟⲥ
ⲉⲑⲃⲉⲧⲥⲩⲡⲟⲙⲟⲛⲏ ⲁⲩⲥⲟⲃⲧⲛⲁⲕ ⲙⲡⲓⲭⲗⲟⲙ ⲛⲁⲧⲗⲱⲙ
ⲱⲁ ⲉⲛⲉⲥ ⲛⲥⲣⲏⲓ ⲃⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ ⲟⲩⲟⲥ ⲱⲁ ⲧⲛⲟⲩ
ⲧⲉⲛⲥⲱⲕ ⲙⲡⲓⲥⲁⲭⲓ ⲱⲁ ⲧⲛⲟⲩ ⲱ ⲛⲁⲙⲉⲛⲣⲁⲧ ⲃⲉⲛ
ⲡⲓⲡⲣⲟⲟⲓⲙⲓⲟ[ⲛ] ⲛⲡⲁⲧⲉⲛⲭⲱ ⲉⲃⲣⲏⲓ ⲱⲁ ⲧⲛⲟⲩ
ⲛⲛⲓⲉⲙⲕⲁⲥ ⲉⲧⲧⲁⲓⲏⲟⲩⲧ ⲛⲱⲟⲩⲉⲣⲱⲫⲏⲣⲓ ⲙⲙⲱⲟⲩ
ⲛⲧⲉ ⲡⲓⲱⲱⲓⲭ ⲛⲣⲉⲕⲧ ⲉⲭⲉⲛ ⲧⲙⲉⲧⲉⲩⲥⲉⲃⲛⲥ ⲡⲓⲁⲑ-
ⲗⲏⲧⲏⲥ ⲙⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲧⲉ ⲡⲭⲥ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ. Ⲁⲩⲓⲥ ⲭⲉ ⲧⲛⲟⲩ ⲛⲧⲉⲛⲭⲱ ⲉⲣⲱⲧⲉⲛ ⲛⲛⲏ
ⲉⲧⲁⲛⲭⲁⲩ ⲉⲃⲣⲏⲓ ⲛⲉⲙ ⲛⲏ ⲉⲧⲉⲛⲛⲁⲭⲟⲧⲟⲩ ⲟⲛ
ⲙⲉⲛⲉⲛⲥⲱⲟⲩ. Ⲁⲥⲱⲱⲡⲓ ⲇⲉ ⲃⲉⲛ ⲡⲥⲛⲟⲩ ⲛⲁⲁⲁⲓⲁ-
ⲛⲟⲥ ⲡⲓⲛⲓⲱⲧ ⲛⲛⲟⲩⲣⲟ ⲛⲧⲉ ⲛⲓⲡⲉⲣⲥⲏⲥ ⲥⲟⲧⲁⲛ ⲇⲉ
ⲉⲧⲁⲫⲃⲓ ⲙⲡⲓⲉⲣⲱⲓⲱⲓ ⲉⲑⲣⲉⲫⲁⲙⲟⲛⲓ ⲉⲭⲉⲛ ⲧⲟⲓⲕⲟⲩ-
ⲙⲉⲛⲏ ⲧⲏⲣⲥ. Ⲟⲩⲟⲥ ⲁⲩⲭⲟⲥ ⲉⲑⲃⲉ ⲡⲓⲟⲩⲣⲟ ⲛⲧⲩ-
ⲣⲁⲛⲟⲥ ⲉⲧⲉⲙⲙⲁⲩ ⲭⲉ ⲁⲫⲱⲱⲡⲓ ⲛⲕⲟⲥⲙⲟⲕⲣⲁⲧⲱⲣ
ⲥⲓⲭⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲫ ⲁⲗⲗⲁ ⲛⲁⲫⲥⲱⲟⲩⲛⲟⲩ ⲁⲛ
ⲡⲉ ⲙⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲙⲙⲏⲓ ⲫⲏ ⲉⲧⲥⲓⲭⲉⲛ ⲡⲓⲉⲡ-
ⲧⲏⲣⲫ ⲫⲏ ⲉⲧⲁⲫⲧ ⲛⲁⲛ ⲙⲡⲁⲓⲉⲣⲱⲓⲱⲓ ⲛⲡⲁⲓⲣⲏⲧ
ⲟⲩⲟⲥ ⲉⲣⲉ ⲫⲛⲓⲫⲓ ⲛⲛⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲃⲉⲛ ⲛⲉⲫⲭⲓⲭ
ⲁⲗⲗⲁ ⲛⲁⲫⲥⲱⲟⲩⲛⲟⲩ ⲛⲑⲟⲫ ⲡⲉ ⲛⲫⲓⲱⲧ ⲛⲧⲕⲁⲕⲓⲁ
ⲧⲏⲣⲥ ⲡⲓⲇⲓⲁⲃⲟⲗⲟⲥ ⲫⲏ ⲉⲧⲉⲣⲫⲑⲟⲛⲓⲛ ⲉⲡⲉⲛⲅⲉⲛⲟⲥ
ⲛⲥⲏⲟⲩ ⲛⲓⲃⲉⲛ. ⲫⲁⲓ ⲇⲉ ⲃⲉⲛ ⲡⲭⲓⲛⲑⲣⲉⲫⲛⲁⲩ
ⲉⲡⲓⲛⲁⲥⲧ ⲛⲧⲉ ⲡⲭⲥ ⲉⲫⲛⲏⲟⲩ ⲛⲛⲁⲁⲓⲁⲓ ⲙⲙⲏⲛⲓ
ⲃⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲫ ⲁⲫⲙⲟⲥ ⲛⲭⲟⲥ ⲙⲙⲁⲱⲱ
ⲁⲫⲥⲱⲗ ⲉⲃⲟⲩⲛ ⲉⲡⲥⲏⲧ ⲙⲡⲓⲟⲩⲣⲟ ⲛⲁⲥⲉⲃⲛⲥ ⲉⲧⲉⲙ-

fol. 111. μαγ ⲇⲁⲇⲓⲁⲛⲟⲥ. ϕⲏ ⲉ̀ⲧⲉⲙⲙⲁγ ϥⲥⲱⲟγ ⲙ̀ⲙⲁⲱⲱ ⲉ̀ⲃⲟⲗ ογⲇⲉ[1] (sic) ⲡⲕⲁⲥⲓ ⲧⲏⲣϥ ⲉ̀ⲁϥⲧ ⲉⲛⲱⲟⲧ ⲛ̀ⲡⲉϥⲥⲏⲧ ⲙ̀ⲫⲣⲏⲧ ⲛ̀ⲫⲁⲣⲁⲱ ⲛ̀ⲡⲓⲥⲛⲟγ ⲉ̀ⲁϥⲧⲟγⲛⲟⲥ ογⲛⲓⲱϯ ⲛ̀ⲇⲓⲱⲣⲙⲟⲥ ⲉ̀ⲭⲉⲛ ⲛⲓⲭⲣⲏⲥⲧⲏⲁ̀ⲛⲟⲥ ⲧⲏⲣⲟγ. Ογⲟⲥ ⲁϥⲥⲉⲙⲥⲓ ⲁϥⲥⲃⲁⲓ ⲛ̀ⲛⲟγⲡⲣⲟⲥ-ταγμα ⲉ̀ⲃⲟⲗ ⲃⲉⲛ ϯⲟⲓⲕⲟγⲙⲉⲛⲏ ⲧⲏⲣⲥ ογⲟⲥ ⲛⲁⲓ ⲇⲉ ⲛⲏ ⲛⲉ ⲛⲏ ⲉⲧⲥⲃⲏⲟγⲧ ⲛ̀ⲃⲏⲧϥ ⲭⲉ ⲉ̀ⲡⲓⲇⲏ ⲁ̀ ογⲱⲓⲛⲓ ϕⲟⲥ ⲉ̀ⲛⲁⲙⲁⲱⲭ ⲭⲉ ϕⲏ ⲉ̀ⲧⲁ ⲙⲁⲣⲓⲁ ⲙⲓⲥⲓ ⲙ̀ⲙⲟϥ ⲛ̀ⲑⲟϥ ⲡⲉ ⲉⲧⲟγ[ογ]ⲱⲱⲧ ⲙ̀ⲙⲟϥ ογⲟⲥ ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲛⲉⲙ ⲡⲟⲥⲓⲧⲱⲛ ⲛⲉⲙ ⲡⲓⲉⲣⲙⲏⲥ ⲛⲉⲙ ⲡⲓϫⲉγⲥ ⲛⲉⲙ ϯⲁⲣⲧⲉⲙⲓⲥ ⲛⲉⲙ ⲡⲥⲱⲭⲡ ⲛ̀ⲛⲓⲛⲟγϯ ⲥⲉⲟγⲱⲱⲧ ⲙ̀ⲙⲱⲟγ ⲁⲛ ϕⲏ ⲉ̀ⲧⲁ ⲛⲓⲟγⲱ̀ⲛⲱ ⲛ̀ⲣⲉϥ-ϩⲱⲗⲉⲙ ογⲟⲥ ⲛⲓ[ⲓ]ογⲇⲁⲓ ⲃⲟⲑⲃⲉϥ ⲛ̀ⲑⲟϥ ⲡⲉ ⲉⲧⲟγ[ογ]ⲱⲱⲧ ⲙ̀ⲙⲟϥ ογⲟⲥ ⲉγⲱⲉⲙⲱⲓ ⲙ̀ⲙⲟϥ ⲛ̀ⲭⲉ ογⲟⲛ ⲛⲓⲃⲉⲛ ⲉγⲥⲟⲡ ϕⲁⲓ ⲡⲉ ⲡⲓⲣⲏϯ ⲉ̀ϯⲥⲃⲁⲓ ⲛⲱⲧⲉⲛ ⲛⲓⲟγⲣⲱⲟγ ⲧⲏⲣⲟγ ⲛ̀ⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲛⲁⲓ ⲉ̀ⲣⲉ ⲡⲓⲁ̀ⲙⲁⲣⲓ ⲛ̀ⲧⲉ ⲧⲁⲙⲉⲟⲧⲩⲣⲟ ϫⲏ ⲥⲓϫⲱⲟγ ⲭⲉ ⲥⲓⲛⲁ ⲛ̀ⲧⲉⲧⲉⲛⲓ̀ ⲱⲁⲣⲟⲓ ⲧⲏⲣⲟγ ⲛⲉⲙ ⲛⲉⲧⲉⲛⲙⲏⲱ ⲓ̀ⲧⲉ ⲕⲟ-ⲙⲏⲥ ⲓ̀ⲧⲉ ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲓ̀ⲧⲉ ⲙⲁⲧⲟⲓ ⲓ̀ⲧⲉ ⲑⲣⲓⲃⲟγ-
ⲓⲃ. ⲛⲟⲥ ⲓ̀ⲧⲉ ⲡⲁⲅⲁⲛⲟⲥ ⲭⲉ ⲥⲓⲛⲁ ⲛ̀ⲧⲉⲧⲉⲛⲓ̀ⲙⲓ ⲭⲉ ογ ⲡⲉ ⲉ̀ϯⲟγⲱⲱ ⲉ̀ⲱⲉⲛⲑⲏⲛⲟγ ⲉ̀ⲣⲟϥ ⲁⲛⲟⲕ ογⲟⲥ ⲁϥⲟγ-ⲱⲣⲡ ⲛ̀ⲛⲓⲡⲣⲟⲥⲧⲁⲅⲙⲁ ⲉ̀ⲃⲟⲗ ⲃⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ογⲟⲥ ⲡⲁⲓⲣⲏϯ ⲁⲩⲑⲱⲟγϯ ⲥⲁⲣⲟϥ ⲛ̀ⲭⲉ ϫ̿ⲱ̿ ⲛ̀ⲛⲟγⲣⲟ ⲛⲏ ⲉⲧⲭⲏ ⲃⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲛⲉⲙ ϕⲙⲏⲱ ⲙ̀ⲡⲓ-ογⲁⲓ ⲡⲓⲟγⲁⲓ ⲙ̀ⲙⲱⲟγ ογⲟⲥ ⲁⲩⲓ̀ ⲧⲏⲣⲟγ ⲱⲁⲣⲟϥ ⲛ̀ⲡⲭⲱⲕ ⲛ̿ⲉ̿ ⲛ̀ⲣⲟⲙⲡⲓ ⲉ̀ⲧⲁⲩϕⲟⲥ ⲇⲉ ⲉ̀ⲣⲟϥ ⲁ̀ ⲡⲕⲁⲥⲓ ⲧⲏⲣϥ ⲱⲑⲟⲣⲧⲉⲣ ⲉⲑⲃⲉ ⲡⲁⲱⲁⲓ ⲛ̀ⲛⲓⲙⲏⲱ ⲉⲧⲟⲱ ⲙ̀ⲙⲁⲱⲱ ογⲟⲥ ⲛ̀ⲁⲧⲃⲓⲏⲡⲓ ⲙ̀ⲙⲱⲟγ ⲉⲑⲛⲉⲙⲱⲟγ

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1) Read. ⲉ̀ⲃⲟⲗⲟⲟⲧⲉ.

ⲟⲩⲟⲥ ⲉⲧⲁϥⲛⲁⲩ ⲉⲣⲱⲟⲩ ⲛⲁⲉ ⲡⲓⲧⲩⲣⲁⲛⲛⲟⲥ ⲉⲧ-
ϩⲱⲟⲩ ⲉⲧⲉⲙⲙⲁⲩ ⲁⲩϩⲓⲧⲟⲩ ⲉⲡⲉⲥⲏⲧ ⲁⲩⲟⲩⲱϣⲧ
ⲙⲙⲟϥ ⲟⲩⲟⲥ ⲁⲩⲧ ⲛⲛⲟⲩⲇⲱⲣⲟⲛ ⲛⲁϥ ⲁϥⲃⲓⲥⲓ ⲛⲁⲉ
ⲡⲉϥϩⲏⲧ ⲙⲙⲁϣⲱ ⲁϥϩⲉⲙϩⲉⲙ ⲙⲫⲣⲏⲧ ⲛⲛⲟⲩⲙⲟⲩⲓ
ⲟⲩⲟⲥ ⲁϥⲉⲣⲁⲣⲓⲥⲧⲟⲛ ⲛⲉⲙⲱⲟⲩ ⲛ̄ⲧ̄ ⲛⲉϩⲟⲟⲩ ⲉϣ- 5
ⲧⲉⲙⲧϩⲁⲡ ⲉϩⲗⲓ ⲁⲗⲗⲁ ⲛⲁϥⲉⲣⲁⲣⲓⲥⲧⲟⲛ ⲙⲙⲏⲛⲓ
ⲡⲉ ⲟⲩⲟⲥ ⲙⲉⲛⲉⲛⲥⲁ ⲡⲓ̄ ⲛⲉϩⲟⲟⲩ ⲁϥϩⲉⲙⲥⲓ ϩⲓⲁⲉⲛ
ⲡⲓⲃⲏⲙⲁ ⲛⲁⲉ ⲡⲓⲁⲥⲉⲃⲏⲥ ⲛⲛⲟⲩⲣⲟ ⲇⲁⲇⲓⲁⲛⲟⲥ
ⲡⲓⲁⲑⲛⲟⲩⲧ ⲛⲁⲧϩⲏⲧ ⲛⲉⲙ ⲡⲓⲕⲉϫ̄ⲑ̄ ⲛⲉⲙⲁϥ ⲟⲩⲟⲥ
ⲛⲁⲩⲓⲣⲓ ⲛ̄ⲧ̄ ⲛⲛⲟⲩⲣⲟ ⲛⲁⲑⲛⲟⲩⲧ ⲟⲩⲟⲥ ⲁϥⲑⲣⲟⲩⲓⲛⲓ 10
fol. 112. ⲛⲁϥ ⲛⲛⲓⲥⲑⲃⲁⲓ ⲑⲏⲣⲟⲩ ⲑⲏⲣⲟⲩ (sic) ⲛⲃⲁⲥⲁⲛⲓⲥⲧⲏ-
ⲣⲓⲟⲛ ⲛⲉⲙ ϩⲁⲛⲇⲓⲕⲁⲥⲧⲁⲧⲟⲛ ⲛⲉⲙ ϩⲁⲛⲇⲓⲕⲁⲛⲟⲥ ⲛⲉⲙ
ϩⲁⲛⲕⲉⲗⲉⲃⲓⲛ ⲛⲉⲙ ϩⲁⲛⲥⲏϥⲓ ⲛⲣⲟⲃ̄ ⲛⲉⲙ ϩⲁⲛⲃⲁ-
ϣⲟⲩⲣ ⲛⲉⲙ ϩⲁⲛⲧⲣⲟⲭⲟⲥ ⲛⲉⲙ ϩⲁⲛⲗⲁⲃⲟⲩ ⲛⲃⲉⲛⲓⲡⲓ
ⲛⲉⲙ ϩⲁⲛⲕⲁⲥⲓⲥ ⲛϩⲙⲟⲧ ⲛⲉⲙ ϩⲁⲛⲭⲁⲗⲕⲓⲟⲛ ⲛⲃⲁ- 15
ⲣⲱⲑ ⲛⲉⲙ ϩⲁⲛⲥⲏϥⲓ ⲛⲭⲟⲭⲗⲁⲥ ⲛⲉⲙ ϩⲁⲛⲭⲓⲭ
ⲛⲃⲉⲛⲓⲡⲓ ⲉⲩⲟⲩⲱⲧⲉⲛ ⲛⲛⲓⲕⲁⲥ ⲙⲙⲱⲟⲩ ⲛⲉⲙ ϩⲁⲛ-
ⲑⲟⲕ ⲛⲣⲱϥ ⲛⲃⲁϣⲟⲩⲣ ⲛⲉⲙ ϩⲁⲛⲛⲁⲥⲑⲏⲣⲓⲟⲛ ⲛⲛⲁⲙ-
ϣⲉ ⲉⲣⲉ ⲥⲁⲃⲟⲩⲛ ⲙⲙⲱⲟⲩ ⲙⲉϩ ⲛⲃⲉⲛⲓⲛⲓ ⲉⲩⲭⲏⲣ
ⲛⲉⲙ ⲡⲓⲕⲉⲥⲱⲭⲡ ⲉⲧⲉ ⲙⲡⲉⲛⲭⲟⲧⲟⲩ ⲑⲏⲣⲟⲩ ⲛⲁⲓ 20
ⲉⲛⲁⲩⲥⲉⲃⲧⲱⲧ ⲛⲧⲟⲧϥ ⲛⲡⲓⲁⲥⲉⲃⲏⲥ ⲃⲁⲭⲉⲛ ⲡⲓⲉϩⲟⲟⲩ
ⲉⲧⲉⲙⲙⲁⲩ ⲟⲩⲟⲥ ⲁϥⲉⲣⲁⲛⲁϣ ⲛⲁⲉ ⲡⲓⲧⲩⲣⲁⲛⲛⲟⲥ
ⲛⲛⲟⲩⲣⲟ ⲉϥⲭⲱ ⲙⲙⲟⲥ ⲛⲡⲓⲕⲉ ϫ̄ⲑ̄ ⲛⲛⲟⲩⲣⲟ ⲛⲉⲙ
ⲛⲟⲩⲥⲧⲣⲁⲧⲉⲩⲙⲁ ⲑⲏⲣⲟⲩ ⲭⲉ ⲉϣⲱⲡ ⲛⲧⲉ ⲧⲁⲝⲓⲝ
ⲭⲓⲙⲓ ⲛⲛⲟⲩⲁⲓ ⲃⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲑⲏⲣϥ ⲉϥⲟⲓ ⲛϩⲏⲧⲃ̄ 25
ⲉⲃⲟⲩⲛ ⲉⲡⲓϣⲉⲙϣⲓ ⲛⲧⲉ ⲛⲓⲛⲟⲩⲧ ⲉⲧⲁⲛϩⲟⲛϩⲉⲛ
ⲉⲑⲃⲏⲧⲟⲩ ϣⲉ ⲡⲓⲕⲣⲁⲧⲟⲥ ⲛⲧⲉ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ [ϣⲉ]
ⲧⲛⲁⲉⲣⲁⲓⲙⲱⲣⲓⲛ ⲙⲙⲟϥ ⲃⲉⲛ ⲛⲁⲓ ⲑⲏⲣⲟⲩ ⲉⲧⲭⲏ
ⲓⲁ̄. ⲉⲃⲣⲏⲓ ⲛⲡⲁⲉⲙⲑⲟ ⲉⲃⲟⲗ. ⲟⲩⲟⲥ ⲧⲛⲁⲃⲟⲙⲃⲉⲙ ⲙⲡⲓ-
ⲡⲩⲣⲣⲟⲥ ⲛⲧⲉⲥⲭⲱⲥ ⲛⲧⲟⲩⲁⲫⲉ ⲟⲩⲟⲥ ⲛⲧⲁⲃⲓⲥⲓ ⲛⲛⲓ- 30

ϩⲛⲓ ⲛ̀ⲧⲉⲣⲁⲧⲟⲩ ⲟⲩⲟϩ ⲛ̀ⲧⲁⲓⲛⲓ ⲛ̀ⲡⲟⲩⲁⲛⲕⲉⲫⲁⲗⲟⲥ
ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲟⲩϣⲁⲓ ⲛ̀ⲑⲱⲧⲉⲛ ⲇⲉ ϩⲱⲧⲉⲛ ⲱ ⲛⲓⲟⲩ-
ⲣⲱⲟⲩ ⲛⲉⲙ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲑⲥⲱⲧⲉⲙ ⲉⲣⲟⲓ ⲙ̀ⲫⲟⲟⲩ ⲙⲁ-
ϣⲉ ⲛⲱⲧⲉⲛ ⲧⲏⲣⲟⲩ ⲟⲩⲱϣⲧ ⲛ̀ⲛⲓⲛⲟⲩϯ ⲉⲧⲧⲁⲓ̀ϩⲟⲩⲧ
ϩⲓⲛⲁ ⲛ̀ⲧⲉⲧⲉⲛⲃⲓ ⲛ̀ⲛⲟⲩϩⲟⲩⲟ̀ ⲧⲁⲓⲟ̀ ⲉ̀ⲃⲟⲗϩⲓⲧⲟⲧⲥ ⲛ̀ⲧⲁ-
ⲙⲉⲧⲟⲩⲣⲟ ⲟⲩⲟϩ ⲛⲏ ⲉⲧⲛⲁⲉⲣⲁⲧⲥⲱⲧⲉⲙ ⲛ̀ⲥⲉⲛⲁϩϯ
ⲛ̅[ⲓ]ⲏⲥ̅ ⲫⲏ ⲉ̀ⲧⲁ ⲛⲓⲓⲟⲩⲇⲁⲓ ⲉⲣⲥⲧⲁⲩⲣⲱⲛⲓⲛ ⲙ̀ⲙⲟϥ
ϣⲉ ⲡⲁⲙⲁϩⲓ ⲛ̀ⲧⲉ ⲧⲉⲛⲙⲉⲧⲟⲩⲣⲟ ⲛⲉⲙ ⲡⲓϧⲗⲟⲙ
ⲛ̀ⲧⲉ ⲧⲁⲁ̀ⲫⲉ ⲭⲉ ϯⲛⲁϩⲱⲣⲡ ⲛ̀ⲛⲁⲥⲓⲟⲃⲁⲓ ⲧⲏⲣⲟⲩ
ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲟⲩⲥⲛⲟϥ ⲛ̀ⲧⲉ ⲡⲟⲩⲥⲱⲙⲁ ⲛⲉⲙ ⲡⲓⲥⲛⲟϥ
ⲛ̀ⲧⲉ ⲛⲟⲩϣⲏⲣⲓ ⲛⲉⲙ ⲛⲟⲩϣⲉⲣⲓ ⲉⲧϩⲟⲗⲭ ⲟⲩⲟϩ
ⲛ̀ⲧⲁⲱ̀ⲗⲓ ⲛ̀ⲛⲏ ⲉⲧϣⲟⲡ ⲛⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲁⲣⲱⲕϩ
ⲛ̀ⲛⲟⲩⲥⲱⲙⲁ ϧⲉⲛ ⲡⲓϫⲣⲱⲙ ⲉⲩⲟⲛϧ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲇⲉ
ⲛⲉⲙ ⲛⲟⲩⲙⲏϣ ⲁⲩϩⲓⲧⲟⲩ ⲉ̀ϧⲣⲏⲓ ⲧⲏⲣⲟⲩ ⲁⲩⲟⲩⲱϣϯ
ⲛ̀ⲛⲓⲛⲟⲩϯ ⲉⲧⲥⲟϥ ⲟⲩⲟϩ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲧⲙⲏⲛ
ⲉ̀ϥϯ ⲉ̀ⲧⲁⲩⲥⲱⲧⲉⲙ ⲁⲩⲃⲱⲗ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲟⲩϩⲟϯ ⲉⲑⲃⲉ
ⲡⲓⲛⲓϣϯ ⲛ̀ϫⲓⲙⲱⲛ ⲉ̀ⲧⲁϥⲧⲱⲛϥ ⲉ̀ϫⲉⲛ ⲛⲓⲉ̀ⲕⲕⲗⲏⲥⲓⲁ̀
fol. 113. ⲛ̀ⲧⲉ ⲡ̅ϫ̅ⲥ̅ ⲟⲩⲟϩ ⲡⲁⲓⲣϩⲧ ⲁ̀ ⲣⲧ ⲛ̀ⲣⲟⲙⲡⲓ ⲥⲓⲛⲓ
ϩⲓϫⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲛ̀ⲡⲉ ϩⲗⲓ ⲛ̀ⲯⲩⲭⲏ ⲉⲣⲧⲟⲗ
ⲙⲁⲛ ⲉ̀ϫⲟⲥ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲣⲱϥ ⲭⲉ ⲁ̀ⲛⲟⲕ ⲟⲩϫⲣⲏⲥ
ⲧⲓⲁ̀ⲛⲟⲥ ⲛⲁϥϣⲟⲡ ⲡⲉ ⲛ̀ⲧⲁⲉ ⲟⲩⲛⲓϣϯ ⲛⲉⲙⲕⲁϩ ⲛ̀ϩⲏⲧ
ⲉϥⲟϣ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲙ̀ⲙⲟⲛ ⲫⲏ ⲉⲧⲫⲓⲣⲓ
ⲉ̀ⲫⲣⲁⲛ ⲙ̀ⲡⲛ̅ⲁ̅ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲣⲱϥ ⲡⲉ ⲟⲩ ⲭⲉ ⲡⲉ
ⲉ̀ⲧⲁϥϣⲱⲡⲓ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲥⲱⲧⲉⲙ ⲛ̀ⲧⲁⲧⲁⲙⲱⲧⲉⲛ
ⲉ̀ⲣⲟϥ ⲡⲓⲥⲛⲟⲩ ⲭⲉ ⲟⲩⲛ ⲱ ⲛⲁⲙⲉⲛⲣⲁϯ ⲉ̀ⲑⲣⲓⲓ̀ⲛⲓ
ⲛⲱⲧⲉⲛ ⲉ̀ⲑⲙⲏϯ ⲛ̀ⲡⲓϣⲟⲩⲧⲁⲓⲟϥ ⲟⲩⲟϩ ⲛ̀ⲛⲁⲅⲱⲛⲓⲥ-
ⲧⲏⲥ ⲛ̀ⲧⲉ ⲡ̅ϫ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲁⲓ ⲧⲩⲛⲁⲧⲟⲥ (sic) ⲛ̀ⲣⲉϥⲃⲣⲟ
ⲡⲁⲓ ⲙⲁⲣⲅⲁⲣⲓⲧⲏⲥ ⲙ̀ⲙⲏⲓ ⲛ̀ⲧⲉ ϥϯ ⲡⲁⲓ ⲇⲁⲩⲓⲇ
ⲛ̀ⲃⲉⲣⲓ ⲉ̀ⲧⲁϥϣⲁⲓⲣⲓ ⲉ̀ⲕⲟⲗⲓⲁⲑ ⲉ̀ⲧⲉ ⲡⲓⲇⲓⲁⲃⲟⲗⲟⲥ ⲡⲉ
ⲛⲉⲙ ⲛⲉϥⲇⲉⲙⲱⲛ ⲉⲧⲥⲱⲟⲩ ⲡⲁⲓ ⲣⲏ ⲛ̀ⲧⲉ ϯⲙⲉⲑ-

ⲙⲏⲓ ϧⲉⲛ ⲑⲙⲏϯ ⲛⲧⲫⲉ ⲡⲁⲓ ⲉⲧⲁ ⲡⲉϥⲙⲟⲩⲉ ⲛⲉⲙ
ⲛⲉϥⲁⲕⲧⲓⲛ ⲉⲣⲟⲩⲱⲓⲛⲓ ⲉⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲉⲩⲥⲟⲡ
ⲉⲧⲉ ⲫⲁⲓ ⲡⲉ ⲫⲏ ⲉⲧⲉⲛⲉⲣⲱⲁⲓ ⲛⲁϥ ⲙ̀ⲫⲟⲟⲩ ϧⲉⲛ
ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲡⲓⲙⲉⲛⲣⲓⲧ
ⲛ̀ⲧⲉ ⲫϯ ⲛⲉⲙ ⲛⲉϥⲁ̀ⲅⲅⲉⲗⲟⲥ ⲛⲉ ⲟⲩⲉ̀ⲃⲟⲗ ⲡⲉ ϧⲉⲛ
ⲓⲉ. ⲧⲭⲱⲣⲁ ⲛ̀ⲛⲓⲕⲁⲡⲡⲁⲧⲟⲕⲓⲁ̀ ⲡⲱⲏⲣⲓ ⲛ̀ⲡⲓⲉ̀ⲡⲁⲣⲭⲟⲥ
ⲛ̀ϯⲟⲥⲡⲟⲗⲓⲥ ⲉ̀ⲁϥⲉⲙⲧⲟⲛ ⲙ̀ⲙⲟϥ ⲛ̀ⲭⲉ ⲡⲉϥⲓⲱⲧ ⲉϥⲟⲓ
ⲛ̀ⲟⲣⲑⲟⲇⲟⲍⲟⲥ ⲉⲧⲭⲏⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲕⲁⲗⲱⲥ ⲟⲩⲟⲥ ⲁϥⲥⲱⲭⲡ
ⲙ̀ⲡⲓⲑⲙⲏⲓ ⲉϥϧⲉⲛ ⲓϯ ⲛ̀ⲣⲟⲙⲡⲓ ⲛⲉⲙ ⲕⲉⲥⲱⲛⲓ ⲛ̀ⲥⲥⲓⲙⲓ
ⲛ̀ⲧⲁϥ ⲉⲩⲙⲟⲩϯ ⲛ̀ⲛⲟⲩⲓ̀ ⲙ̀ⲙⲱⲟⲩ ⲭⲉ ⲕⲁⲥⲓⲁ̀ ϯⲕⲉⲟⲩⲓ̀
ⲭⲉ ⲙⲁⲑⲣⲱⲛⲁ ⲛⲉ ⲟⲩⲟⲛ ⲟⲩⲛⲓⲱϯ ⲛ̀ⲟⲩⲥⲓⲁ̀ ⲱⲟⲡ
ⲛⲱⲟⲩ ⲡⲉ ⲥⲁⲛⲛⲟⲩⲃ ⲛⲉⲙ ⲟⲩⲥⲁⲧ ⲉⲫⲟⲱ ⲟⲩⲟⲥ
ⲥⲁⲛⲛⲉⲃⲓⲁⲓⲕ ⲛ̀ⲥⲱⲟⲩⲧ ⲛⲉⲙ ⲥⲁⲛⲃⲱⲕⲓ ⲛⲥⲥⲓⲙⲓ ⲉⲩⲟⲱ
ⲙ̀ⲙⲁⲱⲱ ⲥⲁⲛⲧⲉⲃⲛⲱⲟⲩⲓ̀ ⲉⲩⲟⲱ ⲉ̀ⲡⲓⲥⲟⲩⲟ̀ ⲥⲁⲛ
ⲥⲑⲱⲣ ⲉⲩⲧⲁⲓⲏⲟⲩⲧ ⲥⲁⲛⲛⲉⲥⲱⲟⲩ ⲙ̀ⲙⲟⲛⲧⲟⲩⲏⲡⲓ
ⲁ̀ⲡⲗⲱⲥ ⲙ̀ⲙⲟⲛ ⲫⲏ ⲉⲧⲟⲛⲓ ⲙ̀ⲙⲱⲟⲩ ⲡⲉ ϧⲉⲛ ϯⲡⲁ-
ⲗⲓⲥⲧⲓⲛⲏ ⲧⲏⲣⲥ ⲛⲉⲙ ⲛⲉⲥⲑⲟⲱ ⲉⲣⲉ ⲧⲟⲩⲃⲁⲕⲓ ⲧⲏⲣⲥ
ⲙⲉⲓ ⲙ̀ⲙⲱⲟⲩ ⲡⲉ ⲉⲑⲃⲉ ⲛⲓⲛⲓⲱϯ ⲛ̀ⲡⲉⲑⲛⲁⲛⲉⲩ ⲉ̀ⲧⲟⲩⲓ̀ⲣⲓ
ⲙ̀ⲙⲱⲟⲩ ⲛⲉⲙ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲟⲩⲟⲥ ⲙⲉⲛⲉⲛⲥⲱⲥ
ⲁⲩⲑⲱⲱ ⲛ̀ⲛⲟⲩⲉ̀ⲡⲁⲣⲭⲟⲥ ⲉ̀ⲧⲭⲱⲣⲁ ⲛ̀ϯⲡⲁⲗⲓⲥⲧⲓⲛⲏ
ⲛ̀ⲧⲱⲉⲃⲓⲱ̀ ⲛ̀ⲫⲓⲱⲧ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲟⲩⲟⲥ ⲛⲉ
ⲟⲩⲙⲁⲓⲛⲟⲩϯ ⲡⲉ ⲉ̀ⲙⲁⲱⲱ ⲡⲉ ⲉϥⲥⲱⲟⲩⲛⲟⲩ ⲙ̀ⲡⲓ-
ⲧⲁⲓⲟ̀ ⲛ̀ⲡⲓⲑⲙⲏⲓ ⲛⲉⲙ ⲑⲙⲉⲧⲉⲩⲣⲉⲛⲏⲥ ⲛ̀ⲛⲉϥⲓⲟϯ
ⲟⲩⲟⲥ ⲛⲉ ⲙ̀ⲙⲟⲛ ⲱⲏⲣⲓ ⲱⲟⲡ ⲛⲁϥ ⲡⲉ ⲉ̀ⲃⲏⲗ
ⲉⲟⲩⲱⲉⲣⲓ ⲛⲥⲥⲓⲙⲓ ⲉⲥⲭⲏ ϧⲉⲛ ⲣⲟⲙⲡⲓ ⲥⲛⲟⲩϯ ⲛⲉ-
ⲥⲟⲟⲩ ⲟⲩⲟⲥ ⲉⲧⲁϥⲓ̀ ⲉ̀ϧⲟⲩⲛ ⲉ̀ϯⲡⲟⲗⲓⲥ ϧⲉⲛ ⲟⲩⲛⲓⲱϯ
fol. 114. ⲛⲧⲁⲍⲓⲥ ⲉⲥⲟⲱ ⲕⲁⲧⲁ ⲡⲉϥⲁⲕⲍⲓⲱⲙⲁ ⲛⲉⲙ ⲡⲧⲁⲓⲟ̀
ⲛⲧⲉϥⲙⲉⲧⲛⲓⲱϯ ⲁϥⲟⲩⲱⲣⲡ ⲁϥⲓ̀ⲛⲓ ⲙ̀ⲡⲓⲁ̀ⲗⲟⲩ ⲉⲑⲟⲩⲁⲃ
ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲁϥϯⲫⲓ ⲉ̀ⲣⲱϥ ⲛ̀ⲛⲟⲩⲛⲓⲱϯ
ⲛ̀ⲛⲁⲩ ⲉϥⲣⲓⲙⲓ ⲉⲑⲃⲉ ⲡⲓⲭⲓⲛⲟⲩⲱⲧⲉⲃ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉ

πεϥιωτ ογος ⲙⲉⲛⲉⲛⲥⲱⲥ ⲁϥ†ⲥⲟ ἐⲧⲉϥⲙⲁⲩ
ἐⲑⲣⲉⲥⲧⲏϥ ⲛⲁϥ ⲛ̀ⲧⲉϥϣⲱⲡⲓ ⲛⲁϥ ⲛ̀ϣⲏⲣⲓ ογος
ⲛ̀ⲧⲉϥⲃⲟⲕϥ ⲛ̀ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ἐⲭⲉⲛ ⲡⲓⲙⲏϣ ⲧⲏⲣϥ
ⲉⲑⲛⲉⲙⲁϥ ογος ⲁⲥⲧⲏϥ ⲛⲁϥ Ⲁϥογωρⲡ ⲙ̀ⲙⲟϥ
ⲛ̀ⲡⲟⲩⲣⲟ ⲛⲉⲙ ⲣ̄ ⲙ̀ⲙⲁⲧⲟⲓ ⲛⲉⲙⲁϥ ογος ⲁϥⲥⲃⲁⲓ
ἐⲣⲁⲧϥ ⲙ̀ⲡⲟⲩⲣⲟ ⲉϥⲧⲁⲙⲟϥ ἐⲡⲉϥⲧⲁⲓⲟ̀ ⲛⲉⲙ ⲑⲙⲉ-
ⲧⲉⲩⲅⲉⲛⲏⲥ ⲛ̀ⲛⲉϥⲓⲟ† ⲡⲟⲩⲣⲟ ⲇⲉ ἐⲧⲁϥⲱ̀ϣ ⲛ̀ⲛⲓⲥ-
ⲃⲁⲓ ⲁϥⲣⲁϣⲓ ⲙ̀ⲙⲁϣⲱ ἐⲥⲣⲏⲓ ⲥⲓϫⲉⲛ ⲡⲓⲁ̀ⲣⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ογος ⲡⲁⲓⲣⲏ† ⲁϥⲃⲟⲕϥ ⲛ̀ⲥⲧⲣⲁⲧⲏⲗⲁ-
ⲧⲏⲥ ⲥⲓϫⲉⲛ ⲉ̄ ⲛ̀ϣⲟ ⲙ̀ⲙⲁⲧⲟⲓ ογος ⲁⲥⲃⲁⲓ ⲛ̀ⲡⲉϥ-
ⲣⲁⲛ ἐⲑⲣⲉϥⲃⲓ ⲛ̄ⲅ̄ ⲛ̀ϣⲟ ⲛ̀ⲛⲟⲙⲓⲥⲙⲁ ⲕⲁⲧⲁ ⲁ̀ⲃⲟⲧ
ϫⲱⲣⲓⲥ ⲛⲉϥⲇⲏⲙⲟⲥⲓⲟⲛ ἐⲧⲁⲩϫⲁⲩ ⲛⲁϥ ἐⲃⲟⲗ ογος
ⲁϥογορⲡϥ ϣⲁ ⲡⲓⲉ̀ⲡⲁⲣϫⲟⲥ ⲃⲉⲛ ογⲛⲓϣ† ⲛ̀ⲫⲟⲃⲟⲥ
ⲓ̄ⲍ̄. ⲛ̀ⲃⲁⲥⲓⲗⲓⲕⲟⲛ ογος ἐⲧⲁϥⲓ̀ ἐⲃⲟⲩⲛ ἐⲡⲉϥⲏⲓ ⲁ̀ †ⲡⲟ-
ⲗⲓⲥ ⲧⲏⲣⲥ ⲛⲉⲙ ⲡⲓⲉ̀ⲡⲁⲣϫⲟⲥⲓ̀ ἐⲃⲟⲗ ⲃⲁϫⲱϥ ογος
ⲁⲩⲟⲗϥ ἐⲃⲟⲩⲛ ἐⲡⲉϥⲏⲓ ⲃⲉⲛ ογⲛⲓϣ† ⲛ̀ⲣⲁϣⲓ
ἐⲡⲉϥⲣⲁⲥ† ⲇⲉ ⲁ̀ ⲧⲉϥⲙⲁⲩ ⲥⲱⲣ ἐⲃⲟⲗ ⲛ̀ⲛⲟⲩⲛⲓϣ†
ⲛ̀ⲁ̀ⲣⲓⲥⲧⲟⲛ ⲛ̀†ⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲛⲓⲣⲁⲙⲁⲁ̀ ⲛⲉⲙ ⲛⲓⲍⲏⲕⲓ
ⲉⲩⲥⲟⲡ ⲛⲓⲍⲱⲟⲩⲧ ⲛⲉⲙ ⲛⲓⲍⲓⲟ̀ⲙⲓ ⲛⲓⲕⲟⲩϫⲓ ⲛⲉⲙ
ⲛⲓⲛⲓϣ† ογος ⲁⲥⲥⲱⲣ ἐⲃⲟⲗ ⲛ̀ⲛⲟⲩⲙⲏϣ ⲛ̀ϫⲣⲏⲙⲁ
ⲛⲁϣⲱⲟⲩ ⲛ̀ⲛⲓϫⲏⲣⲁ ⲛⲉⲙ ⲛⲓⲟⲣⲫⲁⲛⲟⲥ ⲙⲉⲛⲉⲛⲥⲱⲥ
ⲁⲥⲑⲱⲍⲉⲙ ⲙ̀ⲡⲓⲉ̀ⲡⲁⲣϫⲟⲥ ⲛⲉⲙ ⲡⲉϥⲙⲏϣ ⲧⲏⲣϥ
ογος ⲁⲥⲓ̀ⲣⲓ ἐⲣⲱⲟⲩ ⲛ̀ⲛⲟⲩⲛⲓϣ† ⲛ̀ⲛⲁⲣⲓⲥⲧⲟⲛ ⲛ̄ⲅ̄
ⲛ̀ⲛⲉ̀ⲍⲟⲟⲩ ⲡⲓⲉ̀ⲡⲁⲣϫⲟⲥ ⲁϥⲥⲃⲁⲓ ⲛ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲛ̀ϣⲏⲣⲓ ⲛⲁϥ ⲛⲉⲙ ⲕⲗⲏⲣⲟⲛⲟⲙⲟⲥ ⲛ̀ⲡⲉⲧⲉⲛⲧⲁϥ
ⲧⲏⲣϥ ογος ⲁϥⲱⲡ ⲇⲉ ⲛⲧⲉϥϣⲉⲣⲓ ⲛⲁϥ ⲉⲩⲥⲍⲓⲙⲓ
ογος ⲁϥⲁⲓϥ ⲟⲛ ⲛ̀ⲟ̄ⲥ̄ ⲥⲓϫⲉⲛ ⲡⲉϥⲏⲓ ⲧⲏⲣϥ ογος
ⲛⲁϥϫⲏ ⲛⲉⲙⲁϥ ⲥⲓϫⲉⲛ ⲛⲓⲉ̀ⲍⲃⲏⲟⲩⲓ̀ ⲛ̀ⲧⲉ †ⲙⲉⲧⲟⲩⲣⲟ
ογος ⲛⲁϥϣⲟⲡ ⲛⲉⲙⲁϥ ⲡⲉ ϣⲁ ⲡϫⲱⲕ ἐⲃⲟⲗ ⲛ̀ⲧ†
ⲛ̀ⲣⲟⲙⲡⲓ ⲛ̀ⲉ̀ⲍⲟⲟⲩ ⲡⲉ ἐⲧⲁϥϫⲟⲕ ⓚ̄ ⲇⲉ ⲛ̀ⲣⲟⲙⲡⲓ

ⲛⲁⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟⲥ ⲁϥⲱⲱⲡⲓ ⲛⲁⲱⲣⲓ
ⲛⲇⲏⲛⲁⲧⲟⲥ ⲉϥϫⲟⲣ ⲙⲙⲁⲱⲱ ⲡⲉ ⲥⲱⲥⲇⲉ ⲛⲧⲉϥ-
ⲱⲱⲡⲓ ⲛⲡⲟⲗⲉⲙⲁⲣⲭⲟⲥ ϧⲉⲛ ⲡⲓⲡⲟⲗⲉⲙⲟⲥ ⲛⲉ
ⲙⲙⲟⲛ ⲥⲗⲓ ⲡⲉ ϧⲉⲛ ⲛⲓⲁⲣⲓⲑⲙⲟⲥ ⲧⲏⲣⲟⲩ ⲡⲉ ⲙⲙⲁ-
fol. 115. ⲧⲟⲓ ⲉϥⲑⲉⲛⲑⲱⲛⲧ ⲉⲣⲟϥ ϧⲉⲛ ⲧϫⲟⲙ ⲛⲉⲙ ⲧⲙⲉⲧ-
ⲃⲉⲣⲓ ⲟⲩⲟⲥ ⲛⲁⲣⲉ ⲡⲓⲥⲙⲟⲧ ⲛⲧⲉ ϯ ⲱⲟⲡ ⲛⲉⲙⲁϥ
ⲡⲉ ⲟⲩⲟⲥ ⲛⲁϥⲧ ⲥⲁⲓ ⲛⲉⲙ ϫⲟⲙ ⲛⲁϥ ⲡⲉ ⲥⲱⲥⲇⲉ
ⲛⲏ ⲉⲑⲛⲁⲩ ⲉⲣⲟϥ ⲛⲧⲟⲩⲉⲣⲱϕⲏⲣⲓ ⲉⲅⲣⲏⲓ ⲥⲓϫⲉⲛ
ⲧⲉϥϫⲟⲙ ⲛⲉⲙ ⲧⲉϥⲙⲉⲧⲃⲉⲣⲓ ⲟⲩⲟⲥ ⲉⲱⲱⲡ ⲛⲧⲉϥ-
ⲥⲱⲗ ⲉⲡⲓⲡⲟⲗⲉⲙⲟⲥ ⲛⲁϥⲟⲓ ⲛⲅⲟϯ ⲡⲉ ⲛⲛⲏ ⲉⲑⲛⲁⲩ
ⲉⲣⲟϥ ⲛⲉⲙ ⲛⲏ ⲉⲑϯⲟⲩⲃⲏϥ ⲟⲩⲟⲥ ⲱⲁⲣⲉ ⲡⲉϥⲥⲑⲟ
ⲥⲱⲗ ⲉⲃⲟⲩⲛ ⲡⲉ ⲙⲡⲉⲙⲑⲟ ⲉⲃⲟⲗ ⲛϯⲡⲁⲣⲁⲃⲟⲗⲏ[1]
(sic) ⲛⲧⲉ ⲛⲉϥϫⲁϫⲓ ⲉⲣⲉ ⲧⲉϥⲥⲏϥⲓ ⲑⲟⲕⲉⲙ ϧⲉⲛ
ⲧⲉϥϫⲓⲝ ⲉϥϫⲱ ⲙⲙⲟⲥ ⲛⲱⲟⲩ ϫⲉ ⲁⲛⲟⲕ ⲡⲉ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲡⲓⲙⲉⲗⲓⲧⲱⲛ ⲓⲥ ⲥⲏⲡⲡⲉ ⲁⲓⲓ ⲥⲁⲣⲱⲧⲉⲛ ϧⲉⲛ
ⲟⲩϫⲱⲛⲧ ⲟⲩⲟⲥ ϧⲉⲛ ϯⲟⲩⲛⲟⲩ ⲱⲁⲣⲉ ⲛⲟⲩⲥⲟⲡⲗⲟⲛ
ⲙⲙⲓⲱⲓ ⲥⲉⲓ ⲉⲃⲟⲗ ϧⲉⲛ ⲛⲟⲩϫⲓⲝ ⲟⲩⲟⲥ ⲡⲁⲓⲣⲏϯ
ⲱⲁⲫⲱⲁⲓⲣⲓ ⲉⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲛⲧⲉⲫⲁⲗⲓ ⲛⲛⲟⲩⲱⲱⲗ
ⲁⲡⲗⲱⲥ ⲛⲁⲣⲉ ⲡ̅ⲟ̅ⲥ̅ ϫⲏ ⲛⲉⲙⲁϥ ⲡⲉ ϧⲉⲛ ⲛⲉϥ-
ⲙⲱⲓⲧ ⲧⲏⲣⲟⲩ ⲡⲉ ⲡⲓⲁⲅⲓⲟⲥ ⲇⲉ ⲉⲧⲁϥϫⲱⲕ ⲛ̀ ⲕ̅
ⲛ̀ⲣⲟⲙⲡⲓ ⲉⲃⲟⲗ ⲁ̀ ⲡⲓⲉⲡⲁⲣⲭⲟⲥ ⲫⲓⲣⲱⲟⲩⲱ ⲉⲣⲟϥ ⲉⲑ-
ⲣⲉϥⲓⲣⲓ ⲛⲡⲉϥⲥⲟⲡ ⲛⲉⲙ ⲧⲉϥⲱⲉⲣⲓ ⲟⲩⲟⲥ ⲛⲁϥⲉ̀ⲙⲓ
ⲁⲛ ⲣⲱ ⲡⲉ ϫⲉ ⲉⲣⲉ ⲡϫ̅ⲥ̅ ⲣⲱⲓⲥ ⲉⲣⲟϥ ⲛⲁϥ ⲛⲛⲟⲩ-
ⲡⲁⲧⲱⲉⲗⲉⲧ ⲉϥⲧⲟⲩⲃⲏⲟⲩⲧ ⲛⲡⲁⲣⲑⲉⲛⲟⲥ ⲟⲩⲟⲥ ⲉⲧⲓ
ⲓ̅ⲑ̅. ⲉϥⲙⲟⲕⲙⲉⲕ ⲛⲛⲁⲓ ϧⲉⲛ ⲡⲉϥⲥⲏⲧ ⲛⲁⲉ ⲡⲓⲉⲡⲁⲣ-
ⲭⲟⲥ ⲉⲁϥⲙ̀ⲧⲟⲛ ⲙⲙⲟϥ ϧⲉⲛ ⲡⲟ̅ⲥ̅ ⲁϥⲥⲱⲭⲡ ⲙ̀ⲫⲏ
ⲉⲧⲉⲛⲧⲁϥ ⲧⲏⲣϥ ⲙ̀ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉ
ⲟⲩⲟⲥ ⲁ̀ ϯ ⲡⲓⲁⲅⲁⲑⲟⲥ ⲟⲩⲱⲱ ⲉⲥⲱⲕ ⲱⲁⲣⲟϥ

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1) Read ⲡⲁⲣⲉⲙⲃⲟⲗⲏ.

ⲙ̀ⲡⲁⲓ ⲛⲓⲱϯ ⲛ̀ⲁⲏⲛⲁⲧⲟⲥ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲥⲓⲛⲁ ⲛ̀ⲧⲉ
ⲡⲉϥⲣⲁⲛ ⲉⲑⲟⲩⲁⲃ ⲃⲓⲱⲟⲩ ⲛ̀ⲃⲣⲏ ⲛ̀ⲃⲏⲧϥ ⲟⲩⲟⲥ ⲡⲁⲓ-
ⲣⲏϯ ⲁϥⲑⲣⲉ ⲡⲁⲓ ⲥⲟⲃⲛⲓ ⲫⲁⲓ ⲉⲧⲥⲟⲩⲧⲱⲛ ⲓ̀ ⲉ̀ⲧⲉⲛ
ⲡⲉϥⲥⲏⲧ ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲓⲥ ⲥⲏⲡⲡⲉ ⲁⲓⲥⲱⲧⲉⲙ ⲭⲉ
ⲁ̀ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲡⲟⲩⲣⲟ ⲑⲱⲟⲩϯ ⲛ̀ⲕⲉⲙⲏⲱ ⲛ̀ⲛⲟⲩⲣⲟ
ⲛⲉⲙⲁϥ ⲃⲉⲛ ⲥⲟⲣ ϯⲃⲁⲕⲓ ⲉⲑⲃⲉ ⲛⲓⲑⲱⲱ ⲛ̀ⲧⲉ ⲡⲓ-
ⲕⲟⲥⲙⲟⲥ ϯⲛⲁⲧⲱⲛⲧ ⲛ̀ⲧⲁⲃⲓ ⲛⲏⲓ ⲛ̀ⲥⲁⲛⲧⲁⲓⲟ̀ ⲛⲉⲙ
ⲥⲁⲛⲭⲣⲏⲙⲁ ⲛ̀ⲧⲁⲥⲱⲗ ⲱⲁⲣⲱⲟⲩ ⲛ̀ⲧⲁⲧⲏⲓⲧⲟⲩ
ⲛⲱⲟⲩ ⲟⲩⲟⲥ ⲛ̀ⲧⲁⲉⲣⲉ̀ⲧⲓⲛ ⲙ̀ⲙⲱⲟⲩ ⲉⲑⲣⲟⲩⲁⲓⲧ
ⲛ̀ⲉ̀ⲡⲁⲣⲭⲟⲥ ⲉ̀ⲫⲙⲁ ⲛⲛⲁⲓⲟϯ ⲉ̀ⲧⲁⲩⲥⲓⲛⲓ ⲥⲁⲧⲟⲧϥ
ⲁϥⲧⲱⲛϥ ⲁϥⲃⲓ ⲛ̀ⲥⲁⲛⲭⲣⲏⲙⲁ ⲉⲩⲟⲱ ⲛⲉⲙ ⲟⲩⲙⲏⲱ
ⲛ̀ⲧⲁⲓⲟ̀ ⲟⲩⲟⲥ ⲁϥⲧⲁⲗⲱⲟⲩ ⲉ̀ⲟⲩⲭⲟⲓ ⲛ̀ⲑⲟϥ ⲛⲉⲙ
ⲛⲉϥⲉ̀ⲃⲓⲁⲓⲕ ⲟⲩⲟⲥ ⲁϥⲥⲱⲗ ⲱⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲉ̀ⲧⲁϥ-
ⲫⲟⲥ ⲇⲉ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ⲭⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲁϥⲭⲱ ⲛ̀ⲛⲉϥⲁ̀-
fol. 116. ⲗⲱⲟⲩⲓ̀ ⲃⲉⲛ ⲡⲓⲭⲟⲓ ⲛⲉⲙ ϯⲥⲩⲗⲏ ⲧⲏⲣⲥ ⲟⲩⲟⲥ
ⲡⲁⲓⲣⲏϯ ⲁϥⲓ̀ ⲉ̀ⲡⲱⲱⲓ ⲉ̀ⲑⲣⲉϥⲉⲣⲁ̀ⲡⲁⲛⲧⲁⲛ ⲉ̀ⲛⲓⲟⲩ-
ⲣⲱⲟⲩ ⲛ̀ⲱⲟⲣⲡ ⲟⲩⲟⲥ ⲉ̀ⲧⲁϥⲉⲣⲁ̀ⲡⲁⲛⲧⲁⲛ ⲉ̀ⲇⲁⲇⲓⲁ̀-
ⲛⲟⲥ ⲡⲓⲁ̀ⲛⲟⲙⲟⲥ ⲟⲩⲟⲥ ⲁϥⲛⲁⲩ ⲉ̀ⲛⲓⲓ̀ⲇⲱⲗⲟⲛ ⲙ̀ⲡⲉϥ-
ⲙ̀ⲑⲟ ⲉ̀ⲃⲟⲗ ⲉ̀ⲣⲉ ⲛⲓⲣⲱⲙⲓ ⲧⲁⲗⲉ ⲑⲩⲥⲓⲁ̀ ⲛⲱⲟⲩ ⲉ̀ⲡ-
ⲱⲱⲓ ⲃⲉⲛ ⲟⲩⲛⲓⲱϯ ⲛ̀ⲥⲡⲟⲩⲇⲏ ⲁϥⲧⲱⲙⲧ ⲃⲉⲛ
ⲡⲉϥⲥⲏⲧ ⲧⲏⲣϥ ⲡⲉ ⲛ̀ⲛⲟⲩⲛⲓⲱϯ ⲛ̀ⲛⲁⲩ ⲟⲩⲟⲥ ⲡⲉ-
ⲭⲁϥ ⲃⲉⲛ ⲛⲉϥⲙⲉⲩⲓ̀ ⲭⲉ ⲟⲩⲉ̀ⲣⲟⲓ ϯⲛⲟⲩ ⲡⲉ ⲉ̀ⲧⲁⲓⲭⲱ
ⲛ̀ⲡⲁⲏⲓ ⲛ̀ⲥⲱⲓ ⲛⲉⲙ ⲧⲁⲥⲁⲓⲉ ⲛ̀ⲡⲟⲗⲓⲥ ⲙ̀ⲙⲁⲓⲭ̅ⲣ̅ⲥ̅
ⲑⲁⲓ ⲉ̀ⲧⲟⲩⲱⲉⲙⲱⲓ ⲛ̀ⲃⲏⲧⲥ ⲛ̀ⲡⲛ̅ⲁ̅ ⲛ̀ⲧⲫⲉ ⲛⲉⲙ ⲡⲓ-
ⲕⲁⲥⲓ ⲛ̀ⲡⲓⲉ̀ⲥⲟⲟⲩ ⲛⲉⲙ ⲡⲓⲉ̀ⲭⲱⲣⲥ ⲛ̀ⲧⲁⲓ ⲱⲁ ⲛⲁⲓ
ⲡⲁⲣⲁⲛⲟⲙⲟⲥ ⲉⲧⲥⲱⲟⲩ ⲛⲁⲓ ⲉ̀ⲧⲁⲩⲭⲱ ⲛ̀ⲥⲱⲟⲩ
ⲛ̀ⲡⲛ̅ⲁ̅ ⲁⲩⲱⲉⲙⲱⲓ ⲛ̀ⲡⲥⲁⲇⲁⲛⲁⲥ ⲓⲉ̀ ⲟⲩ ⲉ̀ⲣⲟⲓ ⲣⲱ
ⲡⲉ ⲭⲉ ⲛ̀ⲧⲁⲕⲱϯ ⲛ̀ⲥⲁ ⲟⲩⲙⲉⲧⲕⲟⲙⲛⲥ ⲛ̀ⲧⲟⲧⲟⲩ
ⲛ̀ⲛⲁⲓ ⲁⲑⲛⲟⲩϯ ⲛ̀ⲡⲁⲣⲁⲛⲟⲙⲟⲥ. Ⲁⲛⲁⲑⲉⲙⲁ ⲛ̀ⲛⲁⲓ
ⲡⲁⲣⲁⲛⲟⲙⲟⲥ ⲛⲁⲓ ⲉⲧⲥⲟϥ ⲛⲉⲙ ⲧⲟⲩⲙⲉⲧⲟⲩⲣⲟ

ⲛⲉⲙⲱⲟⲩ ⲫⲁⲓ ⲉⲑⲛⲁⲥⲓⲛⲓ ⲙ̀ⲡⲁⲧⲉ ⲉⲥⲕⲓ ⲱⲱⲡⲓ ⲟⲩⲟⲥ
ⲁⲓⲉ̀ⲙⲓ ⲭⲉ ⲡⲟ̄ⲥ̄ ⲡⲉⲧⲛⲁⲱⲟⲡⲧ ⲉ̀ⲣⲟⲕ ⲧⲛⲁⲕⲱⲧ ⲛ̀ⲥⲁ
ⲙⲉⲧⲟⲩⲣⲟ ⲁⲛⲟⲕ ⲁⲛ ⲛ̀ⲧⲉ ⲡⲁⲓ ⲕⲟⲥⲙⲟⲥ ⲉⲑⲛⲁⲧⲁ-
ⲕⲟ ⲁⲗⲗⲁ ⲁⲓⲛⲁⲕⲱⲧ ⲛ̀ⲥⲁ ⲧⲙⲉⲧⲟⲩⲣⲟ ⲛ̀ⲡⲁⲩ̄ⲥ̄
ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ⲑⲁⲓ ⲉⲑⲙⲉⲛ [sic] ⲉ̀ⲃⲟⲗ ⲱⲁ ⲉ̀ⲛⲉⲥ ⲧⲛⲁⲧⲁⲥ-
ⲕⲁ̅. ⲑⲟⲓ ⲁⲛ ⲭⲉ ⲉ̀ⲧⲁⲡⲟⲗⲓⲥ ⲱⲁ ⲧⲁⲙⲁⲩ ⲧⲛⲟⲩ ⲁⲉⲱⲥ
ⲕⲁⲧⲁ ⲡⲁⲱⲛϧ ϧⲉⲛ ⲡⲁⲓ ⲕⲟⲥⲙⲟⲥ ⲁⲗⲗⲁ ⲧⲉⲣⲥⲉⲗ-
ⲡⲓⲥ ⲉ̀ⲡⲁⲩ̄ⲥ̄ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ⲑⲁⲓ[1] ⲉⲧⲙⲏⲛ ⲉ̀ⲃⲟⲗ ⲱⲁ ⲉ̀ⲛⲉⲥ
ⲭⲉ ⲫⲛⲁⲧ ⲭⲟⲙ ⲛⲏⲓ ϧⲉⲛ ⲧⲉⲫⲙⲉⲧⲁⲅⲁⲑⲟⲥ ⲛ̀ⲧⲁ-
ⲙⲟⲩ ⲥⲓⲝⲉⲛ ⲡⲉⲫⲣⲁⲛ ⲉⲑⲟⲩⲁⲃ ⲫⲛⲁⲱ̀ⲗⲓ ⲛ̀ⲛⲁⲕⲁⲥ
ⲉ̀ⲡⲁⲙⲁⲛⲭⲱⲓⲗⲓ ⲉⲧⲥⲓⲝⲉⲛ ⲡⲕⲁⲥⲓ ⲛ̀ⲕⲉⲥⲟⲡ ⲛ̀ⲧⲟⲩ-
ⲭⲁⲩ ϧⲉⲛ ⲡⲓⲉⲙⲥⲁⲩ ⲛ̀ⲧⲉ ⲛⲁⲓⲟⲧ ⲉ̀ⲧⲁⲩⲉⲛⲕⲟⲧ
ⲟⲩⲟⲥ ⲉ̀ⲧⲁⲫⲕⲏⲛ ⲉⲫⲉⲣⲙⲉⲗⲉⲧⲁⲛ ϧⲉⲛ ⲛⲁⲓ ϧⲉⲛ
ⲡⲉⲫⲥⲏⲧ ⲟⲩⲟⲥ ⲁⲫⲧⲁⲥⲑⲟⲫ ⲉ̀ⲡⲓⲝⲟⲓ ⲱⲁ ⲛⲉⲫⲉ̀ⲃⲓⲁⲓⲕ
ⲁⲫⲧⲁⲙⲱⲟⲩ ⲉ̀ⲥⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧϧⲉⲛ ⲡⲉⲫⲥⲏⲧ ⲛ̀ⲑⲱⲟⲩ
ⲁⲉ ⲁⲩⲧⲥⲟ ⲉ̀ⲣⲟⲕ ⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲡⲉⲛⲟ̄ⲥ̄ ⲓⲥⲭⲉ
ⲡⲁⲓⲣⲏⲧ ⲡⲉⲧⲱⲟⲡ ⲙⲁⲣⲉⲛⲧⲁⲥⲑⲟⲛ ⲉ̀ⲧⲉⲛⲡⲟⲗⲓⲥ
ⲛⲉⲙ ⲡⲓⲝⲟⲓ ⲟⲩⲟⲥ ⲛ̀ⲡⲉⲣ ⲭⲁ ⲥⲗⲓ ⲉ̀ⲙⲓ ⲉ̀ⲣⲟⲛ ⲭⲉ
ⲉⲧⲁⲛⲓ̀ ⲉ̀ⲡⲁⲓ ⲙⲁ ⲉⲑⲃⲉ ⲟⲩ ⲟⲩⲟⲥ ⲡⲉⲭⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲛⲱⲟⲩ ⲭⲉ ⲛ̀ⲛⲉⲥⲱⲱⲡⲓ ⲙ̀ⲙⲟⲓ ⲓⲥⲭⲉⲛ ⲧⲛⲟⲩ ⲉ̀ⲧⲁⲥ-
ⲑⲟⲓ ⲉ̀ⲡⲁⲏⲓ ⲟⲩⲟⲥ ⲛ̀ⲛⲁⲛⲁⲩ ⲉ̀ⲡⲥⲟ ⲛ̀ⲧⲁⲙⲁⲩ ⲛ̀ⲕⲉ-
ⲥⲟⲡ ⲁⲗⲗⲁ ⲁⲓⲛⲁⲙⲟⲩ ⲛ̀ⲡⲁⲓ ⲙⲁ ⲥⲓⲝⲉⲛ ⲡⲓⲣⲁⲛ
ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲧⲉ ⲡⲁⲩ̄ⲥ̄ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ⲡⲟⲩⲣⲟ ⲛ̀ⲧⲫⲉ ⲛⲉⲙ
ⲡⲕⲁⲥⲓ ⲛⲉⲙ ⲛⲏⲉⲧⲥⲁⲡⲉⲥⲏⲧ ⲛ̀ⲡⲕⲁⲥⲓ ⲡⲟ̄ⲥ̄ ⲛ̀ⲧⲕ-
ⲧⲏⲥⲓⲥ ⲧⲏⲣⲥ ⲧⲛⲟⲩ ⲭⲉ ⲃⲓ ⲛⲱⲧⲉⲛ ⲛ̀ⲧⲟⲧ ⲛ̀ⲧⲉⲧⲉ-
ⲛⲉⲩⲗⲉⲩⲑⲉⲣⲓⲁ̀ ⲛ̀ⲧⲉⲧⲉⲛⲙⲉⲧⲣⲉⲙⲥⲉ ⲟⲩⲟⲥ ⲱⲣⲕ ⲛⲏⲓ
ⲙ̀ⲫ̄ⲧ̄ ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲙ̀ⲙⲏⲓ ⲭⲉ ⲛ̀ⲛⲉⲧⲉⲛⲕⲉⲧ-
fol. 117. ⲑⲏⲛⲟⲩ ⲱⲁ ⲡⲁⲏⲓ ⲛ̀ⲕⲉⲥⲟⲡ ⲉ̀ⲧⲓ ⲉⲓⲟⲛϧ ⲙⲏⲡⲱⲥ

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[1]) Read. ⲫⲁⲓ.

ⲛ̀ⲧⲉ ⲧⲁⲙⲁⲩ ⲛⲉⲙ ⲛⲁⲥⲛⲏⲟⲩ ⲉ̀ⲙⲓ ⲉ̀ⲡⲁϣⲓⲛⲓ ⲛ̀ⲧⲟⲩⲉⲛ
ⲡⲟⲩⲙⲟⲩ ⲛⲱⲟⲩ ⲙ̀ⲙⲁⲩⲁⲧⲟⲩ Ⲇⲗⲗⲁ ⲃⲓ ⲛⲱⲧⲉⲛ
ⲛ̀ⲛⲟⲩⲙⲉⲧⲣⲉⲙϩⲉ ⲟⲩⲟϩ ⲁ̀ⲗⲓⲟⲩⲓ̀ ⲛⲱⲧⲉⲛ ⲛ̀ⲅ̄ⲧ
ⲛ̀ⲗⲓⲧⲣⲁ ⲛ̀ⲛⲟⲩⲃ ⲛ̀ⲫⲟⲩⲁⲓ ⲫⲟⲩⲁⲓ ⲛ̀ⲙⲱⲧⲉⲛ ⲛⲉⲙ
ⲓ̀ ⲛ̀ⲥⲧⲟⲗⲏ ⲟⲩⲟϩ ⲙⲁϣⲉ ⲛⲱⲧⲉⲛ ⲉ̀ⲡⲓⲙⲱⲓⲧ ⲉ̀ⲣⲉⲧⲉ-
ⲛⲟⲩⲁϣϥ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲭⲱⲣⲓⲥ ⲧⲁⲡⲟⲗⲓⲥ
ⲙ̀ⲙⲁⲩⲁⲧⲥ ⲟⲩⲟϩ ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉⲧⲉⲛⲱⲛϧ ⲛ̀ⲧⲉⲧⲉⲛ-
ⲥⲱⲧⲉⲙ ⲭⲉ ⲁⲓⲙⲟⲩ ⲁ̀ⲣⲓ ⲧⲁⲅⲁⲡⲏ ⲉⲑⲃⲉ ⲡ̄ⲟ̄ⲥ̄ ⲛ̀ⲧⲉ-
ⲧⲉⲛⲕⲱⲥ ⲙ̀ⲡⲁⲥⲱⲙⲁ ⲟⲩⲟϩ ⲛ̀ⲧⲉⲧⲉⲛⲟ̀ⲗϥ ⲉ̀ⲧⲁⲡⲟⲗⲓⲥ
ⲛⲁⲓ ⲁⲉ ⲉ̀ⲧⲁⲩⲥⲱⲧⲉⲙ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ⲭⲉ ⲛⲓⲁ̀ⲗⲱⲟⲩⲓ̈
ⲛ̀ⲧⲉ ⲡⲓⲛⲁ[ⲓ]ⲧϥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ ⲁⲩⲣⲓⲙⲓ ⲛ̀ⲛⲟⲩ-
ⲛⲓⲱϯ ⲛ̀ⲛⲁⲩ ⲙⲉⲛⲉⲛⲥⲱⲥ ⲁⲩⲱⲉⲡⲧⲟⲧϥ ⲟⲩⲁⲓ ⲁⲉ
ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧⲟⲩ ⲙ̀ⲡⲉϥⲧⲁⲥⲑⲟϥ ⲉ̀ϯⲟⲥⲡⲟⲗⲓⲥ ⲱⲁⲧⲉ
ⲫⲏ ⲉⲑⲟⲩⲁⲃ ⲭⲱⲕ ⲉ̀ⲃⲟⲗ ⲣ̄ ⲁⲉ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲓⲁ̀-
ⲗⲱⲟⲩⲓ̀ ⲁⲩⲥⲉⲙⲥⲓ ⲛⲉⲙ ⲫⲏ ⲉⲑⲟⲩⲁⲃ ϧⲉⲛ ⲥⲟⲣ
ϯⲃⲁⲕⲓ ⲉ̀ⲑⲣⲟⲩⲉⲣⲑⲉⲟ̀ⲣⲓⲛ ⲛ̀ⲡⲉϥⲁ̀ⲣⲱⲛ ⲟⲩⲟϩ ⲡⲓⲙⲁ-
ⲕⲁⲣⲓⲟⲥ ⲁⲉ ⲁϥⲥⲱⲣ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓϫⲣⲏⲙⲁ ⲉⲧⲟⲱ
ⲉ̀ⲧⲁϥⲉ̀ⲛⲟⲩ ⲛ̀ⲛⲓⲥⲏⲕⲓ ⲛⲉⲙ ⲛⲓϫⲱⲃ ⲛⲉⲙ ⲛⲓⲧⲁⲓⲟ̀
ⲉ̀ⲧⲁϥⲉ̀ⲛⲟⲩ ⲛ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲁϥⲥⲟⲣⲟⲩ ⲉ̀ⲃⲟⲗ ⲧⲏⲣⲟⲩ
ⲛ̀ⲛⲏⲉ̀ⲧⲉⲣϧⲁⲓⲉ̀ ⲱⲁ ⲉ̀ⲥⲣⲏⲓ ⲉ̀ⲛⲉϥⲕⲉⲥⲃⲱⲥ ⲙ̀ⲙⲓⲛ
ⲙ̀ⲙⲟϥ ⲁϥⲧⲏⲓⲧⲟⲩ ⲛ̀ⲛⲏ ⲉⲧⲃⲏⲱ ⲟⲩⲟϩ ⲁϥϥⲟϫϥ
ⲉ̀ⲑⲙⲏϯ ⲛ̀ⲛⲓⲁ̀ⲥⲉⲃⲏⲥ ⲛ̀ⲛⲟⲩⲣⲱⲟⲩ ⲁϥⲱⲱ ⲉ̀ⲃⲟⲗ ⲉϥ-
ϫⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲁ̀ⲛⲟⲕ ⲟⲩⲭⲣⲏⲥⲧⲏⲁⲛⲟⲥ ⲙ̀ⲡⲁⲣⲣⲏ-
ⲥⲓⲁ̀ ⲟⲩⲟϩ ϯⲉⲣϩⲟϯ ⲁⲛ ϧⲁⲧⲥⲏ ⲛ̀ⲛⲉⲧⲉⲛ ⲁⲡⲟⲛⲓⲁ̀
ⲱ̀ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛ̀ⲧⲉ ⲡⲃⲓⲛ̀ϫⲟⲛⲥ ⲛⲉⲧⲉⲛⲛⲟⲩϯ ⲅⲁⲣ
ⲅⲁⲛⲇⲉⲙⲱⲛ ⲛⲉ ⲛⲓⲛⲟⲩϯ ⲅⲁⲣ ⲉ̀ⲧⲉⲙⲡⲟⲩⲑⲁⲙⲓⲟ̀
ⲛ̀ⲧⲫⲉ ⲛⲉⲙ ⲡⲓⲕⲁⲅⲓ ⲙⲁⲣⲟⲩⲧⲁⲕⲟ ⲉ̀ⲃⲟⲗ ⲥⲁⲡⲉⲥⲛⲧ
ⲛ̀ⲧⲫⲉ ⲧⲏⲣⲥ ⲛⲉⲙ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲧⲟⲩ[ⲟⲩ]ⲱϣⲧ
ⲙ̀ⲙⲱⲟⲩ ⲉ̀ⲣⲉ ϫⲏ ⲉ̀ⲣⲱⲟⲩ ⲣⲱⲟⲩ Ⲉⲧⲁϥϫⲟⲩϣⲧ ⲇⲉ
ⲉ̀ⲃⲟⲩⲛ ⲉ̀ϫⲱϥ ⲛ̀ⲭⲉ ⲡⲓⲇⲣⲁⲕⲱⲛ ⲛ̀ⲧⲉ ⲫⲙⲟⲩ ⲛ̀ⲑⲟϥ

ⲇⲁⲇⲓⲁⲛⲟⲥ ⲡⲓⲁⲛⲟⲙⲟⲥ ⲉⲧⲁϥⲛⲁⲩ ⲉⲣⲟϥ ⲉϥⲭⲏⲛ
ⲃⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲉϥⲥⲁⲓⲱⲟⲩ ⲃⲉⲛ ⲡⲉϥⲥⲟ ⲙ̀ⲫⲣⲏⲧ
ⲛ̀ⲧⲓⲛⲓ ⲛ̀ⲧⲓⲟⲥ ⲃⲉⲛ ⲡⲉϥⲟⲩⲱⲓⲛⲓ ⲟⲩⲟⲥ ⲛⲁϥⲥⲉⲗ-
ⲥⲱⲗ ⲧⲏⲣϥ ⲡⲉ ⲃⲉⲛ ⲡⲉϥⲥⲙⲟⲛⲧ ⲡⲉ ⲙ̀ⲫⲣⲏⲧ
ⲛ̀ⲛⲟⲩⲁ̀ⲗⲗⲁⲃⲁⲥⲧⲣⲟⲛ ⲛ̀ⲁⲛⲁⲙⲏⲓ ⲛ̀ⲕⲁⲑⲁⲣⲟⲥ ⲉϥⲧⲟⲩ
ⲃⲏⲟⲩⲧ ⲟⲩⲟⲥ ⲁϥⲉ̀ⲙⲓ ⲃⲉⲛ ⲧⲟⲩⲛⲟⲩ ⲭⲉ ⲟⲩⲉⲩⲅⲉⲛⲏⲥ
ⲡⲉ ⲟⲩⲟⲥ ⲛ̀ⲱⲏⲣⲓ ⲛ̀ⲧⲉ ⲛⲓⲉ̀ⲡⲁⲣⲭⲟⲥ ⲉⲧⲃⲟⲥⲓ ⲟⲩⲟⲥ
ⲁϥⲧⲱⲛϥ ⲃⲉⲛ ⲧⲟⲩⲛⲟⲩ ⲁϥⲟ̀ⲥⲓ ⲉ̀ⲣⲁⲧϥ ⲃⲉⲛ ⲟⲩ-
fol. 118. ⲧⲱⲙⲧ ⲟⲩⲟⲥ ⲛⲁϥⲟⲓ ⲛ̀ⲱⲫⲏⲣⲓ ⲛ̀ⲧⲉϥⲙⲉⲧⲃⲉⲣⲓ ⲛⲉⲙ
ⲧⲉϥⲃⲓⲛⲉⲣⲟⲩⲱ ⲉⲧⲥⲟⲗⲭ ⲁϥⲉⲣⲟⲩⲱ ⲡⲉⲭⲁϥ ⲛⲁϥ
ⲭⲉ ⲁ̀ⲛⲟⲛ ⲧⲏⲣⲉⲛ ⲧⲉⲛⲱⲟⲡ ⲥⲓⲭⲉⲛ ⲡⲕⲁⲥⲓ ⲉⲛⲙⲉⲥ
ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲡⲉⲑⲛⲁⲛⲉϥ ⲛⲓⲃⲉⲛ ⲛ̀ⲧⲉ ⲛⲓⲛⲟⲩⲧ ⲟⲩⲟⲥ
ⲧⲉⲛⲱⲟⲡ ⲛⲱⲟⲩ ⲙ̀ⲙⲉⲛⲣⲓⲧ ⲙ̀ⲙⲁⲱⲱ ⲟⲩⲟⲥ ⲓⲥ ⲥⲏⲡⲡⲉ
ⲛ̀ⲑⲟⲕ ⲥⲱⲕ ⲕⲏⲡ ⲉ̀ⲣⲟⲛ ⲃⲉⲛ ⲡⲓⲧⲁⲓⲟ̀ ⲛⲉⲙ ⲧⲙⲉⲧ-
ⲛⲓⲱⲧ ⲟⲩⲟⲥ ⲕⲭⲟⲩⲟⲛⲥ[1] ⲉ̀ⲃⲟⲗ ⲃⲉⲛ ⲡⲉⲕⲥⲙⲟⲛⲧ
ⲉⲑⲛⲁⲛⲉϥ ⲭⲉ ⲛ̀ⲑⲟⲕ ⲟⲩⲛⲓⲱⲧ ⲉϥⲧⲁⲓⲏⲟⲩⲧ ⲙ̀ⲙⲁⲱⲱ
ⲟⲩⲟⲥ ⲁ̀ⲣⲓⲉ̀ⲙⲓ ⲛⲁⲕ ⲧⲛⲟⲩ ⲱ ⲡⲓⲙⲉⲛⲣⲓⲧ ⲫⲁⲓ ⲉ̀ⲧⲁⲓ-
ⲙⲉⲛⲣⲉ ⲡⲥⲁⲓ ⲛ̀ⲧⲉ ⲡⲉϥⲥⲟ ⲭⲉ ⲓⲥ ⲣⲧ ⲛ̀ⲣⲟⲙⲡⲓ ⲙ̀ⲫⲟⲟⲩ
ⲓⲥⲭⲉⲛ ⲉ̀ⲧⲁⲓϩⲉⲙⲥⲓ ⲃⲉⲛ ⲡⲁⲓ ⲙⲁ ⲁⲛⲟⲕ ⲛⲉⲙ ⲡⲁⲓ
ⲯⲱ ⲛ̀ⲛⲟⲩⲣⲟ ⲛⲁⲓ ⲉ̀ⲧⲁⲓⲑⲟⲩⲱⲧⲟⲩ ⲉ̀ⲃⲟⲗ ⲃⲉⲛ
ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲟⲩⲟⲥ ⲛ̀ⲡⲉⲛⲥⲱⲧⲉⲙ ⲛ̀ⲕⲉⲥⲙⲏ
ⲛ̀ⲡⲁⲓⲣⲏⲧ ⲃⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲓⲥ ⲣⲧ ⲛ̀ⲣⲟⲙⲡⲓ
ⲭⲉ ⲭⲣⲏⲥⲧⲏⲁⲛⲟⲥ ⲉ̀ⲃⲏⲗ ⲉ̀ⲧⲛⲟⲩ ⲉⲑⲃⲉ ⲫⲁⲓ ⲁⲓⲉ̀ⲙⲓ
ⲃⲉⲛ ⲡⲁϩⲏⲧ ⲭⲉ ⲛ̀ⲑⲟⲕ ⲟⲩⲛⲓⲱⲧ ⲉⲧⲧⲁⲓⲏⲟⲩⲧ ⲟⲩⲟⲥ
ⲕⲭⲟⲣ ⲃⲉⲛ ⲧⲉⲕⲭⲟⲙ ⲛⲉⲙ ⲡⲁⲱⲁⲓ ⲛ̀ⲧⲉ ⲛⲉⲕⲭⲣⲏⲙⲁ
ⲗⲟⲓⲡⲟⲛ ⲛ̀ⲡⲉⲥⲉⲣⲙⲉⲗⲓⲛ ⲛⲁⲕ ⲃⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲟⲩⲇⲉ
ⲛⲓⲙⲏⲱ ⲉⲧⲕⲱⲧ ⲉ̀ⲣⲱⲟⲩ ⲧⲛⲟⲩ ⲭⲉ ⲙⲁⲣⲉ ⲡⲓϩⲱⲃ
ⲟⲩⲱⲛϩ ⲛⲁⲕ ⲉ̀ⲃⲟⲗ ⲱ̀ ⲫⲏ ⲉⲧⲧⲁⲓⲏⲟⲩⲧ ⲭⲉ ⲁ̀ⲛⲟⲛ

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1) Sic; read ⲕⲟⲩⲟⲛϩ.

ⲕⲃ̅. ⲙ̀ⲙαγατεν αν ϧα νιογρωογ πε πε ἐτακ
ϯϣωϣ ναν αλλα νικενογϯ ⲛ̀ⲇικεον ακϯϣωϣ
νωογ ϩωογ εθβε φαι ⲥε ϯνογ πετεϩϣε ἐροκ
ἐθρεκερμετανοιν ογοϩ ⲛ̀τεκταϩθοκ ϧεν
πεκϩητ ⲛ̀τεκογωϣτ ⲛ̀ⲛινογϯ ἐθρογχω νακ
ἐβολ ⲛ̀ⲛεκϣορπ ⲛ̀μετατὲμι ανον ⲇε ϧα νιογ-
ρωογ τενναϣωπ ἐρον νεμακ ⲙ̀φρητ ⲛ̀ⲛογ-
ϣηρι ⲛ̀μενριτ ⲛ̀ταν ογοϩ κναϭι ἐβολ ϩιτοτεν
τηρογ νεμ νινογϯ ⲛ̀ⲛογνιϣϯ ⲛ̀ταιὸ νεμ
ογακϫιὼμα (sic) ⲛ̀ⲃαϩιλικον ἐθρεκϣωπι ⲛ̀ⲉπαρ-
χος ϩιϫεν ⲓ̅ϯ ⲛ̀ⲡολις ⲛ̀τε πικοσμος νεμ
νογχωρα ϧεν μαι νιβεν ἐτεκογ ⲁϣογ ϧεν πι-
κοσμος τηρϥ ⲁϥερογὼ ⲛ̀ⲥε πιναιατϥ αληθως
πιὰριος ρεωρριος πεϫαϥ ναϥ ⲥε κϩ[ϩ]ογορτ
ⲛ̀θοκ νεμ ναι παρανομος ετνεμακ νεμ
νεκὶⲇωλον ετϩοϥ ναι ἐτεκμογϯ ἐρωογ ⲥε
νογϯ ϩαννογϯ αν νε αλλα ϩανⲇεμων νε
εκετακο ⲛ̀θοκ νεμωογ εγϩοπ πογρο ⲇε ⲁϥ-
χωντ ϧεν ογενβον (sic) πεϫαϥ ναϥ ⲥε ⲁιϩⲁϫι
νεμακ ϩωϩ ⲙ̀φρητ ⲛ̀ⲛογὶωτ νεμ πεϥϣηρι
fol. 119. ογοϩ ⲁιϯϩοβⲛ̀ι νακ ἐπεκταιὸ νεμ πεκογϫαι
ⲙ̀μιν ⲙ̀μοκ ογοϩ ⲛ̀θοκ ϩωκ ϩωϩ ⲁτκⲁϯ
ⲛ̀ⲛⲁτϩητ ⲁκϯϣωϣ ναν πλην ματαμοι ⲥε
ⲛ̀θοκ ογ ἐβολ θων ⲓ̀ἐ νιμ πε πεκραν ⲓ̀ἐ φραν
ⲛ̀ⲛεκνογϯ ⲛ̀θοκ νεμ νεκιοϯ ἐταγϫφοκ ἐπι-
κοσμος ⲓ̀ἐ ογ πε ἐτακὶ εθβητϥ πιμακαριος ⲇε
ναϥογωϣ αν πε ἐταμοϥ ἐπεϥραν ογⲇε
πινιϣϯ ⲛ̀ⲁκϫιὼμα ⲛ̀τε νεϥιοϯ πογρο ⲇε νεμ
νικεογρωογ τηρογ πεϫωογ ⲙ̀πιὰριος ρεωρ-
ριος ⲥε τεντⲁρκο ⲙ̀μοκ ὠ πιὰλογ ⲛ̀ϩⲁιὲ

ⲛⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲫⲁⲓ ⲛⲑⲟⲕ ⲉⲧⲉⲕⲙⲟⲩⲧ ⲉⲣⲟⲩ ⲛⲁⲕ
ⲛⲛⲟⲩⲧ ⲭⲉⲭⲁⲥ ⲛⲧⲉⲕⲧⲁⲙⲟⲓ ⲉⲡⲉⲕⲣⲁⲛ ⲛⲉⲙ ⲫⲣⲁⲛ
ⲛⲛⲉⲕⲓⲟⲧ ⲛⲉⲙ ⲫⲣⲁⲛ ⲛⲧⲉⲕⲡⲟⲗⲓⲥ ⲓⲉ ⲭⲉ ⲥⲉⲟⲛϧ
ⲛⲭⲉ ⲛⲏ ⲉⲧⲉⲛⲟⲩⲛⲕ[1] ⲓⲉ ⲟⲩⲟⲛ ⲥⲟⲛ ⲓⲉ ⲥⲱⲛⲓ ϣⲟⲡ
ⲛⲁⲕ ⲓⲉ ⲉⲕϣⲓⲛⲓ ⲛⲥⲁⲟⲩ ⲓⲉ ⲉⲧⲁⲕⲓ ⲉⲧⲁⲓ ⲡⲟⲗⲓⲥ
ⲉⲑⲃⲉ ⲟⲩ ⲛϩⲱⲃ ⲡⲓⲁⲣⲓⲟⲥ ⲁⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲧⲁⲩ-
ⲧⲁⲣⲕⲟϥ ⲉϥⲣⲁⲛ ⲙⲡⲭ̅ⲥ̅ ⲁϥⲟⲩⲱⲛϩ ⲉⲣⲱⲟⲩ ⲉϥⲭⲱ
ⲙⲙⲟⲥ ⲭⲉ ⲉⲡⲓⲇⲏ ⲁⲣⲉⲧⲉⲛⲧⲁⲣⲕⲟⲓ ⲉϥⲣⲁⲛ ⲙⲡⲁ-
ⲛⲟⲩⲧ ⲙⲙⲟⲛ ϣⲭⲟⲙ ⲙⲙⲟⲓ ⲛⲧⲁϩⲉⲡ ϩⲗⲓ ⲉⲣⲱⲧⲉⲛ
ⲕⲉ̅. ⲁⲛⲟⲕ ⲟⲩⲭⲣⲏⲥⲧⲏⲁⲛⲟⲥ ⲙ̀ϣⲏⲣⲓ ⲛ̀ ⲭⲣⲏⲥⲧⲏⲁ̀ⲛⲟⲥ
ⲛⲡⲉ ϩⲗⲓ ⲛⲭⲣⲟⲭ ⲛⲧⲏⲓ ϣⲉⲙϣⲓ ⲛⲛⲓⲓⲇⲱⲗⲟⲛ ⲉⲛⲉϩ
ϩⲟⲗⲱⲥ ⲟⲩⲟϩ ⲡⲁⲓⲱⲧ ⲡⲉ ⲁⲛⲁⲥⲧⲁⲥⲓⲟⲥ ⲡⲓⲉⲡⲁⲣⲭⲟⲥ
ⲛⲧⲉ ⲙⲉⲗⲓⲧⲓⲛⲏ ⲡϣⲏⲣⲓ ϩⲱϥ ⲡⲉ ⲛⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲛⲓϣⲧ
ⲛⲉⲡⲁⲣⲭⲟⲥ ⲛⲧⲉ ⲧⲕⲁⲡⲡⲁⲧⲟⲕⲓⲁ̀ ⲗⲟⲓⲡⲟⲛ ⲉⲧⲁ
ⲡⲟⲩⲣⲟ ⲛⲁⲩ ⲉⲑⲙⲉⲧⲭⲱⲣⲓ ⲛⲡⲁⲓⲱⲧ ⲁⲛⲁⲥⲧⲁⲥⲓⲟⲥ
ⲁϥⲉⲣⲉⲧⲓⲛ ⲙⲙⲟϥ ϩⲓⲧⲉⲛ ⲛⲡⲉϥⲓⲱⲧ ⲓⲱⲁⲛⲛⲏⲥ
ⲡⲓⲉⲡⲁⲣⲭⲟⲥ ⲛⲧⲉ ⲧⲕⲁⲡⲡⲁⲧⲟⲕⲓⲁ̀ ⲁϥⲃⲟϥ ⲛⲉⲡⲁⲣ-
ⲭⲟⲥ ϩⲓϫⲉⲛ ⲙⲉⲗⲓⲧⲏⲛⲏ ⲛⲉⲙ ⲧⲡⲁⲗⲓⲥⲧⲓⲛⲏ ⲧⲏⲣⲥ
ⲛⲭⲱⲣⲁ ⲉⲛⲁϥⲭⲏ ⲅⲁⲣ ⲡⲉ ⲃⲉⲛ ⲕⲉ̅ ⲛⲣⲟⲙⲡⲓ ⲛⲭⲉ
ⲁⲛⲁⲥⲧⲁⲥⲓⲟⲥ ⲡⲁⲓⲱⲧ ⲉⲧⲁϥⲃⲓ ⲛ̀ⲧⲙⲉⲧⲉⲡⲁⲣⲭⲟⲥ
ⲟⲩⲟⲥ ⲁ̀ ⲡⲟⲩⲣⲟ ⲧ ⲛⲁϥ ⲛ̀ ⲣ̅ ⲛ̀ⲱⲟ ⲛⲙⲁⲧⲟⲓ ⲉⲩⲃⲏⲕ
ⲉⲡⲉϥⲛⲟⲩⲙⲉⲣⲟⲛ ⲡⲉ ⲃⲉⲛ ⲡⲭⲓⲛⲑⲣⲉϥⲁ̀ⲙⲁⲥⲓ ⲁⲉ
ϩⲓϫⲉⲛ ⲧⲡⲁⲗⲓⲥⲧⲓⲛⲏ ⲧⲏⲣⲥ ⲛⲭⲱⲣⲁ ⲟⲩⲟⲥ ⲁϥⲱⲓⲛⲓ
ϩⲓⲧⲉⲛ ⲛⲓⲛⲓⲱⲧ ⲛⲧⲉ ⲧⲡⲟⲗⲓⲥ ⲛⲥⲁ ⲟⲩⲥϩⲓⲙⲓ ⲉⲥⲧⲁⲓ-
ⲏⲟⲩⲧ ⲕⲁⲧⲁ ⲡⲧⲁⲓⲟ̀ ⲛⲛⲓⲙⲉⲗⲓⲧⲱⲛ ⲉⲧⲥⲟⲧⲡ ϩⲓⲛⲁ
ⲛⲧⲉϥⲟⲗⲥ ⲛⲁϥ ⲃⲉⲛ ⲟⲩⲅⲁⲙⲟⲥ ⲛⲥⲉⲙⲛⲟⲛ ⲟⲩⲟⲥ
ⲡⲁⲓⲣⲏⲧ ⲁⲩⲧⲥⲟⲃⲛⲓ ⲛⲁϥ ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲡⲉⲛⲟ̅ⲥ̅
ⲙⲙⲟⲛ ⲃⲉⲛ ⲧⲁⲓ ⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲉⲥⲉⲣⲡⲣⲉⲡⲓ ⲛⲡⲉ-

1) Read ⲉⲧⲉⲛⲟⲩⲕ.

fol. 120. κακϩιὼμα ⲛⲉⲙ πιταιὸ ⲛ̀ⲧⲉ τεκμετⲛⲓϣϯ ἐⲃⲏⲗ ἐ κιρα θεογⲛωστα τϣⲉρι ⲛ̀ϯονⲏⲥιος πικομⲏⲥ ⲛ̀ⲧⲉ ϯοσπολις φⲏ ⲉⲧⲭⲏ ⲃⲁ πιὲρϣⲓϣι ⲛ̀ⲧⲉ τεκμετⲛⲓϣϯ ⲟⲩ παρθενος ⲅⲁρ ⲧⲉ ⲉⲥⲭⲏ ⲃⲉⲛ ⲓ̅ⲏ̅ ⲛ̀ⲣομπι ⲛ̀ⲫοⲟⲩ ⲟⲩⲟϩ ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲃⲉⲛ ⲧⲁⲓ χωρα ⲧⲏⲣⲥ ⲙ̀ⲙⲉⲗⲓⲧⲱⲛ ἐⲃⲏⲗ ἐⲡⲉⲥⲓⲱϯ ⲛⲉⲙ ⲡⲉϥⲏⲓ ⲛ̀ⲑⲟϥ ⲇⲉ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲃⲉⲛ ϯⲟⲩⲛⲟⲩ ⲁⲩⲓⲛⲓ ⲛ̀ⲡⲉⲥⲓⲱϯ ⲇⲓⲟⲛⲏⲥιος ⲁϥϯ ⲛⲁϥ ⲛ̀ⲧⲉⲥⲃⲣⲏⲭⲓ ⲛ̀ⲛⲟⲩⲃ ⲉ̀ⲧⲉ ⲡⲉⲥϣⲓ ⲡⲉ ⲛ̀ⲥⲟⲡ ⲃ̄ χωρις ϩⲁⲛⲧⲁⲓὸ ⲉⲛⲁϣⲱⲟⲩ ⲛⲉⲙ ϩⲁⲛⲉ̀ⲃⲓⲁⲓⲕ ⲛ̀ϩϣⲟⲩⲧ ϩⲓ ⲥϩⲓⲙⲓ ⲟⲩⲟϩ ⲁϥϯ ⲛⲁⲥ ⲛ̀ϩⲁⲛϩⲃⲱⲥ ⲛⲉⲙ ϩⲁⲛⲃⲱⲙ ⲛⲉⲙ ϩⲁⲛⲕⲟⲓ ⲛⲉⲙ ϩⲁⲛⲙⲁⲛⲁⲗⲟⲗⲓ ⲉⲩⲟⲓ ⲛ̀ⲛⲁⲧⲧⲩⲙⲟ-ⲥιον ⲟⲩⲟϩ ⲁϥⲃⲓⲧⲥ ⲛⲁϥ ⲉⲩⲥϩⲓⲙⲓ ⲁϥⲙⲉⲛⲣⲓⲧⲥ ⲙ̀ⲙⲁϣⲱ ϩⲱⲥⲇⲉ ⲛ̀ⲧⲉϥⲉⲣⲡⲱⲃϣ ⲛ̀ϯⲕⲁⲡⲡⲟⲧⲟⲕⲓⲁ (sic) ⲛⲉⲙ ⲛⲉϥⲓⲟϯ ⲟⲩⲟϩ ⲛ̀ⲧⲉϥϣⲱⲡⲓ ⲃⲉⲛ ϯⲡⲁ-ⲗⲓⲥⲧⲓⲛⲏ ϣⲁⲧⲉ ⲡ̄ⲟ̄ⲥ̄ ϫⲉⲙ ⲡⲉϥϣⲓⲛⲓ ⲙ̀ⲙⲁⲩ ⲉ̀ⲧⲁⲥϫ-ⲫοι ⲇⲉ ⲛⲁϥ ⲛ̀ⲭⲉ ⲧⲁⲙⲁⲩ κιρα θεογⲛωστα ϯⲥⲩⲛⲕⲗⲏⲧⲓⲕⲏ ⲁϥⲙⲟⲩϯ ἐⲡⲁⲣⲁⲛ ϫⲉ γεωργιος κατα φραν ⲛ̀ⲫⲓⲱⲧ ⲛ̀ⲡⲉϥⲓⲱⲧ ⲟⲩⲟϩ ⲁⲥⲙⲓⲥⲓ ⲛⲁϥ ⲟⲛ ⲛ̀ⲭⲉ ⲧⲁⲙⲁⲩ ⲛ̀ⲕⲉⲥⲱⲛⲓ ⲃ̄ϯ ⲛ̀ⲥϩⲓⲙⲓ φραν ⲛ̀ⲛⲟⲩⲓ̀ ϫⲉ κⲁⲥⲓà ϯⲕⲉⲟⲩⲓ̀ ϫⲉ μαθρωνα Ⲇⲫⲉⲙ-ⲧⲟⲛ ⲙ̀ⲙⲟϥ ⲛ̀ⲭⲉ ⲡⲁⲙⲁⲕⲁⲣⲓⲟⲥ ⲛⲓⲱⲧ ⲁⲛⲁⲥ-ⲧⲁⲥⲓⲟⲥ πιὲⲡⲁⲣⲭⲟⲥ ⲁϥⲭⲁⲧ ⲉⲓⲃⲉⲛ ⲓ̄ ⲛ̀ⲣομπι ϯⲟⲩⲓ̀ ⲃⲉⲛ ⲛⲁⲥⲱⲛⲓ ⲉⲥⲃⲉⲛ ⲥ̄ ⲛ̀ⲣομπι ϯⲕⲟⲩⲓ̀ ⲉⲥⲃⲉⲛ ⲣομπι ⲥⲛⲟⲩϯ Μενενⲥωⲥ ⲁⲩⲑⲱϣ ⲛ̀ⲛⲟⲩⲉ̀ⲡⲁⲣⲭⲟⲥ ⲉ̀ⲫⲙⲁ ⲛ̀ⲡⲁⲓⲱⲧ ⲉ̀ πⲉϥⲣⲁⲛ πε ⲓⲟⲩⲥⲧⲟⲥ ⲁϥϣⲱⲡⲓ ⲛⲏⲓ ⲛ̀ⲛⲟⲩϣⲉⲃⲓⲱ̀ ⲛ̀ⲡⲁⲙⲁⲕⲁ-ⲣιος ⲛⲓⲱⲧ ⲛ̀ⲑⲟϥ ⲟⲛ πε. ⲉ̀ⲧⲁϥⲑⲣⲟⲩⲃⲟⲕⲧ ⲛ̀ⲥⲧ-ⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲉ̀ⲭⲉⲛ ⲉ̄ ⲛ̀ϣⲟ ⲙ̀ⲙⲁⲧⲟⲓ ⲟⲩⲟϩ ⲁϥⲑ-ⲣⲟⲩⲥⲃⲉ ⲡⲁⲣⲁⲛ ϩⲓⲧⲉⲛ ⲡⲟⲩⲣⲟ ⲉ̀ⲑⲣⲓⲃⲓ ⲛ̀ⲣ̄ ⲛ̀ϣⲟ

ⲛⲛⲟⲙⲓⲥⲙⲁ ⲕⲁⲧⲁ ⲁⲃⲟⲧ ⲟⲩⲟⲥ ⲛⲁϥⲥⲱⲟⲩⲛⲟⲩ
ⲛⲛⲉϩⲗⲓ ⲁⲛ ⲡⲉ ϧⲉⲛ ⲡⲉϥⲏⲓ ⲉⲃⲏⲗ ⲉϧⲏ ⲉⲧⲉϥ-
ⲛⲁⲟⲩⲟⲙϥ ⲛⲉⲙ ϧⲏ ⲉⲧⲉϥⲛⲁⲥⲟϥ Ⲁⲗⲗⲁ ⲁⲛⲟⲕ
ⲡⲉ ⲉⲧⲉⲣⲁⲓⲕⲓⲛ ⲙ̀ⲡⲉϥⲁ̀ⲙⲁϩⲓ ⲛⲉⲙ ⲡⲉϥⲕⲉⲏⲓ ⲟⲩⲟϩ
ⲁϥⲱⲡ ⲛ̀ⲧⲉϥϣⲉⲣⲓ ⲛⲏⲓ ⲉⲃⲣⲓⲃⲓⲧⲥ ϧⲉⲛ ⲟⲩⲅⲁⲙⲟⲥ 5
ⲛ̀ⲥⲉⲙⲛⲟⲛ ⲉⲩⲥⲟⲡ Ⲉⲧⲓ ⲉϥⲙⲟⲕⲙⲉⲕ ⲉ̀ⲓⲣⲓ ⲛ̀ⲡⲓϩⲟⲡ
ⲉ̀ⲣⲟⲓ ⲛⲉⲙⲁⲥ ⲁ̀ ⲡⲑⲱϣ ⲛ̀ⲣⲱⲙⲓ ⲛⲓⲃⲉⲛ ⲣⲱⲡⲓ ⲙ̀ⲙⲟϥ
ⲁϥⲥⲓⲛⲓ ⲛ̀ⲡⲁⲓ ⲙⲁⲛϧⲱⲓⲗⲓ ⲛ̀ⲧⲉ ⲡⲁⲓ ⲃⲓⲟⲥ ⲛⲉϥ-
ⲗⲏⲟⲩ Ⲇⲓⲑⲟⲙⲥϥ ϧⲉⲛ ⲡⲓⲉⲙϩⲁⲩ ⲛ̀ⲧⲉ ⲡⲁⲙⲁⲕⲁ-
ⲣⲓⲟⲥ ⲛⲓⲱⲧ ⲉ̀ⲣⲉ ⲡ̅ⲟ̅ⲥ̅ ⲧⲉⲙⲧⲟⲛ ⲛⲱⲟⲩ ϣⲁ ⲉⲛⲉϩ 10
ⲁⲙⲏⲛ ⲁⲛⲟⲕ ϩⲱ ⲁⲓϧⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲁ ⲙⲉⲧⲙⲁⲧⲟⲓ
fol. 121. ⲛ̀ⲕⲁⲗⲱⲥ ⲟⲩⲟⲥ ϧⲉⲛ ⲟⲩⲥⲟⲃⲛⲓ ⲛ̀ⲧⲉ ⲛⲁⲧⲁϧⲱⲣⲁ
ⲛⲉⲙ ⲡⲧⲙⲁⲧ ⲛ̀ⲧⲁⲙⲁⲩ ⲉⲩⲥⲟⲡ ⲟⲩⲟⲥ ⲁⲓⲃⲓ ⲛⲏⲓ
ⲛ̀ϩⲁⲛϧⲣⲏⲙⲁ ⲛⲉⲙ ϩⲁⲛⲧⲁⲓⲟ̀ ⲁⲩⲓ̀ ⲛⲉⲙⲱⲟⲩ ϧⲉⲛ
ⲟⲩϧⲟⲓ ⲉ̀ϥⲱⲓ ⲡⲉ ⲉ̀ⲣⲉ ⲛⲁⲉ̀ⲃⲓⲁⲓⲕ ⲙⲟⲩϣ ⲛⲉⲙⲏⲓ ⲡⲉ 15
ⲁⲓⲓ̀ ⲉ̀ⲧⲁⲓ ⲡⲟⲗⲓⲥ ⲉ̀ⲑⲣⲓϯ ⲛⲱⲧⲉⲛ ϧⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ
ⲛ̀ⲛⲓϧⲣⲏⲙⲁ ⲛⲉⲙ ⲛⲓⲧⲁⲓⲟ̀ ϫⲉ ϩⲓⲛⲁ ⲛ̀ⲧⲉⲧⲉⲛⲁⲓⲧ
ⲛ̀ⲉⲡⲁⲣϫⲟⲥ ⲉ̀ϥⲙⲁ ⲛ̀ⲛⲁⲓⲟϯ ⲉ̀ⲧⲁⲩⲥⲓⲛⲓ ⲗⲟⲓⲡⲟⲛ
ϧⲉⲛ ⲡϫⲓⲛⲑⲣⲓⲛⲁⲩ ⲉ̀ⲣⲱⲧⲉⲛ ⲉ̀ⲧⲁⲣⲉⲧⲉⲛϧⲱ ⲛ̀ⲥⲱ-
ⲧⲉⲛ ⲙ̀ⲫϯ ⲛ̀ⲧⲉ ⲧⲫⲉ ⲛⲉⲙ ⲡⲕⲁϩⲓ ⲫⲁⲓ ⲉ̀ⲧⲁϥϯ 20
ⲛⲱⲧⲉⲛ ⲛ̀ϯⲙⲉⲧⲟⲩⲣⲟ ⲟⲩⲟⲥ ⲛ̀ⲧⲉⲧⲉⲛⲱⲉⲙⲱⲓ ⲛ̀ⲡⲥⲁ-
ⲇⲁⲛⲁⲥ ⲁⲓϧⲟⲥ ϧⲉⲛ ⲡⲁϩⲏⲧ ϫⲉ ⲙⲉⲧⲟⲩⲣⲟ ⲛⲓⲃⲉⲛ
ⲉⲑⲛⲏⲟⲩ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲉⲛ ⲡⲥⲁⲇⲁⲛⲁⲥ ⲛⲉⲙ ⲛⲉϥⲱⲏⲣⲓ
ⲉ̀ⲧⲉ ⲛ̀ⲑⲱⲧⲉⲛ ⲡⲉ ⲙⲁⲣⲟⲩⲧⲁⲕⲟ ⲡⲁⲓⲣϯ ⲁⲓϯ ⲛ̀ⲛⲓϧ-
ⲣⲏⲙⲁ ⲛⲉⲙ ⲛⲓⲧⲁⲓⲟ̀ ⲛ̀ⲛⲓⲕⲟⲩϧⲓ ⲛ̀ⲥⲛⲏⲟⲩ ⲛ̀ⲧⲏⲓ ⲛ̀ⲧⲉ 25
ⲡⲁⲩ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ⲛⲁⲓ ⲉ̀ⲧⲉⲙ(ⲡ)ϣⲁ ⲙ̀ⲙⲱⲟⲩ ⲉ̀ϩⲟⲧⲉ
ⲣⲱⲧⲉⲛ ⲛ̀ⲑⲱⲧⲉⲛ ⲟⲩⲟⲥ ⲁⲓⲓ̀ ϩⲁⲣⲱⲧⲉⲛ ⲉ̀ⲑⲣⲓⲥⲟϩⲓ
ⲛ̀ⲧⲉⲧⲉⲛⲙⲉⲧⲥⲟⲃ̀ ϫⲉ ϩⲁⲛⲛⲟⲩϯ ⲁⲛ ⲡⲉ ⲉ̀ⲣⲉ
ⲧⲉⲛⲟⲩⲱϣⲧ ⲙ̀ⲙⲱⲟⲩ ⲗⲗⲁ ϩⲁⲛⲇⲉⲙⲱⲛ ⲉⲧⲃⲁϧⲉⲙ
ⲛⲉ ⲓⲥ ϩⲏⲡⲡⲉ ⲁⲓⲧⲁⲙⲱⲧⲉⲛ ⲉ̀ⲡⲁϩⲱⲃ ⲧⲏⲣϥ ϫⲉ 30

ⲁⲛⲟⲕ ογχρηστηⲁⲛος ⲛ̀παρρησιὰ ειναϩ̀ ⲉ̀παⲩ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ϕⲏ ετεϩⲛωτεⲛ ⲁ̀ριτϥ ⲛⲏⲓ Ⲙⲓογρωογ ⲁⲉ ⲉ̀ταγⲥωτεⲙ ⲉ̀ⲃολϩⲓτοτϥ ⲭⲉ ογⲙⲉⲗⲓτωⲛ ⲡⲉ ⲛ̀ⲕⲁⲡⲁτοκος ογος ⲭⲉ ⲡⲱⲏⲣⲓ ⲡⲉ ⲛ̀ⲡⲓⲛⲓⲱϩ̀ ⲛⲉ̀ⲡⲁⲣⲭος ⲥⲁτοτογ ⲁγⲉⲛϩογⲣ πεⲭⲱογ ⲛⲁϥ ϸⲉⲛ ϩⲁⲛⲥⲁⲭⲓ ⲛ̀ⲕⲟⲗⲁⲕⲓⲁ̀ ⲭⲉ ⲡⲓ-ϸⲉⲗⲱⲓⲣⲓ ⲁⲛⲉ̀ⲙⲓ ογⲛ ⲉ̀ⲡⲉⲕⲧⲁⲓⲟ̀ ⲛⲉⲙ ⲑⲙⲉⲧⲉⲩ-ⲅⲉⲛⲏⲥ ⲛ̀ⲛⲉⲕⲓοϩ̀ ϯⲛογ ⲭⲉ ⲁ̀ⲙογ ⲥⲱⲧⲉⲙ ⲛ̀ⲥⲱⲛ ογος ⲙⲁⲣⲉ ⲡⲉⲛⲥⲟⲃⲛⲓ ⲣⲁⲛⲁⲕ ⲁ̀ⲣⲓⲱⲟⲩⲱⲟⲩⲱⲓ ⲛ̀ⲛⲓⲛⲟⲩϩ̀ ⲛ̀ⲣⲉϥϭⲣⲟ ϩⲓⲛⲁ ⲛ̀ⲧⲉⲕϭⲓ ⲉ̀ⲃⲟⲗ ϩⲓτοτογ ογⲙⲟⲛⲟⲛ ⲛ̀ⲑⲙⲉⲧⲉⲡⲁⲣⲭος ⲛ̀ⲛⲉⲕⲓοϩ̀ ⲁⲗⲗⲁ τεⲛ-ⲛⲁⲁⲓⲧ ⲕ ⲛ̀ϩⲩⲣⲟⲩⲙⲉⲛος ϩⲓⲭⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲉⲩⲥⲟⲡ ογος ⲙⲉⲛⲉⲛⲥⲁ ⲛⲓⲟⲩⲣⲱογ ⲛ̀ⲑⲟⲕ ⲡⲉ ϩⲓⲛⲁ ⲛⲏ ⲉ̀ⲧⲉⲕⲟⲩⲁϣⲟⲩ ⲛ̀ⲧⲉⲕϸⲟⲕⲟⲩ ⲛ̀ⲕⲟⲙⲏⲥ ϸⲉⲛ ⲛⲓⲉ̀-ⲡⲁⲣⲭⲓⲁ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ογος ⲛ̀ⲧⲟⲩϣⲱⲡⲓ ⲛ̀ⲭⲉ ⲛⲓϩⲩⲣⲉⲙⲱⲛ ⲛⲉⲙ ⲛⲓϩⲩⲣⲟⲩⲙⲉⲛⲟⲥ ⲛⲉⲙ ⲛⲓⲇⲟⲩⲍ ϸⲁ ⲡⲉⲕⲁ̀ⲙⲁϩⲓ ϸⲉⲛ ⲙⲁⲓ ⲛⲓⲃⲉⲛ Ⲇϥⲉⲣⲟⲩⲱ̀ ⲛ̀ⲭⲉ ⲡⲓⲑⲙⲏⲓ ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ϥϩⲱⲟⲩ ⲙ̀ⲙⲁϣⲱ ⲛ̀ⲭⲉ ⲡⲁⲓ ⲥⲟⲃⲛⲓ ⲛ̀ⲧⲱⲧⲉⲛ ϕⲁⲓ ⲉⲧⲃⲓ ⲉ̀ⲡⲧⲁⲕⲟ ⲛⲉⲙⲱⲧⲉⲛ ⲡⲗⲏⲛ ⲙⲁⲧⲁⲙⲟⲓ ⲱ̀ ⲛⲓⲁ̀ⲛⲟⲙⲟⲥ ⲭⲉ ⲛⲓⲙ ⲛ̀ⲛⲟⲩϯ ⲛ̀ⲧⲱⲧⲉⲛ ⲉ̀ⲣⲉⲧⲉⲛⲟⲩⲱϣ ⲉ̀ⲑⲣⲓϣⲱⲧ

fol. 122. ⲛⲁϥ ογος ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ⲭⲉ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲭⲉ ⲉⲛⲟⲩⲱϣ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲑⲣⲉⲕϣⲱⲧ ⲛ̀ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ϕⲏ ⲉ̀ⲧⲁϥⲓ̀ϣⲓ ⲛ̀ⲧϥⲉ Ⲇϥⲉⲣⲟⲩⲱ̀ ⲛ̀ⲭⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲭⲉ ⲓⲥⲭⲉ ⲡⲓⲁ-ⲡⲟⲗⲗⲱⲛ ⲡⲉ ⲉ̀ⲧⲁϥⲓ̀ϣⲓ ⲛ̀ⲧϥⲉ ⲱ ⲡⲟⲩⲣⲟ ⲓⲉ̀ ⲕⲁⲗⲱⲥ ⲁⲕⲙⲟⲩϯ ⲉ̀ⲣⲟϥ ⲭⲉ ⲛⲟⲩϯ ογος ⲓⲥⲭⲉ ⲡⲟⲥⲓⲧⲱⲛ ⲡⲉ ⲉ̀ⲧⲁϥⲧⲁⲭⲣⲟ ⲛ̀ⲡⲓⲕⲁϩⲓ ⲓⲉ̀ ⲡⲁⲓ ⲕⲉⲟⲩⲁⲓ ⲟⲩⲛⲟⲩϯ ⲟⲛ ⲡⲉ ⲕⲱⲓⲡⲓ ⲁⲛ ⲱ̀ ⲡⲓⲁⲑⲛⲟⲩϯ ⲉⲧⲥⲟϥ ⲡⲓⲇⲣⲁⲕⲱⲛ ⲉⲧ-ϸⲉⲛ ϕⲛⲟⲩⲛ ⲉⲕⲙⲟⲩϯ ⲉ̀ ⲧⲁⲓ ⲑⲟⲩⲱⲧ ⲛ̀ⲇⲉⲙⲱⲛ ⲉⲧⲃⲁϸⲉⲙ ⲭⲉ ⲛⲟⲩϯ Ⲁⲛⲟⲕ ⲇⲉ ⲉⲑⲃⲏⲧⲕ ⲁⲛ

ⲟⲩⲇⲉ ⲉⲑⲃⲉ ⲛⲉⲕⲕⲉⲟⲩⲣⲱⲟⲩ ⲛⲁⲑⲛⲟⲩϯ ⲉⲑϩⲉⲙⲥⲓ
ⲛⲉⲙⲁⲕ ⲁⲗⲗⲁ ⲉⲑⲃⲉ ⲛⲁⲓ ⲙⲏⲱ ⲉⲧⲟϩⲓ ⲉⲣⲁⲧⲟⲩ
ϯⲛⲁⲫⲓⲣⲓ ⲉⲑⲃⲉ ϩⲁⲛⲟⲩⲟⲛ ϧⲉⲛ ⲛⲓⲁⲣⲓⲟⲥ ⲉⲕⲑⲟⲛ-
ⲑⲉⲛ ⲛⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲛⲛⲓⲙ ⲱ ⲡⲟⲩⲣⲟ ⲉⲕⲑⲟⲛⲑⲉⲛ
ⲙⲙⲟϥ ⲉⲡⲓⲛⲓⲱϯ ⲡⲉⲧⲣⲟⲥ ⲡⲁⲛϫⲱϫ ⲛⲛⲓⲁⲡⲟⲥⲧⲟ- 5
ⲗⲟⲥ ⲫⲏ ⲉⲧⲁⲩϯ ⲛⲁϥ ⲛⲛⲓⲱⲟⲱⲧ ⲛⲧⲉ ⲧⲙⲉⲧⲟⲩⲣⲟ
ⲛⲛⲓⲫⲏⲟⲩⲓ ⲓⲉ ⲉⲕⲑⲟⲛⲑⲉⲛ ⲉⲡⲓⲛⲓⲱϯ ⲉⲏⲗⲓⲁⲥ ⲡⲓⲑⲉⲥ-
ⲃⲩⲧⲏⲥ ⲫⲁⲓ ⲉⲧⲁϥⲱⲟⲡⲓ ⲛⲛⲟⲩⲁⲅⲅⲉⲗⲟⲥ ϩⲓϫⲉⲛ
ⲡⲕⲁϩⲓ ⲟⲩⲟϩ ⲁⲩⲱⲗϥ ⲉⲧⲫⲉ ϧⲉⲛ ϩⲁⲛϩⲁⲣⲙⲁ
ⲛⲭⲣⲱⲙ ϩⲁⲣⲁ ⲛⲑⲟϥ ⲡⲉ ⲉⲧⲥⲟⲧⲡ ⲱⲁⲛ ⲡⲟⲥⲓⲧⲱⲛ 10
ⲡⲉ ⲡⲓⲙⲁⲣⲟⲥ ⲉⲧⲥⲟϥ ⲓⲉ ⲥⲙⲁⲣⲁⲕⲧⲟⲥ ⲉⲧⲥⲟϥ ⲫⲏ
ⲉⲧⲁϥⲉⲣϩⲓⲕ ⲉⲡⲓⲭⲣⲱⲙ ⲉⲁϥⲱⲟⲡⲓ ⲛⲉⲙ ⲛⲏ ⲉⲧ-
ⲥⲟϥ ⲑⲏ ⲉⲧⲟⲩⲙⲟⲩϯ ⲉⲣⲟⲥ ⲭⲉ ϯⲙⲉⲧⲓⲁ ⲟⲩⲟϩ ⲁⲥ-
ⲙⲓⲥⲓ ⲛⲥⲁⲣⲁⲫⲓⲛ ⲛⲣⲉϥϯ ϧⲉⲛ ⲫⲓⲟⲙ ⲛⲁⲓ ⲇⲉ ⲉⲑⲃⲉ
ⲛⲟⲩⲉϩⲃⲏⲟⲩⲓ ⲉⲧϩⲱⲟⲩ ⲁⲩϩⲓⲧⲟⲩ ⲉⲡⲱⲱⲕ ⲙⲫⲓⲟⲙ 15
ⲟⲩ ⲡⲉ ⲉⲧⲉⲕⲙⲉⲩⲓ ⲉⲣⲟϥ ⲱ ⲡⲟⲩⲣⲟ ⲓⲉϫⲁⲃⲉⲗ ⲑⲏ
ⲉⲧⲁⲥϧⲱⲧⲉⲃ ⲛⲛⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲱⲁ ⲙⲁⲣⲓⲁ ϯⲡⲁⲣ-
ⲑⲉⲛⲟⲥ ⲉⲧⲃⲟⲥⲓ ⲑⲁⲓ ⲉⲧⲁⲥⲙⲓⲥⲓ ⲛⲁⲛ ⲛⲡⲉⲛ$\overline{\text{ⲟⲥ}}$ $\overline{\text{ⲓⲏⲥ}}$
$\overline{\text{ⲡⲭⲥ}}$ ⲃⲓⲱⲡⲓ ⲛⲁⲕ ϯⲛⲟⲩ ⲱ ⲡⲓⲁⲧⲕⲁϯ ⲭⲉ ϩⲁⲛ-
ⲇⲉⲙⲱⲛ ⲛⲉ ⲛⲉⲕⲛⲟⲩϯ ⲉⲧⲃⲁϧⲉⲙ ⲟⲩⲟⲥ ⲉⲧⲥⲟϥ 20
ⲉⲧⲁϥⲥⲱⲧⲉⲙ ⲇⲉ ⲉⲛⲁⲛ[1] ⲛⲭⲉ ⲇⲁⲇⲓⲁⲛⲟⲥ ⲡⲟⲩ-
ⲣⲟ ⲁϥⲙⲟⲥ ⲛⲭⲱⲛⲧ ⲙⲙⲁⲱⲱ ⲟⲩⲟⲥ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ
ⲉⲑⲣⲟⲩⲃⲁⲱϥ ⲉⲃⲟⲗ ⲛⲛⲉϥⲉⲣⲃⲱⲥ ⲛⲁⲓ ⲉⲧⲧⲟⲓ
ϩⲓⲱⲧϥ ⲟⲩⲟⲥ ⲁϥⲑⲣⲟⲩϧⲟⲕϥ ⲛⲛⲟⲩⲡⲉⲣⲓⲥⲱⲙⲁ
ϩⲓϫⲉⲛ ⲧⲉϥϯⲡⲓ ⲟⲩⲟⲥ ⲁϥⲑⲣⲟⲩⲁⲱϥ ⲉⲡⲓⲉⲣⲙⲉⲧⲁ- 25
ⲣⲓⲟⲛ ⲛⲧⲟⲩϩⲱⲕⲓ ⲙⲙⲟϥ ⲱⲁⲧⲉ ⲛⲉϥⲕⲁⲥ ϥⲱⲭⲓ
ⲉⲃⲟⲗϧⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲟⲩⲟⲥ ⲛⲁϥⲭⲏ ⲡⲉ ϧⲉⲛ $\overline{\text{ⲕⲁ}}$
ⲛⲣⲟⲙⲡⲓ ⲡⲉ ⲛⲉⲙ $\overline{\text{ⲅ}}$ ⲛⲁⲃⲟⲧ ⲛⲉ ⲥⲟⲩⲁⲓ ⲛⲫⲁⲣ-

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1) Sic; read. ⲉⲛⲁⲓ.

ⲙⲟⲩⲑⲓ ⲡⲉ ⲡⲓϣⲟⲣⲡ ⲛ̀ⲉ̀ϩⲟⲟⲩ ἐⲧⲁⲩⲉⲣⲃⲁⲥⲁⲛⲓⲍⲓⲛ
ⲙ̀ⲡⲓⲑⲙⲏⲓ ⲛ̀ⲃⲏⲧϥ ⲟⲩⲟⲥ ⲛⲁⲣⲉ ⲡⲉϥⲥⲱⲙⲁ ⲉⲑⲟⲩⲁⲃ
fol. 123. [ⲟⲩ]ⲟϣⲉⲙ ⲃⲉⲛ ⲟⲩⲥⲛⲟϥ ⲡⲉ Ⲙⲁϥⲁ̀ⲙⲟⲛⲓ ⲛ̀ⲧⲟⲧϥ
ⲛ̀ⲁⲥⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲃⲉⲛ ⲛⲁⲓ ⲉⲣⲃⲟⲧ ⲉⲧⲃⲟⲥⲓ ⲙ̀ⲡⲁⲓ
ⲣⲏϯ ⲡⲁⲗⲓⲛ ⲟⲛ ⲁϥⲑⲣϯⲟⲩ ⲛ̀ⲛⲟⲩⲑⲱⲟⲩⲓ̀ ⲛ̀ⲃⲉⲛⲓⲙⲓ
ⲉ̀ⲛⲉϥⲃⲁⲗⲁⲩⲍ ⲁϥⲑⲣⲟⲩⲥⲱⲧϥ ⲛ̀ⲛⲉϥⲃⲁⲗⲁⲩⲍ ⲉ̀ⲛⲓ-
ⲓϥⲧ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲓⲑⲱⲟⲩⲓ̀ ⲟⲩⲟⲥ ⲛⲁⲣⲉ ⲡⲉϥⲥⲛⲟϥ
ⲥⲉⲕ ⲃⲁϯ ⲡⲉ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲟⲩⲙⲱⲟⲩ ⲡⲁⲗⲓⲛ
ⲟⲛ ⲛⲁϥⲑⲣⲟⲩⲥⲓⲧϥ ⲥⲓⲍⲉⲛ ⲡⲉϥⲥⲟⲓ ⲁϥⲑⲣⲟⲩⲥⲓⲟⲩⲓ̀
ⲉ̀ⲍⲉⲛ ⲧⲉϥⲛⲉⲍⲓ ⲛ̀ⲝ̄ ⲛ̀ⲕⲟⲩⲫⲟⲥ ⲱⲁⲧⲉ ⲧⲉϥⲛⲉⲍⲓ
ⲫⲱⲃ ⲟⲩⲟⲥ ⲛⲏ ⲉⲧⲥⲁⲃⲟⲩⲛ ⲙ̀ⲙⲟϥ ⲫⲱⲛ ⲉ̀ⲃⲟⲗ
ⲥⲓⲍⲉⲛ ⲡⲕⲁⲥⲓ ⲟⲩⲟⲥ ⲁϥⲑⲣⲟⲩⲥⲓⲟⲩⲓ̀ ⲥⲓⲍⲉⲛ ⲧⲉϥⲁ̀ⲫⲉ
ⲃⲉⲛ ⲥⲁⲛⲕⲟⲩⲫⲟⲥ ⲛ̀ⲃⲉⲛⲓⲙⲓ ⲟⲩⲟⲥ ⲉ̀ⲣⲉ ⲥⲁⲛⲁ̀ⲫⲉ
ⲧⲟⲓ ⲉ̀ⲣⲱⲟⲩ ⲱⲁⲧⲉ ⲡⲉϥⲁ̀ⲛⲕⲉⲫⲁⲗⲟⲥ ⲱⲟⲩⲟ̀ ⲉ̀ⲃⲟⲗ
ⲃⲉⲛ ⲡⲉϥⲱⲁⲓ ⲉϥⲟⲩⲟⲃⲱ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲡⲓⲉⲣⲱϯ ⲟⲩⲟⲥ
ⲛⲁϥⲱⲟⲩ ⲛ̀ⲍⲏⲧ ⲡⲉ ⲃⲉⲛ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲉⲑⲃⲉ ⲭⲉ
ⲛⲁⲣⲉ ⲡⲭ̄ⲥ̄ ⲧⲁϧⲣⲟ ⲛ̀ⲧⲉϥⲯⲩⲭⲏ ⲛ̀ⲍⲣⲏⲓ ⲛ̀ⲃⲏⲧϥ
ⲡⲉ ⲟⲩⲟⲥ ⲡⲁⲗⲓⲛ ⲟⲛ ⲁϥⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲍⲁⲛⲑⲟⲕ ⲛ̀ⲃⲉ-
ⲛⲓⲙⲓ ⲟⲩⲟⲥ ⲛⲁⲩⲟⲓ ⲛ̀ⲣⲱϥ (sic) ⲛ̀ⲃⲁϣⲟⲩⲣ ⲟⲩⲟⲥ
ⲁϥⲑⲣⲟⲩⲉⲣ ⲡⲉϥⲥⲱⲙⲁ ⲛ̀ⲫⲱⲃ ⲫⲱⲃ ⲛ̀ⲃⲏⲧⲟⲩ ⲟⲩⲟⲥ
ⲁϥⲟⲩⲁⲍⲥⲁⲍⲛⲓ ⲉ̀ⲑⲣⲟⲩⲓⲛⲓ ⲛ̀ⲛⲟⲩⲍⲙⲟⲩ ⲛⲉⲙ ⲟⲩ-
ⲍⲉⲙⲭ ⲛ̀ⲛⲁⲡⲁⲥ ⲟⲩⲟⲥ ⲛ̀ⲥⲉⲫⲟⲛⲟⲩ ⲥⲓⲍⲉⲛ ⲛⲉϥⲉⲣ-
ⲃⲟⲧ ⲟⲩⲟⲥ ⲁϥⲑⲣⲟⲩⲃⲓϯ ⲛ̀ⲡⲉϥⲥⲱⲙⲁ ⲃⲉⲛ ⲛⲓⲧⲱⲓⲥⲓ
ⲛ̀ⲛⲟⲱⲓ ⲱⲁⲧⲉ ⲛⲉϥⲕⲁⲥ ⲫⲱⲭⲓ ⲥⲉⲓ ⲥⲓⲍⲉⲛ ⲡⲕⲁⲥⲓ
ⲛ̀ⲕⲟⲩⲭⲓ ⲕⲟⲩⲭⲓ Ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲉ ⲁϥⲭⲁⲧⲟⲧϥ
ⲉ̀ⲃⲟⲗ ⲡⲉ ⲉ̀ⲫⲙⲟⲩ ⲁⲗⲗⲁ ⲛⲁⲣⲉ ⲡⲟ̄ⲥ̄ ⲧⲁϧⲣⲟ ⲛ̀ⲡⲉϥ-
ⲡⲛⲁ̄ ⲛ̀ⲃⲏⲧϥ ⲡⲉ ⲟⲩⲟⲥ ⲁϥⲑⲣⲟⲩⲱⲧⲟϥ ⲥⲓⲍⲉⲛ
ⲟⲩⲃⲗⲟⲭ ⲛ̀ⲱⲉ ⲁϥⲑⲣⲟⲩⲥⲱⲧϥ ⲛ̀ ⲕ̄ ⲛ̀ⲓϥⲧ ⲉ̀ⲡⲉϥⲥⲱⲙⲁ
ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲓⲃⲗⲟⲭ ⲛ̀ⲱⲉ ⲟⲩⲟⲥ ⲁϥⲑⲣⲟⲩⲫⲁⲓ ⲙ̀ⲙⲟϥ
ⲉϥⲟⲓ ⲛ̀ⲁⲧⲉ̀ⲙⲓ ⲟⲩⲟⲥ ⲛ̀ⲥⲉⲟ̀ⲗϥ ⲉ̀ⲡⲓⲱⲧⲉⲕⲟ ⲟⲩⲟⲥ

ⲛⲁⲣⲉ ⲥⲁⲛⲙⲏⲱ ⲡⲉ ϧⲉⲛ ⲛⲏ ⲉⲧⲟⲥⲓ ⲉⲣⲁⲧⲟⲩ
ⲙ̀ⲡⲓⲉⲥⲟⲟⲩ ⲉⲧⲉⲙⲙⲁⲩ ⲉⲩⲣⲓⲙⲓ ⲉⲑⲃⲉ ⲡⲥⲁⲓ ⲛ̀ⲧⲉ
ⲧⲉⲫⲥⲩⲗⲏⲕⲓⲁ̀ ⲛⲉⲙ ⲧⲉⲫⲙⲉⲧⲃⲉⲣⲓ ⲟⲩⲟⲥ ⲛⲁⲩⲭⲱ
ⲙ̀ⲙⲟⲥ ⲛ̀ⲛⲟⲩⲉⲣⲏⲟⲩ ⲡⲉ ⲭⲉ ⲱ ⲛⲉⲙ ⲑⲙⲉⲧⲥⲁⲓⲉ̀
ⲙ̀ⲡⲁⲓ ⲁ̀ⲗⲟⲩ ⲙ̀ⲙⲉⲗⲓⲧⲱⲛ ⲛⲉⲙ ⲡⲑⲟⲣⲱⲣⲉⲱ ⲙ̀ⲡⲉⲫ- 5
ⲥⲱⲙⲁ ⲉⲧⲧⲁⲓⲏⲟⲩⲧ ⲉ̀ⲧⲁ ⲛⲁⲓ ⲡⲁⲣⲁⲛⲟⲙⲟⲥ ⲧⲁⲕⲟⲫ
ⲛ̀ⲡⲁⲓ ⲣⲏⲧ ϧⲉⲛ ⲛⲁⲓ ⲃⲁⲥⲁⲛⲟⲥ ⲉⲧϧⲟⲥⲓ ⲙ̀ⲡⲁⲓ ⲣⲏⲧ
ⲉ̀ⲧⲁⲩⲉ̀ⲛⲟⲩ ⲉ̀ⲭⲱⲫ ϧⲉⲛ ⲡⲁⲓ ⲉ̀ⲭⲱⲣϩ ⲟⲩⲟϩ ⲉ̀ⲧⲁⲩ-
ϩⲱⲗ ⲉ̀ⲛⲟⲩⲏⲓ ⲛⲁⲩⲭⲱ ⲙ̀ⲙⲟⲥ ⲡⲉ ⲛ̀ⲛⲟⲩϩⲓⲟ̀ⲙⲓ ⲛⲉⲙ
ⲛⲟⲩⲱⲏⲣⲓ ⲭⲉ ⲁ̀ⲗⲏⲑⲱⲥ ⲁⲛⲛⲁⲩ ϧⲉⲛ ⲛⲉⲛⲃⲁⲗ 10
ⲛ̀ⲫⲟⲟⲩ ⲛ̀ⲛⲁⲱ ⲛ̀ⲣⲏⲧ ⲛⲉⲙ ⲁⲱ ⲛ̀ⲥⲙⲟⲧ ⲥⲭⲉⲇⲉⲟⲛ[1]
ⲛⲁⲣⲉ ⲧⲃⲁⲕⲓ ⲧⲏⲣⲥ ⲫⲓⲣⲓ ⲉ̀ⲣⲟⲕ ⲡⲉ ⲙ̀ⲡⲓⲉ̀ⲭⲱⲣϩ
ⲧⲏⲣⲕ ⲉⲧⲉⲙⲙⲁⲩ [Ⲇ]ⲥⲱⲱⲡⲓ ⲇⲉ ϧⲉⲛ ⲧⲫⲁⲱⲓ
ⲙ̀ⲡⲓⲉ̀ⲭⲱⲣϩ ⲁⲕⲟⲩⲟⲛϩⲕ ⲉ̀ⲣⲟⲕ ϧⲉⲛ ⲡⲓⲱⲧⲉⲕⲟ ⲛ̀ⲭⲉ
fol. 124. ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ ⲟⲩⲟϩ ⲟⲩⲛⲓⲱϯ ⲙ̀ⲙⲟⲛⲙⲉⲛ 15
ⲁⲕⲱⲱⲡⲓ ϩⲱⲥⲇⲉ ⲛ̀ⲧⲉ ⲧⲃⲁⲕⲓ ⲕⲓⲙ ⲱⲁ ⲛⲉⲥⲥⲉⲛϯ
ⲟⲩⲟϩ ⲓⲥ ⲡ̅ⲛ̅ⲧ̅ ⲁⲕⲓ̀ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲱⲧⲉⲕⲟ ⲛⲉⲙ
ϩⲁⲛⲛⲁⲛⲑⲃⲁ[2] ⲛ̀ⲛⲁⲅⲅⲉⲗⲟⲥ ⲉⲩⲟⲩⲁⲃ ⲛ̀ⲧⲁⲕ ⲟⲩⲟϩ
ⲁ̀ ⲡⲓⲙⲁ ⲧⲏⲣⲕ ⲙⲟϩ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲟⲩⲥⲑⲟⲓⲛⲟⲩⲕⲓ
ⲉⲧⲥⲟⲧⲡ ⲙ̀ⲙⲁⲱⲱ ⲟⲩⲟϩ ⲁ̀ ⲡ̅ⲛ̅ⲧ̅ ⲙⲟⲩϯ ⲉ̀ⲣⲟⲕ 20
ⲙ̀ⲡⲁⲓⲣⲏϯ ⲉⲕⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲧⲱⲛⲕ ⲉ̀ⲡⲱⲱⲓ ⲉⲕⲉⲛⲕⲟⲧ ⲟⲩⲟϩ ⲉⲕⲟⲩⲟⲭ ⲙ̀ⲙⲟⲛ ϩⲗⲓ
ⲛ̀ⲧⲁⲕⲟ ⲱⲟⲡ ⲙ̀ⲙⲟⲕ ϧⲉⲛ ϯⲟⲩⲛⲟⲩ ⲁⲕⲕⲟⲭⲕ
ⲉ̀ⲡⲱⲱⲓ ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲛⲉⲙⲕⲁϩ ⲱⲟⲡ ϧⲉⲛ ⲡⲉⲕⲥⲱⲙⲁ
ⲉ̀ⲡⲧⲏⲣⲕ ⲁⲗⲗⲁ ⲛⲁⲕⲟⲓ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲟⲩⲁⲓ ⲉ̀ⲧⲁⲕ- 25
ⲧⲱⲛⲕ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲟⲩⲁ̀ⲣⲓⲥⲧⲟⲛ ⲛ̀ⲛⲟⲩⲣⲟ ⲟⲩⲟϩ ⲉ̀ⲧⲁⲕ-
ϩⲓⲧⲕ ⲉ̀ⲡⲉⲥϩⲧ ⲁⲕⲟⲩⲱⲱⲧ ⲙ̀ⲡⲛ̅ⲧ̅ⲥ̅ ⲡⲁⲓⲣⲏϯ ⲁⲕⲁⲙⲟⲛⲓ

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1) Sic; read. ⲥⲭⲉⲇⲟⲛ(?)

2) Sic; read ϩⲁⲛⲁⲛⲁⲛⲑⲃⲁ.

ⲙ̀ⲙοϥ ⲁϥτογονϭϥ[1] ογοⲩ ⲁϥερⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙ̀ⲙοϥ ογοⲩ ⲁϥⲥⲓογⲓ̀ ⲛ̀ⲧⲉϥϫⲓϫ ⲥⲓϫⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲧⲏⲣϥ ⲁϥⲙⲁⲩϥ ⲛ̀ϫⲟⲙ ογοⲩ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ϫⲉⲙ ⲛⲟⲙϯ ογοⲩ ⲃⲣⲟⲙ̀ⲙⲟⲕ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲁ̀ⲛⲟⲕ ϯⲱⲟⲡ ⲛⲉⲙⲁⲕ ⲱⲁⲧⲉⲕϯⲱⲓⲡⲓ ⲛ̀ⲛⲁⲓ ογⲣⲱⲟⲩ ⲛ̀ⲁⲛⲟⲙⲟⲥ ϯⲱⲣⲕ ⲙ̀ⲙⲟⲓ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟⲓ ⲱ̀ ⲣⲉⲱⲣⲅⲓⲟⲥ ⲡⲁⲙⲉⲛⲣⲓⲧ ϫⲉ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲡⲉ ογⲟⲛ ⲧⲱⲛϥ ϩⲉⲛ ⲛⲓⲙⲓⲥⲓ ⲛ̀ⲧⲉ ⲛⲓⲍⲓⲟ̀ⲙⲓ ⲉ̀ⲛⲁⲗϥ ⲉⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲣⲉϥϯⲱⲙⲥ ⲡⲁⲓⲣⲏϯ ⲛⲉ ογⲟⲛ ⲱⲱⲡⲓ ϩⲉⲛ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉϥⲑⲉⲛⲑⲱⲛⲧ ⲉ̀ⲣⲟⲕ ογοⲩ ⲛⲉ ογⲟⲛ ⲱⲱⲡⲓ ⲉϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ⲱⲁ ⲉ̀ⲛⲉⲩ ⲓⲥ ⲥⲏⲡⲡⲉ ϫⲛⲁⲉⲣϫ̄ ⲛ̀ⲣⲟⲙⲡⲓ ⲉⲩⲉⲣⲃⲁⲥⲁⲛⲓⲍⲓⲛ ⲙ̀ⲙⲟⲕ ⲛ̀ϫⲉ ⲡⲁⲓ ⲟ̄ ⲛ̀ⲛⲟⲩⲣⲟ ⲛⲁⲛⲟⲙⲟⲥ ϫⲛⲁⲉⲣ ⲥⲁⲛⲙⲏⲱ ⲛ̀ϫⲟⲙ ογοⲩ ϫⲛⲁⲙⲟⲩ ⲛ̀ ⲣ̄ ⲛ̀ⲥⲟⲡ ογοⲩ ϯⲛⲁⲧⲟⲩⲛⲟⲥⲕ ογοⲩ ϩⲉⲛ ⲡⲓⲙⲁⲥⲁ̄ ⲛ̀ⲥⲟⲡ ϯⲛⲏⲟⲩ ⲱⲁⲣⲟⲕ ⲥⲓϫⲉⲛ ⲟⲩⲃⲏⲡⲓ ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ ⲛⲉⲙ ⲛⲓⲧⲁⲣⲙⲁ ⲛ̀ⲉⲡⲱⲣⲁⲛⲓⲟⲛ ⲛⲉⲙ ⲛⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲛⲉⲙ ⲛⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛⲉⲙ ⲛⲓⲁ̀ⲅⲓⲟⲥ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ογοⲩ ⲛ̀ⲧⲁⲃⲓ ⲛ̀ϯⲡⲁⲣⲁⲑⲏⲕⲓ ⲉ̀ⲧⲁⲓⲃⲁⲗⲟⲥ ⲉ̀ⲣⲟⲕ ⲉ̀ⲧⲁⲫⲕⲏⲛ ⲇⲉ ⲉϥϫⲱ ⲛ̀ⲛⲁⲓ ⲛⲁϥ ⲛ̀ϫⲉ ⲡⲓⲥⲱⲧⲏⲣ ⲁϥϯ ⲛ̀ϯⲥⲓⲣⲏⲛⲏ ⲛⲁϥ ογοⲩ ⲁϥⲙⲁⲩϥ ⲛ̀ⲣⲁⲱⲓ ⲧⲏⲣϥ Ⲇⲁϥⲱⲗ ⲉ̀ⲡⲱⲱⲓ ⲉ̀ⲛ̀ⲓⲫⲟⲩⲓ̄ ⲛⲉⲙ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲛⲁⲣⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲥⲟⲙⲥ ⲛ̀ⲥⲱϥ ⲡⲉ ογοⲩ ⲁϥⲱⲱⲡⲓ ⲛ̀ϫⲉ ⲡⲓⲑⲙⲏⲓ ⲉϥⲣⲁⲱⲓ ⲙ̀ⲙⲁⲱⲱ ⲉϥⲥⲙⲟⲩ ⲉ̀ⲫϯ ⲱⲁⲧⲉ ⲡⲓ(ⲟⲩ)ⲱⲓⲛⲓ ⲱⲁⲓ ⲉⲑⲃⲉ ⲛⲏ ⲉ̀ⲧⲁ ⲡⲟ̄ⲥ̄ ϫⲟⲧⲟⲩ ⲛⲁϥ Ⲉⲧⲁ ⲱⲱⲣⲡ ⲇⲉ ⲱⲱⲡⲓ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ̀ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲛⲟⲙⲟⲥ ⲛ̀ⲛⲟⲩⲣⲟ ⲛⲉⲙ ⲛⲏ ⲉⲑⲛⲉⲙⲁϥ ⲉⲑⲣⲟⲩⲥⲱⲗ ⲉ̀ⲡⲓⲱⲧⲉⲕⲟ ογοⲩ ⲛ̀ⲧⲟⲩⲛⲁⲩ ϫⲉ ⲡⲓⲑⲙⲏⲓ ⲟⲛϩ ⲱⲁⲛ ⲙ̀ⲙⲟⲛ ⲟ.ⲩⲟⲩ ⲉ̀ⲧⲁⲩⲟⲩⲱⲛ

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[1]) Sic; read. ⲁϥτογⲛⲟⲥϥ.

fol. 125. ⲇⲉ ⲙ̀ⲫⲣⲱ ⲛ̀ⲡⲓⲱⲧⲉⲕⲟ ⲁⲩⲛⲁⲩ ⲉⲡⲓⲁⲅⲓⲟⲥ ⲉⲫⲟ̀ⲥⲓ
ⲉ̀ⲣⲁⲧⲫ ⲉⲡⲓⲱⲱⲗⲏⲗ (sic) ⲛⲁⲣⲉ ⲡⲉⲫⲥⲟ ⲉⲣⲟⲩⲱⲓⲛⲓ
ⲙ̀ⲫⲣⲏϯ ⲙ̀ⲫⲣⲏ ⲟⲩⲟⲥ ⲁⲩⲉⲣⲱⲫⲏⲣⲓ ⲙ̀ⲙⲁⲱⲱ ⲁⲩ-
ⲃⲟϫⲓ ⲁⲩⲧⲁⲙⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲉ̀ⲥⲱⲃ ⲛⲓⲃⲉⲛ ⲟⲩⲟⲥ
ⲁⲩⲟⲩⲁⲥⲥⲁⲥⲛⲓ ⲉⲑⲣⲟⲩⲉ̀ⲛⲫ ⲉ̀ϫⲉⲛ ⲡⲓⲃⲏⲙⲁ ⲟⲩⲟⲥ 5
ϧⲉⲛ ⲡϫⲓⲛⲑⲣⲟⲩⲉⲛⲫ ⲇⲉ ⲛⲁⲫϫⲱ ⲙ̀ⲙⲟⲥ ⲡⲉ ϫⲉ
ⲡⲁⲛⲟⲩϯ ⲡⲁⲛⲟⲩϯ ⲙⲁϯⲥⲑⲏⲕ ⲉ̀ⲣⲟⲓ ⲉⲑⲃⲉ ⲟⲩ ⲡⲁ-
ⲛⲟⲩϯ ⲉⲕⲛⲁϫⲁⲧ ⲛ̀ⲥⲱⲕ ⲡⲁⲛⲟⲩϯ ⲓⲱⲥ ⲙ̀ⲙⲟⲕ
ⲉ̀ⲡϫⲓⲛⲛⲁⲥⲙⲉⲧ ⲉ̀ⲧⲁⲫⲫⲟⲥ ⲇⲉ ⲉ̀ⲡⲓⲃⲏⲙⲁ ⲡⲉϫⲁⲫ ϫⲉ
ⲡⲓⲃⲏⲙⲁ ⲡⲓⲃⲏⲙⲁ ⲁⲓⲓ̀ ⲥⲁⲣⲟⲕ ⲟⲛ ⲛ̀ⲑⲟⲕ ⲛⲉⲙ ⲛⲉⲕ 10
(sic) ⲡⲉⲕⲁ̀ⲡⲟⲗⲗⲱⲛ ⲁⲛⲟⲕ ⲥⲱ ⲛⲉⲙ ⲡⲁ̅ⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅
ⲉ̀ⲧⲁⲩⲛⲁⲩ ⲇⲉ ⲉ̀ⲣⲟⲫ ⲛ̀ϫⲉ ⲛⲓⲁ̀ⲛⲟⲙⲟⲥ ⲁⲩⲉⲣⲱⲫⲏⲣⲓ
ⲡⲉϫⲱⲟⲩ ⲛⲁⲫ ϫⲉ ⲉⲑⲃⲉ ⲟⲩ ⲙ̀ⲙⲟⲛ ⲥⲗⲓ ⲙ̀ⲡⲉⲧⲥⲱⲟⲩ
ⲱⲟⲡ ⲙ̀ⲙⲟⲕ ⲁⲛ ⲱ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟⲥ ⲛⲓⲙ ⲡⲉ ⲉ̀ⲧⲁⲫ
ⲧⲁⲗⲃⲟⲕ ⲡⲉϫⲉ ⲡⲓⲑⲙⲏⲓ ⲛⲱⲟⲩ ϫⲉ ⲧⲉⲧⲉⲛⲉⲙⲡⲱⲁ 15
ⲛ̀ⲑⲱⲧⲉⲛ ⲁⲛ ⲱ̀ ⲛⲓⲁ̀ⲛⲟⲙⲟⲥ ⲉ̀ⲥⲱⲧⲉⲙ ⲉ̀ⲫⲣⲁⲛ
ⲙ̀ⲫⲏⲉ̀ⲧⲁⲫⲧⲁⲗⲃⲟⲓ ϧⲉⲛ ⲛⲉⲧⲉⲛⲙⲁⲱϫ ⲉⲧⲥⲱⲟⲩ
ⲧⲟⲧⲉ ⲁⲩϫⲱⲛⲧ ϧⲉⲛ ⲟⲩⲉⲛⲃⲟⲛ (sic) ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓ̀ⲛ
ⲉⲑⲣⲟⲩⲃⲱⲗⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲛ̀ⲁ̅ⲛ̀ⲱⲙⲟⲩ ⲉⲩⲃⲟⲥⲓ
ⲟⲩⲟⲥ ⲛ̀ⲥⲉϯ ⲛⲁⲫ ⲛ̀ ⳟ ⲛ̀ⲧⲁⲩⲣⲉⲁ̀ ϧⲉⲛ ⲡⲉⲫⲥⲟⲓ 20
ⲟⲩⲟⲥ ⲛ̀ⲥⲉⲫⲟⲛⲥⲫ ⲟⲩⲟⲥ ⲛ̀ⲥⲉϯ ⲛⲁⲫ ⲛ̀ⲕⲉ ⳟ ⲛ̀ⲧⲉⲫ-
ⲛⲉϫⲓ ⲡⲁⲓⲣⲏϯ ⲁ̀ ⲛⲉⲫⲥⲁⲣⲝ ϕⲟⲧⲫⲉⲧ[1]) ⲟⲩⲟⲥ ⲁⲩⲥⲉⲓ
ⲥⲓϫⲉⲛ ⲡⲓⲕⲁⲥⲓ ⲛ̀ⲕⲟⲩϫ ⲕⲟⲩϫⲓ ⲟⲩⲟⲥ ⲛⲁⲣⲉ ⲡⲉⲫⲥ-
ⲛⲟⲫ ⲥⲱⲕ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲟⲩⲙⲱⲟⲩ ⲡⲁⲓⲣⲏϯ ⲁⲫⲑ-
ⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲛⲟⲩⲕⲟⲛⲓⲁ̀ ⲛ̀ⲁⲧⲱⲱⲉⲙ ⲟⲩⲟⲥ ⲛ̀ⲥⲉⲧⲁⲗⲟⲫ 25
ⲥⲓϫⲉⲛ ⲡⲉⲫⲥⲱⲙⲁ ⲟⲩⲟⲥ ⲁⲫⲑⲣⲟⲩⲫⲱⲛ ⲛ̀ⲛⲟⲩⲥⲉⲙϫ
ⲛⲉⲙ ⲟⲩⲑⲏⲛ ⲥⲓϫⲉⲛ ⲡⲉⲫⲥⲱⲙⲁ ⲟⲩⲟⲥ ⲁⲫⲑⲣⲟⲩ-
ⲣⲱⲓⲥ ⲉ̀ⲣⲟⲫ ϧⲉⲛ ⲡⲓⲱⲧⲉⲕⲟ ⲛ̀ϫⲉ ⲏ̅ ⲙ̀ⲙⲁⲧⲟⲓ ⲛⲉⲙ

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[1]) For ϕⲟⲧⲥⲫⲉⲧⲥ.

ⲉ̄ ⲛ̀θριβογνος ϣⲁ πεϥρⲁϯ Πιμακαριος ⲁⲉ ⲁ̀ πιχρϣⲙ ⲛⲉϩⲥⲓ ϧⲉⲛ πεϥⲥⲱⲙⲁ ⲧⲏⲣϥ ογοϩ ⲁϥϧⲓⲥⲓ ⲙ̀ⲙⲁϣⲱ πε ⲁ ⲡ̄ⲟ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲛⲁⲩ ⲉ̀ⲡⲉϥⲙ̀ⲕⲁϩ ⲭⲉ ογⲛⲓ ⲛⲁϥϣⲭⲉⲙⲭⲟⲙ ⲁⲛ ⲡⲉ ⲉ̀ⲥⲁⲭⲓ ⲉ̀ⲡⲧⲏⲣϥ ⲁϥⲓ̀ ⲉ̀ⲡⲉⲥⲛⲧ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓⲙⲁ ⲉⲧⲃ̄ⲟⲥⲓ ⲛ̀ⲧⲉ ⲧϥⲉ ⲛ̀ⲭⲉ ⲡⲉⲛⲟ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ογοϩ ⲁϥⲥⲁⲭⲓ ⲛⲉⲙⲁϥ ⲉϥⲭⲱ-ⲙ̀ⲙⲟⲥ ⲭⲉ ⲁⲓⲃⲉⲣⲟⲕ ⲛ̀ⲑⲟⲕ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲧⲱⲛⲕ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲛⲉⲕϧⲓⲥⲓ ⲧⲏⲣⲟⲩ ⲭⲉⲙⲭⲟⲙ ⲭⲉ ⲁⲛⲟⲕ ϯϣⲟⲡ ⲛⲉⲙⲁⲕ ⲟγοϩ ⲁϥⲧⲱⲛϥ ⲛ̀ⲭⲉ ⲡⲓⲑⲙⲏⲓ ⲁ̀ ⲡⲟ̄ⲥ̄ ϩⲓⲟⲩⲓ̀ ⲛ̀ⲧⲉϥⲭⲓⲝ ϩⲓⲭⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲧⲏⲣϥ ⲁϥⲧⲁⲗϧⲟϥ ⲟγοϩ ⲁϥϯ ⲛⲁϥ ⲛ̀ϯϩⲏⲣⲏⲛⲏ (sic) ⲁϥ-ϩⲱⲗ ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲛⲓⲫⲏⲟⲩⲓ̀ ϧⲉⲛ ⲟγⲱⲟⲩ ⲛⲉⲙ ⲟγⲧⲁⲓⲟ̀ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲉ ⲛⲁϥⲭⲏ ϧⲉⲛ ⲡⲓϣⲧⲉⲕⲟ ⲡⲉ ⲉϥⲉⲣ-ⲯⲁⲗⲓⲛ ϣⲁⲧⲉ ⲡⲓⲟⲩⲱⲓⲛⲓ ϣⲁⲓ ⲛⲓⲙⲁⲧⲟⲓ ⲁⲉ ⲉⲧⲣⲱⲓⲥ ⲉ̀ⲣⲟϥ ⲛⲉⲙ ⲛⲓⲑⲣⲟⲩⲃⲟⲩⲛⲟⲥ[1] ⲉ̀ⲧⲁⲩⲛⲁⲩ ⲉ̀ ⲫⲏ ⲉ̀ⲧⲁϥ-
fol. 126. ϣⲱⲡⲓ ⲛ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲉϥⲧⲟⲩⲭⲏⲟⲩⲧ ⲁⲩⲉⲣϣⲫⲏⲣⲓ ⲟγοϩ ⲁⲩⲧⲁⲙⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲡⲉⲭⲉ ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲭⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟγⲥⲁϧ ⲙ̀ⲙⲁⲣⲟⲥ ⲡⲉ ⲁⲗⲗⲁ ϯⲛⲁⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟϥ ⲁⲛ ⲛ̀ⲕⲉⲥⲟⲡ ϣⲁⲛⲧⲁⲓ̀ⲛⲓ ⲛ̀ⲛⲟⲩⲥⲁϧ ⲙ̀ⲙⲁ-ⲣⲟⲥ ⲉϥⲟⲩⲟⲧ ⲉ̀ⲣⲟⲕ[2] ⲥⲁⲧⲟⲧϥ ⲁϥⲥⲉⲙⲥⲓ ⲁϥⲥϧⲁⲓ ⲛ̀ⲛⲟⲩⲉ̀ⲡⲓⲥⲧⲟⲗⲏ ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲉϥⲥϧⲁⲓ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲭⲉⲣⲉⲧⲉ ⲭⲉ ⲙⲁⲣⲟⲥ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲉ ⲟγⲟⲛ ϣⲭⲟⲙ ⲙ̀ⲙⲟϥ ⲉ̀ϯⲟⲩⲱ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓⲙⲁⲅⲓⲁ̀ ⲛ̀ⲧⲉ ⲛⲓⲭⲣⲏⲥ-ⲧⲓⲁⲛⲟⲥ ⲙⲁⲣⲉϥⲓ̀ ϩⲁⲣⲟⲓ ⲟγοϩ ⲁ̀ⲛⲟⲕ ϯⲛⲁϯ ⲛⲁϥ ⲛ̀ ⲣ̄ ⲛ̀ⲗⲓⲧⲣⲁ ⲛ̀ⲛⲟⲩⲃ ⲛⲉⲙ ⲥ̄ ⲛ̀ⲗⲓⲧⲣⲁ ⲛ̀ϩⲁⲧ ⲛⲉⲙ ⲕⲧⲏⲥⲓⲥ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲉϥⲟⲩⲁϣⲟⲩ ⲟγοϩ ϥⲛⲁϣⲱⲡⲓ

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1) Sic; read. ⲛⲓⲑⲣⲩⲃⲟⲩⲛⲟⲥ.

2) Sic; read. ⲉ̀ⲣⲟϥ.

ⲙⲙⲁϩⲃ̄ ϧⲉⲛ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲛⲁⲓ ⲥϧⲁⲓ ⲇⲉ ⲁⲩⲟⲱⲟⲩ
ⲕⲁⲧⲁ ⲙⲁ ⲓⲥ ϩⲛⲡⲡⲉ ⲁϥⲟⲩⲟⲛϩϥ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲙⲑⲟ
ⲙ̀ⲡⲟⲩⲣⲟ ⲛ̀ⲧⲉ ⲟⲩⲁⲓ ⲉ̀ ⲡⲉϥⲣⲁⲛ ⲡⲉ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ
ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲡⲁⲩ̄ⲥ̄ ⲡⲟⲩⲣⲟ ⲟⲛϧ ⲱⲁ ⲉ̀ⲛⲉϩ
ⲁ̀ⲣⲓⲕⲉⲗⲉⲩⲓⲛ ⲫⲁⲓ ⲉ̀ⲧⲉ ⲡⲉϥⲣⲁⲛ ⲭⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲉⲑⲣⲉϥⲓ̀ⲣⲓ ⲛ̀ⲛⲟⲩϩⲱⲃ ⲙ̀ⲡⲁⲙ̀ⲑⲟ ⲉⲃⲟⲗ ⲟⲩⲟϩ ⲁⲛⲟⲕ
ⲉⲑⲛⲁⲃⲱⲗ ⲛ̀ⲛⲉϥⲙⲁⲅⲓⲁ̀ ⲟⲩⲟϩ ⲁϥⲣⲁⲱⲓ ⲙ̀ⲙⲁⲱⲱ
ⲡⲉⲭⲁϥ ⲛ̀ⲡⲓⲙⲁⲣⲟⲥ ⲭⲉ ⲟⲩ ⲛ̀ϩⲱⲃ ⲡⲉ ⲉ̀ⲧⲉⲕⲛⲁⲁⲓϥ
ⲙ̀ⲡⲁⲙ̀ⲑⲟ ⲉⲃⲟⲗ ϩⲓⲛⲁ· ⲛ̀ⲧⲁⲉ̀ⲙⲓ ⲭⲉ ⲕⲛⲁⲃⲣⲟ ⲉⲛⲓ-
ⲙⲁⲅⲓⲁ̀ ⲛ̀ⲧⲉ ⲡⲁⲓ ⲭⲣⲏⲥⲧⲏⲁⲛⲟⲥ ⲟⲩⲟϩ ⲡⲉⲭⲉ ⲁⲑⲁ-
ⲛⲁⲥⲓⲟⲥ ⲙ̀ⲡⲟⲩⲣⲟ ⲭⲉ ⲁⲣⲓⲕⲉⲗⲉⲩⲓ̀ⲛ ⲉⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛⲏⲓ
ⲛ̀ⲛⲟⲩⲙⲁⲥⲓ ⲁϥⲟⲩⲁϩϭⲁϩⲛⲓ ⲉⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲛⲟⲩⲙⲁⲥⲓ
ⲟⲩⲟϩ ⲁϥⲥⲁϧⲓ ⲉ̀ϧⲣⲏⲓ ⲉ̀ⲛⲓⲙⲁⲱϫ ⲙ̀ⲡⲓⲙⲁⲥⲓ ⲁϥⲫⲱϧ
ⲁϥⲉⲣⲃ̄ ⲡⲟⲩⲣⲟ ⲇⲉ ⲁϥⲥⲱⲃⲓ ⲡⲉⲭⲁϥ ⲭⲉ ⲁⲗⲏⲑⲱⲥ
ⲛ̀ⲑⲟⲕ ⲉⲑⲛⲁⲃⲱⲓ[1] ⲉⲃⲟⲗ ⲛ̀ⲛⲓⲙⲁⲅⲓⲁ̀ ⲛ̀ⲧⲉ ⲛⲓⲭⲣⲏⲥ-
ⲧⲏⲁ̀ⲛⲟⲥ ⲡⲉⲭⲉ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲙ̀ⲡⲟⲩⲣⲟ ⲭⲉ ⲙⲁⲣⲟⲩⲓ̀ⲛⲓ
ⲛⲏⲓ ⲛ̀ⲛⲟⲩⲙⲁⲱⲓ ⲉ̀ⲧⲁⲩⲉⲛⲥ ⲁⲩⲥⲓⲟⲩⲓ̀ ⲛ̀ⲛⲓⲙⲉⲗⲟⲥ
ⲛ̀ⲧⲉ ⲡⲓⲙⲁⲥⲓ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲣⲟⲥ ϧⲉⲛ ⲡⲓⲥⲁⲃ̄ ⲛ̀ⲧⲉ ⲧⲙⲁ-
ⲱⲓ ⲟⲩⲟϩ ⲁⲩⲓ̀ ⲉⲃⲟⲗ ⲉⲩⲱⲏⲱ ⲛⲉⲙ ⲛⲟⲩⲉⲣⲏⲟⲩ
ⲟⲩⲟϩ ⲡⲟⲩⲣⲟ ⲇⲉ ⲁϥⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛⲁϥ ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲡⲉⲭⲁϥ ⲛⲁϥ ⲭⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲑⲃⲏⲧⲕ ⲁⲓⲙⲟⲩⲧ
ⲉ̀ⲡⲁⲓ ⲥⲁϩ ⲙ̀ⲙⲁⲣⲟⲥ ⲉⲧϩⲉⲛ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲓⲉ̀ ⲛ̀ⲧⲉⲕ-
ⲃⲱⲗ ⲉⲃⲟⲗ ⲛ̀ⲛⲉϥⲙⲁⲅⲓⲁ̀ ⲓⲉ̀ ⲛ̀ⲧⲉϥⲃⲱⲗ ⲛ̀ⲛⲟⲩⲕ
ⲉⲃⲟⲗ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲇⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉⲭⲁϥ ⲛ̀ⲡⲟⲩⲣⲟ ⲭⲉ
ⲙ̀ⲡⲁⲣⲉ ⲛⲓⲭⲣⲏⲥⲧⲏⲁ̀ⲛⲟⲥ ⲉⲧⲥⲏⲡ ⲉ̀ⲡⲭ̄ⲥ̄ ⲉⲣⲙⲁⲅⲓⲁ̀
ⲉⲛⲉϩ ⲱ̀ ⲡⲓⲁ̀ⲥⲉⲃⲏⲥ ⲡⲉⲭⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲛ̀ⲡⲓⲙⲁⲣⲟⲥ ⲭⲉ
ⲓⲱⲥ ⲙ̀ⲙⲟⲕ ·ⲱ̀ ⲡⲁⲱⲏⲣⲓ ⲫⲏ ⲉⲧⲉϩⲛⲁⲕ ⲁ̀ⲣⲓⲧϥ
ⲛ̀ⲭⲱⲗⲉⲙ ⲓⲥ ϩⲛⲡⲡⲉ ⲧⲛⲁⲩ ⲉ̀ⲡⲓϩⲙⲟⲧ ⲛ̀ⲧⲉ ⲫ̄ⲧ

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1) Sic; read. ⲉⲑⲛⲁⲃⲱⲗ.

ἐⲧⲁϥϧⲱⲛⲧ ἐⲣⲟⲕ Ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲁⲉ ⲁϥⲃⲓ ⲛ̀ⲛⲟⲩⲁ-
ϥⲟⲧ ⲁϥⲙⲁϩϥ ἐⲃⲟⲗ ϧⲉⲛ ⲛⲉϥⲙⲁⲣⲓⲁ ⲁϥⲉⲣⲉⲡⲓⲕⲁ-
fol. 127. ⲗⲓⲥⲑⲉ ⲛ̀ϩⲁⲛⲛⲓⲱϯ ⲛ̀ⲣⲁⲛ ⲛ̀ⲇⲉⲙⲱⲛ ἐϩⲣⲏⲓ ἐⲭⲱϥ
ⲟⲩⲟϩ ⲁϥⲧⲏⲓϥ ⲙ̀ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲑⲣⲉϥϭⲟϥ
ἐⲧⲁϥϭⲟϥ ⲇⲉ ⲙ̀ⲡⲉ ϩⲗⲓ ⲙ̀ⲡⲉⲧϩⲱⲟⲩ ⲱⲟⲡⲓ ⲙ̀ⲙⲟϥ
ⲡⲉⲭⲉ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲭⲉ ⲱ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲕⲉ ⲁ̀ⲫⲟⲧ ⲡⲉ ἐϯ-
ⲛⲁⲧⲏⲓϥ ⲛⲁⲕ ἐⲱⲟⲡ ⲙ̀ⲛⲉ ϩⲗⲓ ⲙ̀ⲡⲉⲧϩⲱⲟⲩ ⲱⲟⲡⲓ
ⲙ̀ⲙⲟⲕ ⲁ̀ⲛⲟⲕ ϩⲱ ⲛ̀ϯⲛⲁⲛⲁϩϯ[1] ἐⲡⲉⲕⲛⲟⲩϯ
Ⲁϥⲃⲓ ⲛ̀ⲡⲓⲁ̀ⲫⲟⲧ ⲛ̀ⲭⲉ ⲁ̀ⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲓⲙⲁⲣⲟⲥ ⲁϥⲭⲱ
ⲛ̀ϩⲁⲛⲛⲓⲱϯ ⲛ̀ⲣⲁⲛ ⲛ̀ⲇⲉⲙⲱⲛ ⲉⲩϩⲱⲟⲩ ἐϩⲟⲧⲉ ⲛⲓ-
ⲱⲟⲣⲡ ⲁⲩⲧⲏⲓϥ ⲙ̀ⲡⲓⲑⲙⲏⲓ ⲁϥⲥⲟϥ ⲛ̄ⲡⲉ ϩⲗⲓ ⲛ̄ⲡⲉⲧ-
ϩⲱⲟⲩ ⲱⲟⲡⲓ ⲙ̀ⲙⲟϥ Ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲇⲉ ⲁϥϩⲓⲧϥ
ἐⲡⲉⲥⲏⲧ ϧⲁⲣⲁⲧϥ ⲙ̀ⲡⲓⲁⲣⲓⲟⲥ ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲛⲁϥ ⲭⲉ
ϯⲱⲣⲕ ἐⲣⲟⲕ ⲛ̀ⲓ̄ⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲙⲟⲓ ⲛⲛⲓ ϩⲱ ⲛ̀ϯⲥⲫⲣⲁⲅⲓⲥ
ⲛⲧⲉ ⲓ̄ⲏ̄ⲥ̄ ⲫⲏ ἐⲧⲉⲕϣⲉⲙϣⲓ ⲙ̀ⲙⲟϥ ϩⲓⲛⲁ ⲛ̀ⲧⲟⲩⲁ-
ⲟⲩⲱⲛ ⲛⲛⲓ ϩⲱ ⲛ̀ⲑⲙⲉⲧⲟⲩⲣⲟ ⲛ̀ⲛⲓⲫⲏⲟⲩⲓ̀ ἐⲧⲁϥ-
ⲛⲁⲩ ἐⲡⲉϥⲛⲁⲥϯ ⲛ̀ⲭⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ
ⲁϥϯ ⲛ̀ⲟⲩϣⲉⲛⲫⲁⲧ ϧⲉⲛ ⲡⲓⲕⲁϩⲓ ⲟⲩⲟϩ ⲁⲥϥ-
ⲟⲭⲥϥ[2] ἐⲡϣⲱⲓ ⲛ̀ⲭⲉ ⲟⲩⲙⲱⲙⲓ[3] ⲙ̀ⲙⲱⲟⲩ ⲉⲥⲙⲉϩ
ⲛ̀ⲥⲑⲟⲓⲛⲟⲩϥⲓ ⲉⲧⲥⲟⲧⲡ ⲙ̀ⲙⲁϣⲱ ⲟⲩⲟϩ ⲁ̀ ⲡⲓⲙⲁ-
ⲕⲁⲣⲓⲟⲥ ⲧⲱⲃϩ ϧⲉⲛ ⲡⲉⲧϩⲏⲡ ⲁϥⲓ̀ ⲛ̀ⲭⲉ ⲑⲱ-
ⲙⲁⲥ ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲁϥϯⲱⲙⲥ ⲛ̀ⲛⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲓ-
ⲙⲁⲣⲟⲥ ϧⲉⲛ ϥⲣⲁⲛ ⲛ̀ϥⲓⲱϯ ⲛⲉⲙ ⲡϣⲏⲣⲓ ⲛⲉⲙ
ⲡⲓⲡ̄ⲛ̄ⲁ̄ ⲉⲑⲟⲩⲁⲃ ⲁϥⲃⲓ ⲙ̀ⲡⲓϧⲱ ⲉⲃⲟⲗ ⲛ̀ⲧⲉ ⲛⲉϥⲛⲟⲃⲓ
ⲁ̀ ⲡⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ϯ ⲛⲱⲟⲩ ⲛ̀ϯϩⲏⲣⲏⲛⲏ ϧⲉⲛ ⲡⲉⲧϩⲏⲡ
ⲁϥϩⲟⲡϥ ἐⲃⲟⲗϩⲁⲣⲱⲟⲩ ⲟⲩⲟϩ ⲡⲁⲓⲣⲏϯ ⲁ̀ ϯⲙⲟⲩ-
ⲙⲓ ⲙ̀ⲙⲱⲟⲩ ⲧⲁⲥⲑⲟⲥ ἐⲡⲉⲥⲙⲁ ⲡ̈ⲟⲩⲣⲟ ⲁⲉ ἐⲧⲁϥ-

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1) Sic; read. ϯⲛⲁⲛⲁϩϯ. — 2) Read ⲁⲥϥⲟⲭⲥⲥ.
3) Sic; read. ⲟⲩⲙⲟⲩⲙⲓ.

ⲛⲁⲩ ⲛⲉⲙ ⲛⲏ ⲉⲑⲛⲉⲙⲁϥ ⲧⲏⲣⲟⲩ ⲉ̀ⲫⲏ ⲉ̀ⲧⲁϥϣⲱⲡⲓ
ⲁⲩⲧⲱⲙⲧ ⲙ̀ⲙⲁϣⲱ ⲟⲩⲟⲥ ⲁⲩⲉⲣϣⲫⲏⲣⲓ Ⲁⲑⲁⲛⲁ-
ⲥⲓⲟⲥ ⲇⲉ ⲁϥⲱϣ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲉⲙⲑⲟ ⲛ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲭⲉ
ⲁ̀ⲛⲟⲕ ⲟⲩⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ϯϣⲉⲡϩⲙⲟⲧ ⲛ̀ⲧⲟⲧϥ ⲙ̀ⲫ̄ϯ
ⲛⲉⲙ ⲡⲉϥⲃⲱⲕ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲭⲉ ⲁϥⲟ̀ⲡⲧ ⲉ̀ⲡⲁⲣⲓⲑⲙⲟⲥ 5
ⲛ̀ⲧⲉ ⲛⲉϥⲉⲃⲓⲁⲓⲕ ⲁ̀ⲛⲟⲕ ⲃⲁ ⲡⲓⲉⲣⲅⲁⲧⲏⲥ ⲛ̀ⲧⲉ ϯⲁⲭⲡ
ⲓ̄ⲁ̄ ⲟⲩⲟⲥ ϯⲉⲣϩⲉⲗⲡⲓⲥ ⲭⲉ ⲡⲉϥⲛⲁⲓ ⲛⲁⲧⲁϩⲟⲓ ϩⲱ
ϩⲓⲧⲉⲛ ⲛⲓⲧⲱⲃϩ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲁⲣ-
ⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟⲥ ⲡⲓⲧⲩⲛⲁⲧⲟⲥ ⲟⲩⲟⲥ ⲁⲩ-
ϫⲱⲛⲧ ⲛ̀ϫⲉ ⲛⲓⲁ̀ⲛⲟⲙⲟⲥ ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉ̀ⲑⲣⲟⲩⲱ̀ⲗⲓ 10
ⲛ̀ⲛⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲥⲁⲃⲟⲗ ⲛ̀ϯⲃⲁⲕⲓ ⲛ̀ⲥⲉⲱ̀ⲗⲓ ⲛ̀ⲧⲉⲫⲁ̀ⲫⲉ
ⲃⲉⲛ ⲣⲱⲥ ⲛ̀ⲥⲏⲫⲓ ⲫⲁⲓⲣⲏϯ (sic) ⲁϥϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉⲫ-
ⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲛ̀ⲥⲟⲩ ⲕ̄ⲅ̄ ⲛ̀ⲡⲓⲁ̀ⲃⲟⲧ ⲧⲱⲃⲓ ⲛ̀ⲛⲟⲩⲉⲩⲟⲟⲩ
ⲛ̀ⲥⲁⲃⲃⲁⲧⲟⲛ ⲉ̀ⲣⲉ ⲡⲉϥⲥⲙⲟⲩ ⲉⲑⲟⲩⲁⲃ ϣⲱⲡⲓ ⲛⲉⲙⲁⲛ
ⲧⲏⲣⲟⲩ ϣⲁ ⲉ̀ⲛⲉⲩ ⲛ̀ⲧⲉ ⲛⲓⲉ̀ⲛⲉⲩ ⲧⲏⲣⲟⲩ ⲉ̀ⲧⲁϥⲕⲟⲧϥ 15
ⲇⲉ ⲛ̀ϫⲉ ⲡⲓⲑⲙⲏⲓ ⲉ̀ⲡⲟⲩⲣⲟ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲫⲏ
fol. 128. ⲉ̀ⲧⲉⲕⲟⲩⲁϣϥ ⲁ̀ⲣⲓⲧϥ ⲛⲏⲓ. Ⲁϥⲉⲣⲟⲩⲱ ⲛ̀ϫⲉ
ⲡⲟⲩⲣⲟ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ϣⲉ ⲛⲓⲛⲟⲩϯ ⲱ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ
ϫⲉ ϯⲛⲁⲥⲣⲱⲧϥ ⲉ̀ⲣⲟⲕ ⲡⲁⲓⲣⲏϯ ⲁϥⲑⲣⲟⲩⲑⲱⲟⲩϯ
ⲛ̀ϩⲁⲛⲁⲙϣⲉ ⲛⲉⲙ ϩⲁⲛⲥⲉⲃⲛⲏϯ ⲁϥⲑⲣⲟⲩⲑⲁⲙⲓⲟ̀ 20
ⲛ̀ⲛⲟⲩⲧⲣⲟϫⲟⲥ ⲉϥⲃⲟⲥⲓ ⲙ̀ⲙⲁϣⲱ ⲟⲩⲟⲥ ⲁϥⲑⲣⲟⲩ
ⲧⲱⲓⲥ[1] ⲉ̀ⲣⲟϥ ⲛ̀ ⲣ̄ ⲛⲉϥⲧ ⲉⲩⲟⲓ ⲛ̀ⲛⲟⲩⲙⲁϩⲓ ⲉ̀ⲫⲟ-
ⲩⲁⲓ ⲁⲩⲙⲁϩϥ ⲧⲏⲣϥ ϩⲉⲛ ϩⲁⲛⲫⲉⲣⲟⲛⲓⲟⲛ ⲉⲩϫⲏⲣ
ⲙ̀ⲙⲁϣⲱ ⲟⲩⲟⲥ ⲁⲩϩⲓⲟⲩⲓ̀ ⲉ̀ⲡϣⲱⲓ ϩⲉⲛ ⲛⲉϥϣⲱⲗϩ
ⲛ̀ϩⲁⲛⲗⲁⲃⲟⲩ ⲛⲉⲙ ϩⲁⲛⲱ̀ⲧⲉⲛ ⲛ̀ⲃⲉⲛⲓⲡⲓ ⲉⲩⲙⲟⲕϩ 25
ⲙ̀ⲙⲁϣⲱ ⲁⲑⲣⲟⲩⲑⲁⲙⲓⲟ̀ ⲛ̀ⲡⲓⲧⲣⲟϫⲟⲥ ⲛ̀ⲫⲟϫⲓ ⲃ̄ϯ
ⲉⲩⲟⲓ ⲛ̀ⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲛ̀ϩⲱⲕ ⲥⲁ ⲡⲁⲓ ⲥⲁ ⲉϥⲙⲉϩ ⲛ̀ⲓⲭⲧ
ⲛⲉⲙ ⲫⲉⲣⲟⲛⲓⲟⲛ ⲥⲁ ⲡⲁⲓ ⲕⲉⲥⲁ ⲉϥⲙⲉϩ ⲛ̀ⲥⲏⲫⲓ ⲛ̀ⲣⲱϥ

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1) Sic; read ⲁϥⲑⲣⲟⲩⲧⲱⲧⲥ.

ⲛ̀ⲃⲁϣⲟⲩⲣ ⲉ̀ⲣⲉ ⲗⲁⲃⲉⲙ ϯ̅ ⲛ̀ⲧⲁⲱⲓⲧ ϧⲉⲛ ⲛⲟⲩⲧⲁⲱⲧϩ
ⲟⲩⲟϩ ⲉ̀ⲣⲉ ⲕ̅ ⲛ̀ϩⲩⲡⲉⲣⲉⲧⲏⲥ ⲥⲱⲕ ⲕⲁⲧⲁ ⲟⲩⲁⲓ ⲛ̀ⲧⲉ
ⲛⲓⲗⲁⲃⲉⲙ ⲟⲩⲟϩ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉⲑⲣⲟⲩⲓⲛⲓ ⲛ̀ⲡⲓⲙⲁ-
ⲕⲁⲣⲓⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲅⲉⲱⲣⲅⲓⲉ ⲓⲥ ϫⲉ ⲉⲕⲛⲁ-
ϣⲱⲧ ⲛ̀ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ ⲓⲉ̀ ϫⲛⲁⲃⲓ ⲛ̀ⲛⲟⲩⲃⲣⲏⲡⲓ ⲛ̀ⲛⲟⲩⲣⲟ
ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲧ ⲟⲩⲟϩ ⲓⲥ ϫⲉ ⲉⲕⲏⲡ ⲉ̀ⲡ ⲭ̅ⲥ̅ ⲓⲉ̀ ⲥⲟⲙⲥ
ⲉ̀ⲡⲓⲙⲁⲛⲅⲁⲛⲟⲛ ⲉ̀ⲧⲁⲓⲑⲁⲙⲓⲟϥ ⲛⲁⲕ ϩⲓⲧⲕ ⲉ̀ⲃⲟⲩⲛ
ⲉ̀ⲣⲟϥ ⲉⲑⲣⲉϥⲉⲣⲇⲟⲕⲓⲙⲁⲍⲓⲛ ⲙ̀ⲡⲉⲕⲥⲱⲙⲁ ϫⲉ ⲛ̀[ⲑⲟⲕ]
ⲟⲩϫⲱⲣⲓ ⲙ̀ⲙⲁⲧⲟⲓ ⲡⲉϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ϫⲉ ϯⲏⲡ ⲉ̀ⲡⲭ̅ⲥ̅
ⲙ̅ϩ̅. ⲫⲏ ⲉⲧⲉϩⲛⲁⲕ ⲁⲣⲓⲧϥ ⲛⲏⲓ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉ̀ⲧⲏⲓϥ
ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲓⲧⲣⲟϫⲟⲥ ⲉⲑⲣⲟⲩⲃⲱⲕ ⲉ̀ϫⲱϥ ⲛ̀ϫⲉ ϩⲙ̅
ⲛ̀ϩⲩⲡⲉⲣⲉⲧⲏⲥ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲇⲉ ⲉ̀ⲧⲁϥⲛⲁⲩ ⲉ̀ⲡⲓ-
ⲙⲁⲛⲕⲁⲛⲱⲛ ⲉ̀ⲧϫⲟⲣϫ ϧⲉⲛ ⲑⲙⲏϯ ⲛ̀ⲡⲓⲧⲣⲟϫⲟⲥ ⲁϥⲉⲣ-
ϩⲟϯ ⲉⲑⲃⲉ ⲟⲩⲣⲱⲙⲓ ϩⲱϥ ⲉϥⲉⲣⲫⲟⲣⲓⲛ ⲛ̀ⲛⲟⲩⲥⲁⲣϩ
ⲙⲁⲗⲓⲥⲧⲁ ⲉⲥϫⲏⲛ ⲙ̀ⲡⲁⲓ ⲣⲏϯ ⲟⲩⲟϩ ⲡⲉϫⲁϥ ⲛ̀ϧⲣⲏⲓ
ⲛ̀ϧⲏⲧϥ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ϩⲁⲣⲁ ϫⲛⲁⲱⲛⲟϩⲉⲙ ⲙ̀ⲡⲁⲓ
ⲥⲟⲡ [ⲁⲛ] ⲥⲁⲧⲟⲧϥ ⲁϥⲫⲱⲣⲱ ⲛ̀ⲛⲉϥϫⲓϫ ⲉ̀ⲃⲟⲗ ⲁϥ-
ⲧⲱⲃϩ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ϯϩⲱⲥ ⲉ̀ⲣⲟⲕ ⲡⲁ̅ⲩ̅ⲥ̅
ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅. ⲟⲩⲟϩ ϯⲱⲉⲡϩⲙⲟⲧ ⲛ̀ⲧⲟⲧⲕ ϫⲉ ⲁⲕⲁⲓⲧ
ⲛ̀ⲉⲙⲡⲱⲁ ⲛ̀ϯⲙⲉⲧⲱⲫⲏⲣ ⲛ̀ⲧⲉ ⲛⲉⲕⲉⲙⲕⲁϩ ⲛ̀ⲛⲟⲩϫⲁⲓ
ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲑⲟⲕ ⲡⲁ̅ⲩ̅ⲥ̅ ⲉⲧⲁⲩⲁ̀ⲱⲕ ϩⲓϫⲉⲛ ⲟⲩⲱⲉ ⲟⲩⲟϩ
ⲁⲩϫⲁⲧ[1] ϧⲉⲛ ⲑⲙⲏϯ ⲛ̀ⲥⲟⲛⲓ ϯ̅ ⲓⲥ ϩⲙⲡⲡⲉ ⲁⲩⲑⲁⲙⲓⲟ̀
ⲛⲏⲓ ⲛ̀ⲛⲟⲩⲧⲣⲟϫⲟⲥ ⲉϥⲟⲓ ⲛ̀ⲛ̅ⲃ̅ ⲉⲑⲃⲉ ⲡⲉⲕⲣⲁⲛ ⲉ̀ⲑⲟⲩⲁⲃ
ⲡⲁⲛⲏⲃ ⲥⲱⲧⲉⲙ ϫⲉ ϯⲛⲟⲩ ⲱ̀ ⲡⲁⲥⲱⲧⲏⲣ ⲉ̀ⲡⲉⲕⲃⲱⲕ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲱ̀ ⲫⲏ ⲉⲧⲉ ⲛ̀ⲡⲉ ⲟⲩⲟⲛ ⲉⲣⲯⲟⲣⲡ ⲉ̀ⲣⲟϥ
ⲉ̀ⲛⲉϩ ⲡⲓⲁⲧⲱⲓⲃϯ ⲡⲓϧⲗⲟⲙ ⲛ̀ⲧⲉ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲫⲏ
ⲉⲧⲁϥⲃⲱⲗⲕ ⲛ̀ⲧⲫⲉ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲟⲩⲕⲁⲙⲁⲣⲁ ⲁϥⲱⲓⲧⲥ
ϧⲉⲛ ⲟⲩⲉ̀ⲙⲓ ⲉ̀ⲡϧⲓⲛⲧⲉⲥⲱⲟⲩⲟ̀ ⲓⲱϯ ϩⲓϫⲉⲛ ⲡⲓⲥⲱⲛⲧ

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1) Sic; read ⲁⲩϫⲁⲕ.

129. ⲧⲏⲣⲕ ⲫⲏ ⲉⲧⲁⲕⲑⲁⲙⲓⲟ ⲛⲛⲓⲃⲏⲡⲓ ⲉⲑⲣⲟⲩⲱⲟⲩⲟ
ⲙⲟⲩⲍⲱⲟⲩ ⲍⲓϫⲉⲛ ⲡⲓⲕⲁⲍⲓ ⲉϫⲉⲛ ⲛⲓⲑⲙⲏⲓ ⲛⲉⲙ
ⲛⲓⲣⲉⲕⲉⲣⲛⲟⲃⲓ ⲉⲩⲥⲟⲡ ⲫⲏ ⲉⲧⲁⲕⲑⲁⲙⲓⲟ ⲛⲛⲓⲧⲱⲟⲩ
ⲛⲉⲙ ⲛⲓⲕⲁⲗⲁⲙⲫⲟ ϩⲉⲛ ⲟⲩⲱⲓ ⲛⲉⲙ ⲟⲩⲙⲁⲱⲓ
ⲛⲧⲉⲣⲱⲕ ⲫⲏ ⲉⲧⲁⲕⲉⲣⲉⲡⲓⲇⲓⲙⲁⲛ ⲛⲛⲓⲁⲥⲉⲃⲏⲥ ⲧⲏ- 5
ⲣⲟⲩ ⲟⲩⲟⲍ ⲛⲡⲁⲣⲁⲛⲟⲙⲟⲥ ⲛⲁⲓ ⲉⲧⲁⲩⲉⲣⲁⲧⲥⲱⲧⲉⲙ
ⲟⲩⲟⲍ ⲁⲕⲥⲓⲧⲟⲩ ⲉⲍⲣⲏⲓ[1] ⲉⲡⲓⲧⲁⲣⲧⲁⲣⲟⲥ ⲛⲧⲉ ⲁⲙⲉⲛϯ
ⲥⲉϫⲏ ⲙⲙⲁⲩ ϯⲛⲟⲩ ϩⲉⲛ ⲡⲓϫⲣⲱⲙ ⲛⲉⲙ ⲍⲁⲛⲙⲟⲩ-
ϫⲗⲟⲥ ⲛⲧⲉ ⲁⲙⲉⲛϯ ⲟⲩⲟⲍ ⲉⲩⲉⲣⲕⲟⲗⲁⲍⲓⲛ ⲙⲙⲱⲟⲩ
ⲉⲃⲟⲗⲍⲓⲧⲉⲛ ⲍⲁⲛⲇⲣⲁⲕⲱⲛ ⲉⲩⲍⲱⲟⲩ ⲁⲣⲓⲡⲓⲇⲓⲙⲁⲛ[2] 10
ⲡⲁⲛⲟⲩϯ ⲛⲛⲓⲁⲥⲉⲃⲏⲥ ⲧⲏⲣⲟⲩ ⲟⲩⲟⲍ ⲙⲙⲟⲛ ⲍⲗⲓ
ⲛⲁⲱϯ ⲉϩⲟⲩⲛ ⲉⲍⲣⲉⲛ ⲡⲉⲕⲟⲩⲁⲍⲥⲁⲍⲛⲓ ⲫⲏ ⲉⲧⲉ
ϩⲉⲛ ⲛⲓⲉⲍⲟⲟⲩ ⲛϩⲁⲓⲉ ⲉⲁⲕⲟⲩⲟⲛⲍⲕ ⲛⲁⲛ ⲉⲃⲟⲗ
ⲍⲓϫⲉⲛ ⲡⲓⲕⲁⲍⲓ ⲟⲩⲟⲍ ⲁⲕⲃⲓ ⲥⲁⲣⲍ ϩⲉⲛ ϯⲑⲉⲟⲇⲟⲕⲟⲥ
ⲙⲁⲣⲓⲁ ϯⲡⲁⲣⲑⲉⲛⲟⲥ ϩⲉⲛ ⲟⲩⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛⲛⲁⲧ 15
ϩⲉⲧϩⲱⲧⲕ ⲟⲩⲟⲍ ⲛⲁⲧⲉⲙⲓ ⲉⲣⲟⲕ ⲡⲓϫⲫⲟ ⲛⲛⲁⲗⲓⲛ-
ⲑⲓⲛⲟⲛ[3] ⲫⲏ ⲉⲧⲁⲕⲙⲟⲱⲓ ⲍⲓϫⲉⲛ ⲛⲓϫⲟⲗ ⲉⲧⲉ ⲙⲡⲉ
ⲛⲉⲕⲃⲁⲗⲁⲩϫ ⲑⲱⲗⲉⲃ ⲙⲙⲱⲟⲩ ⲫⲏ ⲉⲧⲉ ⲉⲃⲟⲗⲍⲓⲧⲉⲛ
Ⓔ ⲛⲱⲓⲕ ⲁⲕⲑⲣⲉ Ⓔ ⲛⲱⲟ ⲛⲣⲱⲙⲓ ⲟⲩⲱⲙ ⲁⲩⲥⲓ ⲫⲏ
ⲉⲧⲁⲕⲉⲣⲉⲡⲓⲇⲓⲙⲁⲡ ⲙⲫⲓⲟⲙ ⲛⲉⲙ ⲛⲓⲑⲏⲟⲩ ⲟⲩⲟⲍ 20
ⲁⲩϫⲁ ⲣⲱⲟⲩ [ⲉⲛϫⲁⲓ] ⲛⲓⲃⲉⲛ ⲥⲉⲥⲱⲧⲉⲙ ⲛⲁⲕ ϫⲉ
[ⲍ]ⲁⲛⲑⲁⲙⲓⲟ ⲛⲧⲁⲕ ⲧⲏⲣⲟⲩ ⲛⲉ ⲙⲁⲣⲉⲕⲓ ⲛϫⲉ ⲡⲉⲕⲛⲁⲓ
ⲉⲍⲣⲏⲓ ⲉϫⲱⲛ ⲛⲉⲙ ⲁⲛⲟⲕ ϩⲁ ⲡⲉⲕⲃⲱⲕ ⲅⲉⲱⲣⲅⲓⲟⲥ
ϫⲉ ⲟⲩⲏⲓ ⲉⲣⲉ ⲡⲓⲛⲁⲓ ϫⲏ ⲛⲧⲟⲧⲕ ⲫⲱⲕ ⲡⲉ ⲡⲓⲱⲟⲩ
ⲛⲉⲙ ⲡⲉⲕⲓⲱⲧ ⲛⲁⲅⲁⲑⲟⲥ ⲛⲉⲙ ⲡⲓⲡⲛ̄ⲛ̄ⲁ̄ ⲉⲑⲟⲩⲁⲃ ⲱⲗ 25
ⲉⲛⲉⲍ ⲁⲙⲏⲛ ⲉⲧⲁⲕϯ ⲇⲉ ⲙⲡⲓⲁⲙⲏⲛ ⲁⲩⲍⲓⲧⲕ ⲉϩⲟⲩⲛ
ⲉⲡⲓⲧⲣⲟϫⲟⲥ ⲉⲧⲁⲕⲍⲉⲓ ⲇⲉ ϩⲉⲛ ⲑⲙⲏϯ ⲛⲛⲓⲟⲣⲅⲁⲛⲟⲛ

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1) Read ⲉϩⲣⲏⲓ. 2) Read ⲁⲣⲓⲉⲡⲓⲇⲓⲙⲁⲛ.
3) Read ⲛⲛⲁⲗⲏⲑⲓⲛⲟⲛ.

ⲉⲧⲁⲟⲣⲁ ⲁⲩⲥⲱⲕ ⲉ̀ϣⲱϥ ⲛ̀ⲛⲟⲩⲥⲟⲡ ⲛ̀ⲛⲟⲩⲱⲧ ⲟⲩⲟⲩ
ⲁϥⲃⲱⲗ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲟⲩⲓ̀ⲱⲥ ⲛⲓⲕⲁⲥ ⲛⲉⲙ ⲛⲓⲁϥⲟⲩⲓ̀
ⲁⲩⲙⲟⲩⲛⲕ ⲉⲩⲥⲟⲡ ⲡⲓⲧⲩⲣⲁⲛⲟⲥ ⲁⲉ ⲁϥⲱⲱ ⲉ̀ⲃⲟⲗ
ⲙ̀ⲡⲉⲙⲑⲟ ⲛ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲉⲧⲕⲱϯ ⲉ̀ⲣⲟϥ ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ
ⲭⲉ ⲙ̀ⲙⲟⲛ ⲛⲟⲩϯ ⲉ̀ⲃⲏⲗ ⲉ̀ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ ⲛⲉⲙ ⲡⲓⲉⲣ- 5
ⲙⲏⲥ ⲛⲉⲙ ⲡⲓⲍⲉⲩⲥ ⲛⲉⲙ ⲡⲓⲁ̀ⲣⲁⲕⲗⲏⲥ ⲛⲉⲙ ϯⲁⲑⲉⲛ-
ⲛⲁⲥ ⲛⲉⲙ ϯⲕⲁⲙⲁⲛⲇⲣⲁ ⲛⲉⲙ ⲡⲟⲥⲓⲧⲱⲛ ⲛⲁⲓ ⲉ̀ⲧⲟⲩ-
ⲥⲟⲗⲥⲉⲗ ⲛ̀ⲧⲫⲉ ⲛⲁⲓ ⲉⲧϯⲙⲉⲧⲟⲩⲣⲟ ⲛ̀ⲛⲓⲟⲩⲣⲱⲟⲩ
ⲉⲩⲑⲣⲟ ⲛ̀ⲛⲓϣⲱⲣⲓ ⲁ̀ⲙⲁⲍⲓ ⲛ̀ⲡⲓⲕⲁⲍⲓ ⲁⲫⲑⲱⲛ ϯⲛⲟⲩ
ϕϯ ⲛ̀ⲅⲉⲱⲣⲅⲓⲟⲥ ⲫⲏ ⲉⲧⲁ ⲛⲓⲣⲁⲃⲧⲟⲩⲭⲟⲥ ⲛ̀ⲓⲟⲩⲓⲇⲁⲓ 10
ϧⲟⲑⲃⲉϥ ⲉⲑⲃⲉ ⲟⲩ ⲛ̀ⲡⲉϥⲓ̀ ⲛ̀ⲧⲉϥⲛⲁⲍⲙⲉϥ ⲉ̀ⲃⲟⲗϧⲉⲛ
ⲛⲁϣⲓϫ ⲟⲩⲟⲩ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓ̀ⲛ ⲉⲑⲣⲟⲩⲱⲗⲓ ⲛ̀ⲡⲓⲱⲱⲓⲱ
ⲛ̀ⲧⲉ ⲛⲉϥⲕⲁⲥ ⲛⲉⲙ ⲛⲉϥⲁϥⲟⲩⲓ̀ ⲛⲉⲙ ⲡⲓⲕⲁⲍⲓ ⲉ̀ⲧⲁϥⲥⲱ
ⲛ̀ⲡⲉϥⲥⲛⲟϥ ⲉⲑⲟⲩⲁ̈ⲃ ⲁϥⲍⲓⲧⲟⲩ ⲉ̀ⲡⲉⲥⲛⲧ ⲉ̀ⲟⲩⲗⲁⲕⲕⲟⲥ
ⲉⲧⲱⲟⲩⲱ̀ⲟⲩ ⲛ̀ⲁⲧⲙⲱⲟⲩ ⲁⲩⲱⲟⲣϥ ⲛ̀ⲓⲧⲉⲙ[1] ⲱⲁⲣⲱϥ 15
fol. 130. ⲛⲁϥϫⲱ ⲙ̀ⲙⲟⲥ ⲡⲉ ϫⲉ ⲙⲏⲡⲟⲧⲉ ⲛ̀ⲧⲉ ⲛⲓϫⲣⲏⲥⲧⲏⲁ̀ⲛⲟⲥ
ϫⲓⲙⲓ ⲛ̀ⲛⲟⲩⲱⲱⲓⲱ ⲛ̀ⲧⲟⲩⲓ̀ⲣⲓ ⲛ̀ⲍⲁⲛϫⲟⲙ ⲛ̀ⲃⲏⲧϥ ⲙⲉ-
ⲛⲉⲛⲥⲱⲥ ⲁϥⲧⲱⲛϥ ⲛ̀ⲑⲟϥ ⲛⲉⲙ ⲡⲓⲕⲉ ϫⲱ ⲛ̀ⲛⲟⲩⲣⲟ
ⲟⲩⲟⲩ ⲁⲩⲍⲱⲗ ⲉ̀ⲡⲓⲁ̀ⲣⲓⲥⲧⲟⲛ ⲛⲁⲩⲣⲁⲱⲓ ⲡⲉ ϫⲉ
ⲁⲩⲃⲣⲟ ⲉ̀ⲡⲟⲩϫⲁϫⲓ ⲡⲉ ⲟⲩⲟⲥ ϧⲉⲛ ϯⲟⲩⲛⲟⲩ ⲁ̀ 20
ⲡⲓⲁ̀ⲏⲣ ⲧⲏⲣϥ ⲉⲣϫⲁⲕⲓ ⲟⲩⲟⲥ ⲁ̀ⲧⲫⲉ ⲍⲱⲃⲥ ⲛ̀ⲃⲏⲡⲓ
ⲁ̀ ⲍⲁⲛϧⲁⲣⲁⲃⲁⲓ ⲛⲉⲙ ⲍⲁⲛⲥⲉⲧⲉⲃⲣⲏϫ ⲱⲱⲡⲓ ⲁ̀
ⲡⲓⲕⲁⲍⲓ ⲧⲏⲣϥ ⲥⲑⲉⲣⲧⲉⲣ ⲱⲁ ⲛⲉϥⲥⲉⲛϯ ⲁ̀ ⲡⲓⲁⲣ-
ϫⲏⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲉⲣⲥⲁⲗⲡⲓⲍⲓⲛ ϧⲉⲛ ϯⲥⲁⲗ- 25
ⲡⲓⲅⲅⲟⲥ ⲁϥⲓ̀ ⲛ̀ⲧⲁⲉ ⲡ̅ⲟ̅ⲥ̅ ⲍⲓϫⲉⲛ ⲟⲩⲍⲁⲣⲙⲁ ⲛ̀ϫⲉⲣⲟⲩ-
ⲃⲓⲙ ⲛⲉⲙ ⲍⲁⲛⲁⲛⲑⲃⲁ ⲛ̀ⲁⲅⲅⲉⲗⲟⲥ ⲟⲩⲟⲥ ⲁϥⲟⲩⲟⲥ
ⲍⲓϫⲉⲛ ⲡⲓⲗⲁⲕⲕⲟⲥ ⲡⲉϫⲉ ⲡ̅ⲟ̅ⲥ̅ ⲙ̀ⲙⲓϫⲁⲏⲗ ϫⲉ ⲁ̀ⲥⲟⲥ
ⲙ̀ⲡⲁⲓⲗⲁⲕ[ⲕ]ⲟⲥ ϫⲉ ⲙⲟⲓ ⲛⲏⲓ ⲛ̀ⲛⲓⲥⲛⲟϥ ⲛⲉⲙ ⲛⲓⲕⲁⲥ

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[1]) Read ⲛ̀ⲓⲧⲉⲛ.

ⲛⲉⲙ ⲛⲓⲁϥⲟⲩⲓ̀ ⲛⲉⲙ ⲛⲓⲱⲱⲓⲱ ⲛ̀ⲧⲉ ⲡⲓⲑⲙⲏⲓ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲉⲑⲃⲉ ⲭⲉ ⲁϥⲭⲟⲥ ⲭⲉ ⲧⲛⲁⲱⲛⲟⲩⲉⲙ ⲛ̀ⲛⲁⲓ ⲥⲟⲡ ⲁⲛ
ⲥⲓⲛⲁ ⲛ̀ⲧⲉϥⲉ̀ⲙⲓ ⲃⲉⲛ ⲡⲉϥⲥⲏⲧ ⲧⲏⲣϥ ⲭⲉ ⲁ̀ⲛⲟⲕ ⲡⲉ
ϕ̄ⲧ ⲛ̀ⲁⲃⲣⲁⲁⲙ ⲛⲉⲙ ϕ̄ⲧ ⲛ̀ⲓⲥⲁⲁⲕ ⲛⲉⲙ ϕ̄ⲧ ⲛ̀ⲓⲁⲕⲱⲃ
ⲟⲩⲟⲥ ⲁ̀ ⲙⲓⲭⲁⲏⲗ ⲭⲁⲩ ⲛ̀ⲡⲉϥⲙ̀ⲑⲟ ⲉ̀ⲃⲟⲗ ⲁϥⲃⲓ ⲛ̀ⲛⲓ- 5
ⲕⲁⲥ ⲛ̀ⲭⲉ ⲡⲟ̄ⲥ̄ ⲃⲉⲛ ⲧⲉϥⲭⲓⲝ ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲙ̀ⲡⲁⲓⲣⲏⲧ
ⲭⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲁⲗ̀ⲗⲟⲩ ⲧⲭⲓⲝ ⲉ̀ⲧⲁⲥⲉⲣⲡⲁⲗⲍⲓⲛ[1]
ⲙ̄ⲏ̄. ⲛ̀ⲛⲁⲇⲁⲙ ⲛ̀ⲑⲟⲥ ⲟⲛ ⲧⲛⲟⲩ ⲡⲉ ⲉⲧⲉⲣⲡⲗⲁⲍⲓⲛ
ⲙ̀ⲙⲟⲕ ⲱ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟⲥ ⲁϥⲛⲓϥⲓ
ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲥⲣⲁϥ ⲁϥⲧ ⲛⲁϥ ⲙ̀ⲡⲓⲡⲛ̄ⲁ̄ ⲛ̀ⲱⲛⲃ ⲟⲩⲟⲥ 10
ⲁϥⲧⲱⲛϥ ⲉ̀ⲃⲟⲗ ⲃⲉⲛ ⲛ̀ⲛⲉⲑⲙⲱⲟⲩⲧ ⲛ̀ⲭⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁ̀ ⲡⲟ̄ⲥ̄ ⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙ̀ⲙⲟϥ ⲟⲩⲟⲥ
ⲁϥⲧ ⲛⲁϥ ⲛ̀ⲧⲥⲏⲣⲏⲛⲏ ⲁϥⲥⲱⲗ ⲉ̀ⲡⲱⲱⲓ ⲉ̀ⲛⲓⲫⲏⲟⲩⲓ̀
ⲉϥⲥⲟⲙⲥ ⲛ̀ⲥⲱϥ ⲛ̀ⲑⲟϥ ⲇⲉ ⲁϥⲧⲱⲛϥ ⲁϥⲓ̀ ⲱⲁ ⲛⲓⲟⲩ-
ⲣⲱⲟⲩ ⲛ̀ⲁ̀ⲛⲟⲙⲟⲥ ⲛⲉⲙ ⲛⲓⲕⲉⲙⲁⲧⲟⲓ ⲉ̀ⲧⲁⲩⲥⲓⲧϥ 15
ⲉ̀ⲡⲓⲗⲁⲕⲕⲟⲥ ⲟⲩⲟⲥ ⲡⲉⲭⲁϥ ⲛⲱⲟⲩ ⲉⲩⲥⲟⲡ ⲭⲉ ⲥⲟⲩ-
ⲱⲛⲧ ⲱ̀ ⲛⲓⲁ̀ⲛⲟⲙⲟⲥ ⲭⲉ ⲁ̀ⲛⲟⲕ ⲡⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲫⲏ
ⲉ̀ⲧⲁⲣⲉⲧⲉⲛⲃⲟⲑⲃⲉϥ ⲟⲩⲟⲥ ⲉ̀ⲁⲣⲉⲧⲉⲛⲥⲓⲧϥ ⲉ̀ⲡⲓⲗⲁⲕ-
ⲕⲟⲥ ⲉⲧⲁϥⲧⲛⲓⲁⲧϥ ⲙ̀ⲙⲟϥ ⲛ̀ⲭⲉ ⲡⲓⲁ̀ⲥⲉⲃⲏⲥ ⲇⲁⲇⲓ-
ⲁⲛⲟⲥ ⲟⲩⲟⲥ ⲡⲉⲭⲁϥ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ⲭⲉ ⲧⲉϥⲃⲏⲓⲃⲓ ⲡⲉ 20
ⲧⲉ ⲡⲉⲭⲉ ⲙⲁⲕⲙⲉⲛⲧⲓⲟⲥ ⲡⲟⲩⲣⲟ ⲛ̀ⲧⲁⲣⲙⲉⲛⲓⲁ̀ ⲭⲉ
ⲙ̀ⲙⲟⲛ ⲧⲉϥⲃⲏⲓⲃⲓ ⲁⲛ ⲧⲉ ⲁⲗⲗⲁ ⲉϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟϥ
ⲁⲛⲁⲧⲟⲗⲓⲟⲥ ⲭⲉ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲛⲁϥⲭⲱ ⲙ̀ⲙⲟⲥ
ⲛⲱⲟⲩ ⲡⲉ ⲭⲉ ⲧⲉⲧⲉⲛⲱⲓⲡⲓ ⲁⲛ ⲱ̀ ⲛⲓⲁⲑⲛⲟⲩⲧ ⲉ̀ⲣⲉ-
ⲧⲉⲛⲭⲱⲡ ⲛ̀ⲧⲙⲉⲑⲙⲏⲓ ⲁⲗⲗⲁ ⲁⲗⲏⲑⲱⲥ ⲫⲁⲓ ⲡⲉ ⲅⲉ- 25
ⲱⲣⲅⲓⲟⲥ ⲡⲓⲃⲱⲕ ⲛ̀ⲧⲉ ϕ̄ⲧ ⲉⲧⲟⲛⲃ ⲉ̀ⲧⲁ ⲡⲁⲩ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄
fol. 131. ⲡⲭ̄ⲥ̄ ⲡⲱⲏⲣⲓ ⲙ̀ϕ̄ⲧ ⲉⲧⲟⲛⲃ ⲉ̀ⲧⲁϥⲧⲟⲩⲛⲟⲥϥ ⲉ̀ⲃⲟⲗ
ⲃⲉⲛ ⲛⲏ ⲉⲑⲙⲱⲟⲩⲧ ⲉⲑⲃⲉ ϕⲁⲓ ⲅⲁⲣ ⲥⲱ ⲧⲛⲁⲥⲧ

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1) Read ⲉ̀ⲧⲁⲥⲉⲣⲡⲗⲁⲍⲓⲛ.

ⲉⲡⲁ̅ⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲁⲛⲟⲕ ⲛⲉⲙ ⲛⲁⲙⲁⲧⲟⲓ ⲧⲏⲣⲟⲩ
ⲉⲧⲙⲟⲱⲓ ⲛⲉⲙⲏⲓ ⲧⲟⲧⲉ ⲁϥⲭⲱⲛⲧ ⲛ̀ⲧⲉ ⲡⲓⲁⲥⲉⲃⲏⲥ
ⲇⲁⲇⲓⲁⲛⲟⲥ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉ̀ⲑⲣⲟⲩⲟ̀ⲗⲟⲩ ⲥⲁⲃⲟⲗ ⲛ̀ϯ-
ⲡⲟⲗⲓⲥ ⲟⲩⲟⲥ ⲛ̀ⲥⲉⲁⲓⲧⲟⲩ ⲛ̀ⲓ ⲛ̀ⲁⲣⲭⲏ ⲟⲩⲟⲥ ⲛ̀ⲥⲉ-
ⲃⲉⲧⲃⲱⲧⲟⲩ ⲛ̀ⲧⲥⲏϥⲓ ϥⲁⲓ ⲡⲉ ⲡⲓⲣⲏϯ ⲉ̀ⲧⲁⲩⲭⲱⲕ
ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲟⲩⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲛ̀ⲥⲟⲩ ⲕ̅ⲅ̅ ⲙ̀ⲡⲓⲁ̀ⲃⲟⲧ ⲙⲉⲭⲓⲣ
ⲟⲩⲟⲥ ⲁⲩⲃⲓ ⲛ̀ⲡⲓϧⲗⲟⲙ ⲛ̀ⲛⲁⲧⲧⲁⲕⲟ ⲉⲩⲓ̀ⲣⲓ ⲛ̀ⲅ̅ ⲛ̀ⲱⲟ
ⲙ̀ⲙⲁⲧⲟⲓ ⲛⲉⲙ ⲡⲟⲩⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲁⲛⲁⲧⲟⲗⲓⲟⲥ ⲛⲉⲙ
ⲑ̅ ⲛ̀ⲱⲟ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲓⲙⲏⲱ ⲉⲧⲟ̀ⲥⲓ ⲉ̀ⲣⲁⲧⲟⲩ ⲥⲁⲛ-
ⲥⲱⲟⲩⲧ ⲛⲉⲙ ⲥⲁⲛⲥⲓⲟ̀ⲙⲓ ⲟⲩⲟⲥ ⲛⲁⲣⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟ̀ⲥⲓ ⲉ̀ⲣⲁⲧϥ ⲉϥϯⲛⲟⲙϯ ⲛⲱⲟⲩ ⲧⲏⲣⲟⲩ
ⲱⲁⲧⲟⲩⲭⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲕⲁⲗⲱⲥ ⲉ̀ⲣⲉ ⲡⲟⲩⲥⲙⲟⲩ ⲉⲑⲟⲩⲁⲃ
ⲱⲟⲡⲓ ⲛⲉⲙⲁⲛ ⲧⲏⲣⲟⲩ ⲱⲁ ⲉ̀ⲛⲉⲥ ⲁ̀ⲙⲏⲛ ⲙⲉⲛⲉⲛⲥⲁ
ⲛⲁⲓ ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉⲑⲣⲟⲩⲱⲧⲟ ⲙ̀ⲡⲓⲑⲙⲏⲓ ⲥⲓⲭⲉⲛ
ⲟⲩⲃⲗⲟⲭ ⲛ̀ⲃⲉⲛⲓⲡⲓ ⲟⲩⲟⲥ ⲛ̀ⲥⲉⲥⲱⲧϥ ⲛ̀ⲡⲉϥⲥⲟⲓ ⲉ̀ⲃⲟⲩⲛ
ⲉ̀ⲡⲓⲃⲗⲟⲭ ⲟⲛ ⲡⲁⲗⲓⲛ ⲟⲛ ⲁⲩⲑⲣⲟⲩⲙⲟⲥ ⲛ̀ⲛⲟⲩⲭⲁⲗ-
Ⲛ̅. ⲕⲓⲟⲛ ⲛ̀ⲧⲁⲥⲧ ⲛ̀ⲧⲟⲩⲥⲁⲥϯ ⲃⲁⲣⲟϥ ⲱⲁⲧⲟⲩⲉⲣ
ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲟⲩⲙⲱⲟⲩ ⲁⲩⲑⲣⲟⲩⲁ̀ⲟⲩⲱⲛ ⲛ̀ⲣⲱϥ ⲙ̀ⲡⲓ-
ⲁ̀ⲣⲓⲟⲥ ⲛ̀ⲧⲟⲩⲭⲟⲱϥ ⲉ̀ⲃⲣⲏⲓ ⲉ̀ⲧⲉϥⲛⲉⲭⲓ ⲉϥⲃⲉⲣⲃⲉⲣ
ⲛ̀ⲡⲉ ⲥⲗⲓ ⲙ̀ⲡⲉⲧⲥⲱⲟⲩ ⲱⲱⲡⲓ ⲙ̀ⲙⲟϥ ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓⲛ
ⲛ̀ⲭⲉ ⲡⲓⲁⲥⲉⲃⲏⲥ ⲛ̀ⲥⲉϥⲱⲭⲓ ⲛ̀ⲛⲓⲓϥⲧ ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲡⲉϥ-
ⲥⲱⲙⲁ ⲛ̀ⲥⲉⲁ̀ⲱϥ ⲉ̀ⲡⲱⲱⲓ ⲃⲉⲛ ⲟⲩⲧⲁⲣ ⲛ̀ⲧⲉ ⲟⲩⲱⲏⲛ
ⲛ̀ⲥⲁ ⲛⲉϥⲫⲁⲧ ⲟⲩⲟⲥ ⲛ̀ⲥⲉⲙⲟⲩⲣ ⲛ̀ⲛⲟⲩⲱ̀ⲛⲓ ⲛ̀ⲥⲁ
ⲡⲉϥⲙⲟⲩⲧ ⲁⲩⲉⲣ ⲓ ⲛ̀ⲉ̀ⲥⲟⲟⲩ ⲛⲉⲙ ⲓ̄ ⲛ̀ⲉ̀ⲭⲱⲣⲥ ⲉ̀ϥⲁ̀ⲱⲓ
ⲉ̀ⲥⲣⲏⲓ ⲱⲁⲧⲉ ⲡⲉϥⲥⲛⲟϥ ⲱⲟⲩⲟ̀ ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲡⲉϥⲱⲁⲓ
ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲟⲩⲙⲱⲟⲩ ⲉⲧⲁ ⲓ ⲇⲉ ⲛ̀ⲉ̀ⲥⲟⲟⲩ ϫⲱⲕ
ⲉ̀ⲃⲟⲗ ⲁϥⲑⲣⲟⲩϫⲁϥ ⲉ̀ⲡⲉⲥⲛϯ ⲛ̀ⲭⲉ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲡⲓⲧⲩ-
ⲣⲁⲛⲛⲟⲥ ⲟⲩⲟⲥ ⲛⲁⲣⲉ ⲟⲩⲕⲟⲩⲉⲓ ⲛ̀ⲛⲓⲫⲓ ⲥⲟϫⲡ ⲛ̀ⲃϩⲧϥ
ⲡⲉ ⲟⲩⲟⲥ ⲁⲫⲑⲣⲟⲩⲱⲧⲟϥ ⲥⲓⲭⲉⲛ ⲡⲓⲕⲁⲥⲓ ⲁⲫⲑⲣⲟⲩ-
ⲥⲓⲟⲩⲓ̀ ⲉϫⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲃⲉⲛ ⲣⲱⲥ ⲛ̀ⲧⲥⲏϥⲓ ⲓⲥϫⲉⲛ

ⲛⲉⲫⲫⲁⲧ ⲱⲁ ⲧⲉⲫⲁⲫⲉ ⲟⲩⲟⲥ ⲁⲩⲁⲓⲫ ⲛ̀ⲫⲱϧ ⲫⲱϧ
ⲧⲏⲣⲫ ⲓⲧⲁ ⲁⲫⲑⲣⲟⲩⲥⲓⲟⲩⲓ̀ ⲉ̀ⲭⲉⲛ ⲧⲉⲫⲁⲫⲉ ϧⲉⲛ
ⲟⲩⲕⲉⲗⲉⲃⲓⲛ ⲱⲁⲧⲉⲥⲫⲱϧ ⲡⲁⲗⲓⲛ ⲟⲛ ⲁⲫⲑⲣⲟⲩⲕⲱⲱ
ⲛ̀ⲡⲓⲡⲩⲣⲣⲟⲥ ⲛ̀ⲧⲉ ⲭⲱⲫ ⲛⲉⲙ ⲛⲓⲥⲏⲃⲓ ⲛ̀ⲧⲉⲣⲁⲧⲫ
ϧⲉⲛ ⲟⲩⲕⲉⲗ[ⲉ]ⲃⲓⲛ ⲟⲩⲟⲥ ⲁⲫⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲛⲟⲩⲛⲓⲱϯ
ⲛ̀ⲓⲓⲫⲧ[1] ⲉⲫⲗⲟⲃⲱ ⲛ̀ⲭⲣⲱⲙ ⲁⲫⲑⲣⲟⲩⲥⲓⲧⲫ ⲉ̀ϧⲟⲩⲛ
fol. 132. ⲉ̀ⲡⲉⲫⲙⲁⲱⲭ ⲛ̀ⲛⲟⲩⲃⲓⲛⲁⲙ[2] ⲁⲩⲓ̀ ⲛ̀ⲭⲉ ⲛⲓⲥⲩⲡⲉⲣⲉⲧⲏⲥ
ⲁⲩⲥⲓⲟⲩⲓ̀ ⲉ̀ⲭⲱⲫ ⲱⲁⲧⲉⲫⲓ̀ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓⲕⲉⲥⲁ ⲟⲩⲟⲥ
ⲁⲫⲑⲣⲟⲩⲫⲁⲓ ⲙ̀ⲙⲟⲫ ⲉⲫⲟⲓ ⲛ̀ⲣⲉⲫⲙⲱⲟⲩⲧ ⲛ̀ⲥⲉⲟ̀ⲗⲫ
ⲉ̀ⲡⲓⲱⲧⲉⲕⲟ ⲛⲁⲫⲭⲏ ⲭⲉ ⲡⲉ ϧⲉⲛ ⲡⲓⲱⲧⲉⲕⲟ ⲛ̀ⲭⲉ
ⲡⲓⲑⲙⲏⲓ ⲛⲁⲫⲱⲟⲡ ⲡⲉ ϧⲉⲛ ⲟⲩⲛⲓⲱϯ ⲛ̀ϧⲓⲥⲓ ⲉⲑⲃⲉ
ⲛⲓⲃⲁⲥⲁⲛⲟⲥ ⲉⲧϧⲉⲛ ⲡⲉⲫⲥⲱⲙⲁ ⲉⲑⲟⲩⲁⲃ ϧⲉⲛ ⲡⲓⲉ̀-
ⲭⲱⲣⲥ ⲟⲩⲛ ⲙ̀ⲙⲁⲥ ⲣ̄ ⲉ̀ ⲛⲁⲣⲉ ⲫⲏ ⲉⲑⲟⲩⲁⲃ ϧⲉⲛ
ⲛⲓⲡⲗⲩⲣⲏ ⲁ̀ ⲡⲟ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲓ̀ ⲱⲁⲣⲟⲫ ϧⲉⲛ ⲡⲓⲱ-
ⲧⲉⲕⲟ ⲛⲉⲙ ⲛⲉⲫⲁⲣⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟⲥ ⲁ̀ ⲡⲓⲱⲧⲉⲕⲟ
ⲙⲟⲥ ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ ⲡⲉⲭⲉ ⲡⲟ̄ⲥ̄ ⲛⲁⲫ ⲭⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲥⲏⲡⲡⲉ
ϯⲉⲣⲕⲉⲗⲉⲩⲓ̀ⲛ ⲛⲁⲕ ⲧⲱⲛⲕ ⲟ̀ⲥⲓ ⲉ̀ⲣⲁⲧⲕ ⲥⲓⲭⲉⲛ ⲛⲉⲕ-
ⲃⲁⲗⲁⲩⲭ ⲉⲕⲟⲩⲟⲭ ⲟⲩⲟⲥ ϧⲉⲛ ϯⲟⲩⲛⲟⲩ ⲁⲩⲧⲱⲛⲫ
ⲉⲫⲟⲓ ⲛ̀ⲁⲧⲧⲁⲕⲟ ⲁⲫⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙ̀ⲙⲟⲫ ⲛ̀ⲭⲉ ⲡⲟ̄ⲥ̄
ⲟⲩⲟⲥ ⲁⲩⲥⲓⲟⲩⲓ̀ ⲛ̀ⲧⲉⲫⲭⲓⲭ ⲥⲓⲭⲉⲛ ⲡⲉⲫⲥⲱⲙⲁ ⲧⲏⲣⲫ
ⲁⲫⲙⲁⲥⲫ ⲛ̀ⲛⲟⲙϯ ⲡⲉⲭⲁⲫ ⲛⲁⲫ ⲭⲉ ⲧⲱⲟⲩⲛⲟⲩ
ⲛ̀ⲧⲉⲕⲥⲱⲗ ⲱⲁ ⲛⲁⲓ ⲁ̀ⲥⲉⲃⲏⲥ ⲛ̀ⲛⲟⲩⲣⲱⲟⲩ ⲟⲩⲟⲥ
ⲛ̀ⲧⲉⲕϯⲱⲓⲡⲓ ⲛⲱⲟⲩ ⲛⲉⲙ ⲛ̀ⲟⲩⲛⲟⲩϯ ⲭⲉⲙⲛⲟⲙϯ
ⲛ̀ⲡⲉⲣⲉⲣⲥⲟϯ ϯⲱⲟⲡ ⲛⲉⲙⲁⲕ ⲛ̀ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ϯⲭⲱ
ⲛ̄ⲃ̄. ⲙ̀ⲙⲟⲥ ⲛⲁⲕ ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲭⲉ ⲟⲩⲟⲛ
ⲟⲩⲣⲁⲱⲓ ⲱⲟⲡ ϧⲉⲛ ⲧⲫⲉ ⲉ̀ⲭⲉⲛ ⲡⲉⲕⲁ̀ⲙⲟⲛⲓ ⲛ̀ⲧⲟⲧⲕ
ⲟⲩⲟⲥ ⲁ̀ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ ⲑⲉⲗⲏⲗ ⲉ̀ⲭⲉⲛ ⲡⲉⲕϯ ⲉⲑⲛⲁⲛⲉⲫ
ⲓⲥ ⲥⲏⲡⲡⲉ ϯⲛⲟⲩ ⲕⲉ̄ⲥ̄ ⲛ̀ⲣⲟⲙⲡⲓ ⲛⲁⲱⲱⲡⲓ ⲉⲕⲱⲟⲡ

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1) Read ⲛ̀ⲓⲫⲧ. 2) Read ⲛ̀ⲟⲩⲓ̀ⲛⲁⲙ.

ϧⲉⲛ ⲛⲁⲓ ⲃⲁⲥⲁⲛⲟⲥ ⲉⲃⲟⲗϩⲓⲧⲉⲛ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛ̀ⲁⲥⲉ-
ⲃⲏⲥ ⲟⲩⲟϩ ϫⲛⲁⲙⲟⲩ ⲛ̀ ⳱ ⲛ̀ⲥⲟⲡ ⲧⲛⲏⲟⲩ ⲁⲛⲟⲕ
ⲛ̀ⲙⲓⲛ ⲙ̀ⲙⲟⲓ ⲛⲉⲙ ⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲧⲁⲃⲓ
ⲛ̀ⲧⲉⲕⲯⲩⲭⲏ ⲛ̀ⲧⲁⲧ ⲉⲙⲧⲟⲛ ⲛⲁⲕ ϧⲉⲛ ⲕⲉⲛϥ ⲛ̀ⲛⲁ-
ⲃⲣⲁⲁⲙ ⲛⲉⲙ ⲛ̀ⲓⲥⲁⲁⲕ ⲛⲉⲙ ⲓⲁⲕⲱⲃ ϧⲉⲛ ⲡⲓⲡⲁⲣⲁ-
ⲇⲓⲥⲟⲥ ⲛ̀ⲧⲉ ⲡⲟⲩⲛⲟϥ ⲛⲁⲓ ⲁⲉ ⲉ̀ⲧⲁ ⲡ̄ⲟ̄ⲥ̄ ϫⲟⲧⲟⲩ
ⲛⲁϥ ⲟⲩⲟⲥ ⲁϥⲧ ⲛⲁϥ ⲛ̀ⲧϩⲏⲣⲏⲛⲏ ⲁϥϩⲱⲗ ⲉ̀ⲡⲱⲱⲓ
ⲉ̀ⲛⲓⲫⲛⲟⲩⲓ̀ ϧⲉⲛ ⲟⲩⲱ̀ⲟⲩ ⲉϥⲥⲟⲙⲥ ⲛ̀ⲥⲱϥ ⲛ ⲡⲓⲁ̀ⲣⲓⲟⲥ
ⲁⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁϥⲉⲣ ⲡⲓⲉ̀ϫⲱⲣϩ ⲧⲏⲣϥ ⲉϥⲱⲗⲏⲗ ⲱⲁⲧⲉ
ⲡⲓⲟⲩⲱⲓⲛⲓ ⲱⲁⲓ ⲉ̀ⲧⲁ ⲱⲱⲣⲡ ⲁⲉ ⲱⲱⲡⲓ ⲁ̀ ⲛⲓⲁ̀ⲛⲟ-
ⲙⲟⲥ ⲛ̀ⲛⲟⲩⲣⲱⲟⲩ ⲉⲣⲕⲉⲗⲉⲩⲓ̀ⲛ ⲉ̀ⲉⲛϥ ϩⲓϫⲉⲛ ⲡⲓⲃⲏⲙⲁ
ⲡⲉϫⲉ ⲙⲁⲕⲙⲉⲛⲧⲓⲟⲥ ⲡⲟⲩⲣⲟ ⲛⲁϥ ϫⲉ ⲱ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲧⲟⲩⲱⲱ ⲉ̀ⲛⲁⲩ ⲉ̀ⲟⲩⲙⲏⲓⲛⲓ ⲉⲃⲟⲗ ϩⲓⲧⲟⲧⲕ ⲱⲉ ⲡⲁⲛⲏⲡ
(sic) ⲡⲓⲣⲏⲧ (sic) ⲉ̀ⲛⲉⲙ (sic) ⲡⲓⲟⲥ[1] ⲛⲉⲙ ⲧⲁⲣ-
ⲧⲉⲙⲓⲥ ⲑⲙⲁⲩ ⲛ̀ⲛⲓⲛⲟⲩⲧ ⲧⲏⲣⲟⲩ ⲧⲛⲁⲛⲁϩⲧ ϩⲱ
ⲉ̀ⲡⲉⲕⲛⲟⲩⲧ ⲓ̄ⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ .....[2] ϫⲉ ⲧⲉ̀ⲙⲓ
ϫⲉ ⲛ̀ⲡⲉⲕϫⲉ ⲙⲉⲑⲙⲏⲓ ⲉ̀ⲛⲉϩ ⲁⲗⲗⲁ ⲙⲁⲧⲁⲙⲟⲓ ϫⲉ
ⲉⲕⲉ̀ⲣⲉ̀ⲧⲓⲛ ⲛ̀ⲛⲁⲩ ⲡⲟⲩⲣⲟ ϫⲉ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ϩⲏⲡⲡⲉ
fol. 133. ⲓⲥ ⲟ̄ ⲛ̀ⲑⲣⲟⲛⲟⲥ ⲉ̀ⲡⲁⲓⲙⲁ ⲟⲩⲃⲉⲧ ⲛⲓⲱⲉ ⲛ̀ⲧⲉ ⲡⲓⲟⲩⲁⲓ
ⲡⲓⲟⲩⲁⲓ ⲙ̀ⲙⲱⲟⲩ ϩⲁⲛⲟⲩⲟⲛ ϧⲉⲛ ⲟⲩⲱⲉ ⲙ̀ⲙⲁⲥⲟⲩ-
ⲧⲁϩ ⲛⲉ ϩⲁⲛⲟⲩⲟⲛ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲓⲱⲉ ⲛ̀ⲁⲧⲟⲩⲧⲁϩ
ⲛⲉ ⲉϥⲱⲡ ϧⲉⲛ ⲛⲉⲕⲉⲩⲭⲏ ⲛ̀ⲧⲟⲩⲧⲟⲩⲱ ⲉ̀ⲃⲟⲗ
ⲛ̀ⲧⲟⲩⲃⲉⲡⲛⲟⲩⲛⲓ ⲛ̀ⲧⲉ ⲛⲓⲱⲉ ⲙ̀ⲙⲁⲥⲟⲩⲧⲁϩ ⲟⲩⲱⲛϩ
ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲛⲓⲁⲧⲟⲩⲧⲁϩ ⲁⲛⲟⲕ ϩⲱ ⲧⲛⲁⲛⲁϩⲧ
ⲉ̀ⲡⲉⲕⲛⲟⲩⲧ ⲓ̄ⲏ̄ⲥ̄ ⲥⲁⲧⲟⲧϥ ⲁϥⲕⲱⲗⲭ ⲛ̀ⲛⲉϥⲕⲉⲗⲓ
ⲁϥⲧ ⲛ̀ⲟⲩⲉⲩⲭⲏ ⲁ ⲡⲟ̄ⲥ̄ ⲉⲧⲁϥⲧ ⲁⲉ ⲛ̀ⲡⲓⲁ̀ⲙⲏⲛ ⲁ̀

---

1) Read ⲡⲁⲛⲏⲃ ⲡⲓⲣⲏ ⲛⲉⲙ ⲡⲓⲟⲩϩ.

2) This break does not occur in the Ms., but it is clear that the sense requires it.

ⲟⲩⲡⲛ̄ⲁ̄ ⲓ ⲉϫⲉⲛ ⲛⲓⲑⲣⲟⲛⲟⲥ ⲁⲩϯⲟⲩⲱ ⲉⲃⲟⲗ ⲁⲩⲃⲉ-
ⲡⲛⲟⲩⲛⲓ ⲛ̀ⲧⲉ ⲛⲓⲑⲣⲟⲛⲟⲥ ⲟⲩⲟⲥ ⲁ̀ ⲛⲓⲟⲩⲟⲛ ⲛ̀ⲙⲁ-
ⲥⲟⲩⲧⲁⲥ ϥⲓⲣⲓ ⲉⲃⲟⲗ ⲛ̀ϫⲱⲃⲓ ⲛⲉⲙ ⲟⲩⲧⲁⲥ ⲛⲓⲕⲉ-
ⲟⲩⲟⲛ ⲛ̀ⲛⲁⲧⲟⲩⲧⲁⲥ ⲁⲩⲧⲁⲟⲩⲱ̀ ϫⲱⲃⲓ ⲉⲃⲟⲗ ⲡⲟⲩⲣⲟ
ⲇⲉ ⲛⲉⲙ ⲛⲓⲕⲉⲟⲩⲣⲱⲟⲩ ⲛ̀ⲛⲁⲥⲉⲃⲏⲥ ⲉ̀ⲧⲁⲩⲛⲁⲩ ⲉ̀ϥⲏ
ⲉ̀ⲧⲁϥⲣⲱⲟⲩⲡⲓ ⲉⲃⲟⲗ ⲥⲓⲧⲉⲛ ⲡⲓⲑⲙⲏⲓ ⲁⲩⲱⲡⲓ ⲙ̀ⲙⲁⲣⲱ
ⲁⲩⲱⲣ ⲉⲃⲟⲗ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲛ̀ⲑⲟⲕ ⲟⲩⲛⲓⲱϯ
ⲛ̀ⲛⲟⲩϯ ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ϫⲉ ϧⲉⲛ ⲛⲓⲕⲉⲣⲉ ⲉⲧⲣⲟⲩⲱⲟⲩ
ⲁⲕⲟⲩⲱⲛⲥ ⲛ̀ⲧⲉⲕϫⲟⲙ ⲉⲃⲟⲗ ⲧⲟⲧⲉ ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ
ⲛ̀ϫⲉ ⲡⲓⲁⲛⲟⲙⲟⲥ ⲉⲑⲣⲟⲩⲧⲥⲉⲙⲥⲟ ⲛ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲥⲓϫⲉⲛ ⲟⲩⲃⲗⲟϫ ⲛ̀ⲥⲟⲙⲧ ⲟⲩⲟⲥ ⲁϥⲑⲣⲟⲩⲓⲛⲓ
ⲛ̄ⲇ̄. ⲛ̀ⲃ̄ ⲛ̀ⲓⲣⲧ ⲉⲩⲟⲓ ⲛ̀ⲟⲩⲙⲁⲥⲓ ⲛ̀ⲱⲓⲏ ⲙ̀ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ
ⲙ̀ⲙⲱⲟⲩ ⲟⲩⲟⲥ ⲁⲩⲗⲟⲃⲱⲟⲩ ϧⲉⲛ ⲡⲓϫⲣⲱⲙ ⲁⲩⲑⲟⲕ-
ⲍⲟⲩ ϧⲉⲛ ⲡⲉϥϫⲫⲟⲓ ⲃ̄ ⲱⲁⲧⲟⲩⲓ̀ ⲉ̀ⲃⲟⲗ ⲥⲁϧⲣⲏ
ⲛ̀ⲡⲓⲃⲗⲟϫ ⲡⲁⲓⲣⲏϯ ⲁ̀ ⲡⲓⲑⲙⲏⲓ ⲱⲱⲡⲓ ⲉϥⲧⲟⲧⲥ ⲉ̀ⲡⲓ-
ⲃⲗⲟϫ ⲟⲩⲟⲥ ⲡⲁⲓⲣⲏϯ ⲁϥⲑⲣⲟⲩⲓⲛⲓ ⲛ̀ⲟⲩⲁⲙⲱⲉ ⲛ̀ⲧⲉϥ-
ⲫⲱⲛⲕ ⲛ̀ⲑⲙⲏϯ ⲛ̀ⲧⲉϥⲁ̀ⲫⲉ ϧⲉⲛ ⲟⲩⲙⲁϫⲓ ⲛ̀ⲃⲉⲛⲓⲡⲓ
ⲁϥⲑⲣⲟⲩⲫⲱⲛ ⲉ̀ⲥⲣⲏⲓ ⲉ̀ⲣⲟⲥ ⲛ̀ⲛⲟⲩⲗⲁⲙϫⲁⲡⲧ ⲉϥⲃⲉⲣ-
ⲃⲉⲣ ⲱⲁⲧⲉϥⲙⲟⲥ ⲛ̀ⲧⲉϥⲛⲉϫⲓ ⲛ̀ⲧⲉϥⲓ̀ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲧⲉϥ-
ϫⲉⲃⲱⲁⲓ ⲛⲉⲙ ⲛⲉϥⲙⲁⲱϫ ⲛⲉⲙ ⲥⲁϧⲣⲏ ⲙ̀ⲙⲟϥ
ⲥⲁⲧⲟⲧϥ ⲁ̀ ⲡⲓϫⲣⲱⲙ ⲛⲉⲥⲥⲓ ϧⲉⲛ ⲧⲉϥⲁⲫⲉ ⲛⲉⲙ
ⲡⲉϥⲥⲱⲙⲁ ⲧⲏⲣϥ ⲁϥⲉⲣ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲟⲩⲣⲉϥⲙⲱⲟⲩⲧ
ⲁϥⲑⲣⲟⲩϥⲱϫⲓ ⲛ̀ⲛⲓⲓ̀ⲧϥ ⲉⲃⲟⲗϧⲉⲛ ⲛⲉϥϫⲫⲱϯ ⲟⲩⲟⲥ
ⲛ̀ⲧⲟⲩⲥⲓⲧϥ ⲉ̀ϧⲟⲩⲛ ⲉⲟⲩⲉ̀ⲥⲉⲛ̀ⲥⲟⲙⲧ ⲟⲩⲟⲥ ⲁϥ-
ⲑⲣⲟⲩⲥⲁϩϯ ⲛ̀ϯⲉⲥⲉ ⲉ̀ⲣⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲛ̀ϧⲏⲧⲥ ⲛ̄ⲑ̄
ⲛ̀ⲉⲥⲟⲟⲩ ϧⲉⲛ ⲥⲁⲛⲱⲉ ⲛ̀ⲁⲗⲟⲗⲓ ⲛⲉⲙ ⲥⲁⲛⲕⲁⲡⲁⲣⲓ-
ⲥⲟⲥ ⲟⲩⲟⲥ ⲁ̀ ⲡ̄ⲟ̄ⲥ̄ ⲛⲁⲩ ⲉⲡϧⲓⲥⲓ ⲙ̀ⲡⲓⲑⲙⲏⲓ ⲟⲩⲟⲥ ⲁϥⲓ̀
ⲱⲁⲣⲟϥ ⲥⲓϫⲉⲛ ⲟⲩⲃⲏⲡⲓ ⲁϥⲱ̀ⲱⲉⲙ ⲙ̀ⲡⲓϫⲣⲱⲙ ϧⲁⲣⲟϥ
ⲁϥⲧⲁⲗⲃⲟ ⲛ̀ⲡⲉϥⲥⲱⲙⲁ ⲧⲏⲣϥ ⲁϥⲑⲣⲉ ϯⲉⲥⲉ ⲛ̀ⲥⲟⲙⲧ
ⲫⲱϧ ϧⲉⲛ ⲧⲉⲥⲙⲏϯ ⲟⲩⲟⲥ ⲁϥⲓ̀ ⲉⲃⲟⲗ ⲛ̀ϧⲏⲧⲥ

fol. 134. ⲛ̀ⲧⲉ πιμακαριος γεωργιος ⲙ̀ⲫρⲏⲧ ⲛ̀ⲛογαι ἐταϥχωκεμ ϧⲉⲛ ογϩⲓωογνι ογοϩ ⲁϥⲓ̀ ἐβολ ⲛ̀ϧⲏⲧϲ ογοϩ ⲁ̀ ⲡ̄ⲟ̄ⲥ̄ ερασπαϩⲉϭⲉ ⲙ̀ⲙοϥ ⲁϥ-ⲙⲁϩϥ ⲛ̀ⲧⲟⲙ ⲁϥⲧ ⲛⲁϥ ⲛ̀ⲧϩⲣⲏⲛⲏ ⲁϥⲱⲉ ἐⲡⲱⲱⲓ ἐⲛⲓⲫⲛⲟγⲓ̀ ϧⲉⲛ ογⲱ̀ⲟγ ⲉϥⲥⲟⲙⲥ ⲛ̀ⲥⲱϥ πιμακα- 5
ριος ⲇⲉ ⲁϥⲟ̀ϩⲓ ἐⲣⲁⲧϥ ⲙ̀ⲡⲉⲙⲑⲟ ⲛ̀ⲛⲓογρωογ ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲛ̀ⲧⲁⲕⲟ ⲱⲟⲡ ⲙ̀ⲙοϥ ἐⲧⲁ πιμⲏⲱ ⲇⲉ ⲛⲁγ ἐⲫⲏ ἐⲧⲁϥⲱⲱⲡⲓ ⲁγⲱⲱ ἐⲃⲟⲗ ϫⲉ ογⲁⲓ ⲡⲉ ⲫ̄ⲧ̄ ⲛ̀ⲅⲉⲱⲣⲅⲓⲟⲥ ⲓ̄ⲏ̄ⲥ̄ ⲡ̄ⲭ̄ⲥ̄ ⲁ̀ⲣⲓⲃⲟⲏ̀ⲑⲓⲛ ἐⲣⲟⲛ ⲛⲓογρωογ ⲇⲉ ⲁγⲑⲣⲉ ⲛⲓⲙⲏⲱ κⲱϯ ἐⲣⲱογ ⲁγⲱ̀ⲗⲓ ⲛ̀ⲧⲟγⲁ̀ⲫⲉ 10
ϧⲉⲛ ⲣⲱⲥ ⲛ̀ⲧⲥⲛϥⲓ ⲡⲁⲓⲣⲏϯ ⲁγϫⲱⲕ ἐⲃⲟⲗ ⲛ̀ⲧⲟγ-ⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲁγⲃⲓ ⲛ̀ⲡⲓϧⲗⲟⲙ ⲛ̀ⲧⲉ ⲡⲱⲛϧ ϧⲉⲛ ογⲉϩⲟⲟγ ⲛ̀ⲟγⲱⲧ ⲛ̀ⲥⲟγⲓ̄ ⲛ̀ⲫⲁⲙⲉⲛⲱⲑ ⲛ̀ϫⲉ ⲉ̄ ⲛ̀ⲱⲟ ⲛ̀ⲯⲩⲭⲏ ογοϩ ⲛⲁⲣⲉ ⲫⲏ ⲉⲑⲟγⲁⲃ ϯⲧⲁϫⲣⲟ ⲛ̀ϩⲛⲧ ⲛⲱⲟγ ⲱⲁⲧⲟγϫⲱⲕ ἐⲃⲟⲗ ⲛ̀ⲡⲟγⲁ̀ⲅⲱⲛ ϧⲉⲛ 15
ογϩⲣⲏⲛⲏ ⲛ̀ⲧⲉ ⲫ̄ⲧ̄ ⲁ̀ⲙⲏⲛ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁγⲉⲣ-ⲕⲉⲗⲉγⲓ̀ⲛ ⲛ̀ϫⲉ ⲛⲓογρωογ ἐⲑⲣⲟγⲓ̀ⲛⲓ ⲛ̀ⲛⲟγⲙⲏⲓⲣⲓ ⲛ̀ⲕⲁⲱ ⲛ̀ⲛⲁⲗⲟⲗⲓ ⲉⲑⲱⲟⲃⲓ ⲛ̀ⲥⲉⲧϩⲉⲙⲥⲟ ⲙ̀ⲡⲓⲑⲙⲏⲓ ϩⲓϫⲉⲛ ογⲱ̀ⲛⲓ ογοϩ ⲁγⲱⲟⲡⲱⲉⲡ ⲛ̀ⲛⲓⲕⲁⲱ ϧⲉⲛ ϩⲁⲛⲙⲁϫⲉⲣⲁ ⲉγϫⲏⲣ ογοϩ ⲁγⲧⲉⲣⲧⲱⲣⲟγ ϧⲉⲛ 20
ⲡⲉϥⲥⲱⲙⲁ ⲉⲑⲟγⲁⲃ ⲁγⲫⲱϧ ⲛ̀ⲛⲉϥⲁ̀ⲗⲟϫ ⲁγⲗⲟⲕ-
ⲛ̄ⲍ̄. ϫⲟγ ἐϧⲟγⲛ ἐⲣⲱογ ογοϩ ⲁγⲓⲛⲓ ἐⲃⲟⲗ ⲛ̀ⲛⲓⲉⲃ ⲛ̀ⲧⲉ ⲛⲉϥϫⲓϫ ⲛⲉⲙ ⲛⲁⲛⲉϥϭⲁⲗⲗⲁγϫ (sic) ⲁγⲗⲟϫⲟγ ⲛ̀ⲕⲁⲱ ⲁγⲗⲟγϫ ⲟⲛ ⲛ̀ϫⲉ ⲛⲓϩγⲡⲉⲣⲉⲧⲏⲥ ⲛ̀ⲕⲉ ⲃ̄ ⲉγⲱⲉⲡⲱⲟⲡ ἐⲡⲱⲱⲓ ϧⲉⲛ ⲡⲉϥⲱⲁⲓ ⲱⲁⲧⲟγⲉⲓ[1] ⲉⲡⲱⲱⲓ 25
ϧⲉⲛ ⲧⲉϥⲁⲫⲉ ογοϩ ⲁγⲥⲕⲉⲣⲕⲉⲣ ⲙ̀ⲙοϥ ϩⲓϫⲉⲛ ⲡⲓⲱⲛⲓ ἐⲣⲉ ⲛⲓⲕⲁⲱ ⲑⲟϫ ϧⲉⲛ ⲡⲉϥⲥⲱⲙⲁ ⲱⲁⲧⲉ ⲡⲉϥⲥⲛⲟϥ ⲥⲉⲕϧⲁϯ ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ ⲙ̀ⲫⲣⲏⲧ ⲛ̀ⲛⲟγ-

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1) Read ⲱⲁⲧⲟγⲓ̀.

ⲙⲱⲟⲩ ⲉⲫⲥⲱⲕ ⲛⲁⲣⲉ ⲡⲓⲑⲙⲏⲓ ϩⲟⲥⲓ ⲙ̀ⲙⲁⲯⲱ ⲡⲉ
ϩⲉⲛ ⲧⲁⲓ ⲃⲁⲥⲁⲛⲟⲥ ⲡⲁⲗⲓⲛ ⲟⲛ ⲁⲫⲑⲣⲟⲩⲧⲟⲙ
ⲡⲉⲫⲥⲟⲓ ⲉ̀ⲟⲩⲫⲟⲭⲓ ⲛ̀ⲯⲉ ⲟⲩⲟⲥ ⲛ̀ⲧⲟⲩⲧⲟⲙ ⲕⲉⲟⲩⲓ̀
ⲉ̀ⲧⲉⲫⲛⲉϫⲓ ⲛ̀ⲧⲟⲩⲧⲟⲥⲟⲩ ⲛⲓⲓⲧⲫ[1] ⲁⲫⲑⲣⲟⲩϩⲟⲕⲫ ϩⲉⲛ
ⲑⲙⲏϯ ⲛ̀ⲧⲫⲟⲭⲓ ⲥⲛⲟⲩϯ ⲁⲩⲓ̀ⲛⲓ ⲛ̀ⲛⲟⲩⲛⲓⲯϯ ⲛ̀ⲃⲁ-
ⲯⲟⲩⲣ ⲛ̀ⲃⲉⲛⲓⲡⲓ ⲟⲩⲟⲥ ⲁⲩⲃⲁⲥⲫ ϩⲉⲛ ⲑⲙⲏϯ ⲛ̀ϫⲱⲫ
ⲯⲁ ⲛⲉⲫⲃⲁⲗⲗⲁⲩϫ ⲡⲁⲓⲣⲏϯ ⲁⲫϯ ⲙ̀ⲡⲓⲡⲛ̄ⲁ̄ ⲥⲁⲧⲟⲧⲫ
ⲟⲩⲟⲥ ⲉ̀ⲧⲁⲩⲛⲁⲩ ϫⲉ ⲁⲫⲙⲟⲩ ⲁⲩⲟⲩⲁⲥⲥⲁⲥⲛⲓ ⲉ̀ⲑⲣⲟⲩ-
ⲓ̀ⲛⲓ ⲛ̀ⲛⲟⲩⲛⲓⲯϯ ⲛ̀ⲗⲉⲃⲏⲥ ⲛ̀ⲥⲟⲙⲧ ⲟⲩⲟⲥ ⲁⲩⲥⲓⲟⲩⲓ̀
ⲛ̀ⲡⲥⲱⲙⲁ ⲛ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲉ̀ⲡⲓⲗⲉⲃⲏⲥ ⲛⲉⲙ ⲡⲉⲫⲥⲛⲟϥ ⲛⲉⲙ
ⲛⲉⲫⲁϥⲟⲩⲓ̀ ⲧⲏⲣⲟⲩ ⲉ̀ⲛⲉⲙ ⲛⲏ ⲉ̀ⲧⲁⲩⲥⲱⲗⲕ ⲉ̀ⲛⲓⲕⲁⲯ
ⲛⲉⲙ ⲛⲏ ⲉ̀ⲧⲁⲩⲥⲱⲗⲕ ⲉ̀ⲛⲉⲛⲛⲁϫⲥⲓ ⲛ̀ϯⲃⲁⲯⲟⲩⲣ
fol. 135. ⲁⲫⲑⲣⲟⲩⲥⲓⲟⲩⲓ̀ ⲉ̀ϫⲱϥ ⲛ̀ⲛⲟⲩⲧⲁⲥⲧⲁ ⲛⲉⲙ ⲟⲩⲁⲥ-
ⲫⲁⲗⲧⲟⲛ ⲛⲉⲙ ⲟⲩⲯⲁⲥⲗ ⲯⲁⲧⲉ ⲡⲓⲯⲁⲥ ⲃⲓⲥⲓ ⲥⲁⲡ-
ⲯⲱⲓ ⲛ̀ⲡⲓⲗⲉⲃⲏⲥ ⲛ̀ⲥⲟⲩⲟ̀ ⲓ̄ⲉ̄ ⲙ̀ⲙⲁⲥⲓ ⲛⲁⲣⲉ ⲡⲓⲗⲉⲃⲏⲥ
ⲅⲁⲣ ϧⲏ ϩⲉⲛ ⲟⲩⲯⲓⲕ ⲉϥⲥⲏⲗ ⲉ̀ⲡⲉⲥⲏⲧ ⲛ̀ ⲗ̄ ⲙ̀ⲙⲁⲥⲓ
ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓ̀ⲛ ⲉⲑⲣⲟⲩⲯⲟⲣ ⲓ̀ⲧⲉⲙ ⲉ̀ϫⲱϥ ⲛⲉⲙ ⲡⲓⲯⲓⲕ
ⲥⲁⲡⲯⲱⲓ ⲛ̀ⲡⲓⲕⲁⲥⲓ ⲛ̀ⲕⲉ ⲑ̄ ⲙ̀ⲙⲁⲥⲓ ⲁⲫⲑⲣⲟⲩⲕⲱⲧ
ⲥⲓϫⲉⲛ ⲡⲓⲯⲓⲕ ⲛ̀ⲛⲟⲩⲙⲁⲛϫⲁⲥⲟⲑⲛⲉϥ ⲛ̀ⲧⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ
ϫⲉ ⲥⲓⲛⲁ ⲡⲉϫⲱⲟⲩ ϫⲉ ⲛ̀ⲛⲉ ⲛⲓⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ϫⲉⲙ
ⲥⲗⲓ ⲙ̀ⲙⲉⲗⲟⲥ ⲛ̀ⲧⲁϥ ⲛ̀ⲧⲟⲩⲕⲱⲧ ⲛ̀ⲛⲟⲩⲙⲁⲣⲧⲏⲣⲓⲟⲛ
ⲉ̀ϫⲱϥ ⲉⲧⲁⲩⲯⲉ ⲛⲱⲟⲩ ⲛ̀ϫⲉ ⲛⲓⲥⲩⲡⲉⲣⲉⲧⲏⲥ ⲥⲏⲡⲡⲉ
ⲁⲫⲯⲱⲡⲓ ⲛ̀ϫⲉ ⲟⲩⲛⲓⲯϯ ⲙ̀ⲙⲟⲛⲙⲉⲛ ϩⲉⲛ ⲡⲓⲁ̀ⲏⲣ
ⲁ̀ ⲡⲓⲣⲏ ⲉⲣϫⲁⲕⲓ ⲁ̀ ⲛⲓⲥⲓⲟⲩ ⲟⲩⲱⲛⲥ ⲉ̀ⲃⲟⲗ ϩⲉⲛ
ⲧⲫⲁⲱⲓ ⲙ̀ⲡⲓⲉ̀ⲥⲟⲟⲩ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲟⲩⲟⲥ ⲁ̀ ⲡⲟ̄ⲥ̄ ⲓ̀ ⲉ̀ⲡⲉ-
ⲥⲏⲧ ⲉ̀ⲃⲟⲗϩⲉⲛ ⲧⲫⲉ ⲛⲉⲙ ⲥⲁⲛⲛⲁⲛⲑⲃⲁ (sic) ⲛ̀ⲁⲣ-
ⲅⲉⲗⲟⲥ ⲛⲉⲙ ⲥⲁⲛϫⲟⲣⲟⲥ ⲛ̀ⲧⲉ ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲉ̀ⲣⲉ ⲡⲓⲓ̄ⲃ̄
ⲛ̀ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛⲉⲙⲱⲟⲩ ⲛⲉⲙ ⲇⲁⲩⲓⲇ ⲡⲟⲩⲣⲟ ⲛⲉⲙ

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1) Read ⲛⲓⲓⲧⲫ.

ⲛⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲧⲏⲣⲟⲩ ⲟⲩⲟⲥ ⲁ̀ ⲡⲓⲙⲁ ⲧⲏⲣϥ ⲙⲟⲥ
ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ ⲙ̀ⲙⲁⲱⲱ ⲥⲱⲥⲇⲉ ⲛ̀ⲧⲉ ⲛⲏ ⲉⲑⲟⲩⲏⲟⲩ
ⲛⲏ̄. ⲧⲏⲣⲟⲩ ⲉⲧⲃⲉⲛ ⲧⲡⲟⲗⲓⲥ ⲛⲉⲙ ⲛⲓⲕⲉⲁⲥⲉⲃⲏⲥ ⲛ̀ⲟⲩ-
ⲣⲱⲟⲩ ⲛⲁⲩ ⲉ̀ⲡⲓⲟⲩⲱⲓⲛⲓ ⲛ̀ⲧⲟⲩⲥⲉⲓ ⲧⲏⲣⲟⲩ ⲥⲓϫⲉⲛ
ⲡⲟⲩⲥⲟ ⲁ̀ ⲡ̄ⲟ̄ⲥ̄ ⲓ̀ ⲉ̀ϫⲉⲛ ⲡⲓⲙⲁ ⲉ̀ⲣⲉ ⲡⲓⲗⲉⲃⲏⲥ ⲛ̀ⲃⲏⲧϥ
ⲁϥⲟⲩⲁⲥⲥⲁⲥⲛⲓ ⲛ̀ⲅⲁⲃⲣⲓⲏⲗ ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲉ̀ⲑⲣⲉϥ-
ⲫⲱⲃ ⲛ̀ⲡⲓⲕⲁⲥⲓ ⲟⲩⲟⲥ ⲛ̀ⲧⲉϥⲓⲛⲓ ⲉ̀ⲡⲱⲱⲓ ⲛ̀ⲡⲓⲗⲉⲃⲏⲥ
ⲁϥⲙⲟⲩⲧ ⲛ̀ⲧⲉ ⲡ̄ⲟ̄ⲥ̄ ⲥⲓϫⲉⲛ ⲡⲓⲕⲉⲣⲙⲓ ⲛ̀ⲧⲉ ⲛⲉⲛⲕⲁⲥ
ⲛ̀ⲡⲓⲑⲙⲏⲓ ⲉⲧⲃⲉⲛ ⲡⲓⲗⲉⲃⲏⲥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲉ ⲣⲉⲱⲣ-
ⲅⲓⲟⲥ ⲣⲉⲱⲣⲅⲓⲟⲥ ⲁⲛⲟⲕ ⲡⲉ ϯ̄ ⲫⲏ ⲉ̀ⲧⲁϥⲧⲟⲩⲛⲟⲥ
ⲗⲁⲍⲁⲣⲟⲥ ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲛⲏ ⲉⲧⲙⲱⲟⲩⲧ ⲧⲟⲩⲁⲥⲥⲁⲥⲛⲓ
ⲛⲁⲕ ⲟⲛ ⲧⲛⲟⲩ ⲉⲑⲣⲉⲕⲟ̀ⲥⲓ ⲉ̀ⲣⲁⲧⲕ ⲉ̀ⲧⲉⲕⲓ̀ ⲉ̀ⲃⲟⲗⲃⲉⲛ
ⲡⲓⲗⲉⲃⲏⲥ ⲥⲁⲧⲟⲧϥ ⲁϥⲧⲱⲛϥ ⲁϥⲟ̀ⲥⲓ ⲉ̀ⲣⲁⲧϥ ⲛ̀ⲧⲉ
ⲡⲓⲑⲙⲏⲓ ⲉϥϫⲏⲕ ⲉ̀ⲃⲟⲗ ⲙ̀ⲙⲟⲛ ⲥⲗⲓ ⲛ̀ⲁⲃⲛⲓ ⲛ̀ⲃⲏⲧϥ
ⲁⲛ ⲡⲉ ⲁ̀ ⲡ̄ⲟ̄ⲥ̄ ⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙ̀ⲙⲟϥ ⲁϥⲙⲁⲥϥ
ⲛ̀ϫⲟⲙ ⲛⲉⲙ ⲛⲟⲙϯ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲉⲣⲉ ⲣⲉⲱⲣⲅⲓⲟⲥ
ⲡⲁⲙⲉⲛⲣⲓⲧ ⲃⲣⲟ ⲙ̀ⲙⲟⲕ ⲟⲩⲟⲥ ⲛ̀ⲧⲉⲕⲁ̀ⲙⲟⲛⲓ ⲛ̀ⲧⲟⲧⲕ
ⲉⲣⲉ ⲁⲓⲥⲉⲙⲛⲓ ⲛⲁⲕ ⲛ̀ⲛⲟⲩⲑⲣⲟⲛⲟⲥ ⲃⲉⲛ ⲓⲗ̄ⲏ̄ⲙ̄ ⲛ̀ⲧⲫⲉ
ⲫⲁⲓ ⲉ̀ⲧⲉ ⲙ̀ⲙⲟⲛ ⲥⲗⲓ ⲉϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟϥ ⲃⲉⲛ ⲛⲓⲙⲁⲛ-
ⲥⲉⲙⲥⲓ ⲛ̀ⲧⲉ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲧⲏⲣⲟⲩ ⲛⲁⲓ ⲉ̀ⲧⲁⲩⲱⲱⲡⲓ
ⲓⲥϫⲉⲛ ⲱⲣⲡ ⲟⲩⲟⲥ ⲛ̀ⲛⲉ ⲟⲩⲟⲛ ⲱⲱⲡⲓ ⲉϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ
ⲱⲁ ⲉ̀ⲛⲉⲥ ⲃⲉⲛ ⲛⲓⲕⲉⲟⲩⲟⲛ ⲉⲑⲛⲁⲱⲱⲡⲓ ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓⲧ
fol. 136. ⲣⲉⲱⲣⲅⲓⲟⲥ ⲁ̀ ⲡⲓⲙⲏⲱ ⲛ̀ⲧⲉ ⲛⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲛⲉⲙ
ⲛⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ϯ ⲛ̀ⲡⲟⲩⲟⲓ ⲁⲩⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙ̀ⲙⲟϥ
ⲡⲉϫⲱⲟⲩ ⲛⲁϥ ϫⲉ ⲱ̀ ⲟⲩⲛⲓⲁⲧⲕ ⲁⲗⲏⲑⲱⲥ ⲱ̀ ⲣⲉⲱⲣ-
ⲅⲓⲟⲥ ⲡⲓⲙⲉⲛⲣⲓⲧ ⲛ̀ⲧⲉ ϯ̄ ⲛⲉⲙ ⲛⲉϥⲁⲣⲭⲉⲗⲟⲥ ⲛⲉⲙ
ⲛⲓϫⲉⲣⲟⲩⲃⲓⲙ ⲛⲉⲙ ⲛⲓⲥⲉⲣⲁⲫⲓⲙ ⲟⲩⲟⲥ ⲁⲛⲟⲛ ⲥⲱⲛ
ⲧⲉⲛⲱⲟⲩⲱⲟⲩ ⲙ̀ⲙⲟⲛ ⲛ̀ⲃⲏⲧⲕ ⲛⲉⲙ ⲧⲉⲕⲛⲓⲱϯ ⲛ̀ⲍⲩ-
ⲡⲟⲙⲟⲛⲏ ⲙⲁⲗⲓⲥⲧⲁ ⲛ̀ⲑⲟⲕ ⲙ̀ⲙⲁⲩⲁⲧⲕ ϯⲛⲟⲩ ⲉⲑⲟⲩ-
ⲱⲛⲍ ⲉⲃⲟⲗ ⲛ̀ⲫⲣⲁⲛ ⲙ̀ⲫϯ ⲃⲉⲛ ⲟⲩⲡⲁⲣⲣⲏⲥⲓⲁ̀ ⲃⲉⲛ

ϯⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ ⲛⲉⲙ ⲡⲉⲥⲙⲟⲩ ⲉⲑⲃⲉ ⲫⲁⲓ
ⲡⲉⲛⲥⲱⲧⲏⲣ ⲛⲁⲟⲩⲟⲛϩⲉⲕ (sic) ⲉⲃⲟⲗ ϩⲱⲕ ⲃⲉⲛ
ⲧⲫⲉ ⲉⲕⲱⲟⲡ ⲃⲉⲛ ⲟⲩⲱⲟⲩ ⲛⲁⲧⲥⲁⲁⲓ ⲙⲙⲟϥ ⲛⲡⲉⲙⲑⲟ
ⲛⲡⲓⲥⲱⲛⲧ ⲧⲏⲣϥ ⲛⲧⲉ ⲧⲫⲉ ⲛⲉⲙ ⲡⲕⲁϩⲓ ⲟⲩⲟϩ
ⲉⲧⲁⲩⲙⲁϩϥ ⲛⲣⲁⲱⲓ ⲁ ⲡⲟⲩ̄ϯ ϯⲛⲉⲙⲁϥ ⲛϯϩⲏⲣⲏⲛⲏ
(sic) ⲁϥⲱⲉ ⲉⲡⲱⲱⲓ ⲉⲛⲓⲫⲏⲟⲩⲓ ⲛⲉⲙ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲛⲉⲙ
ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ ⲛⲧⲁϥ ⲃⲉⲛ ⲟⲩⲛⲓⲱϯ ⲛⲱⲟⲩ
ⲛⲉⲙ ⲟⲩⲧⲁⲓⲟ̀ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲇⲉ ⲁϥⲓ̀ ⲉⲑⲙⲏϯ ⲛⲡⲓ-
ⲑⲉⲁⲧⲣⲟⲛ ⲛⲧⲉ ϯⲃⲁⲕⲓ ⲉⲣⲉ ⲡⲉϥϩⲟ ⲙⲉϩ ⲛⲛⲟⲩⲱⲓⲛⲓ
ⲁϥⲱⲱ ⲉⲃⲟⲗ ⲉϥϫⲱⲙ̀ⲙⲟⲥ ϫⲉ ⲱⲟⲩ ⲛⲓⲟⲩⲣⲱⲟⲩ
ⲛⲉⲙ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲑⲙⲟⲱⲓ ⲛⲉⲙⲱⲟⲩ ⲛⲉⲙ ⲛⲓⲕⲉ
ⲙⲁⲧⲟⲓ ⲉⲧⲱⲟⲡ ⲃⲉⲛ ⲧⲁⲓ ⲃⲁⲕⲓ ⲛⲉⲙ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ
ⲉⲧⲱⲟⲡ ⲛ̀ⲃⲏⲧⲥ ⲁ̀ⲙⲱⲓⲛⲓ ⲉⲃⲟⲗ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉⲧⲉⲛⲛⲁⲩ
ⲉ̀ⲣⲟⲓ ⲉⲓⲟⲛⲃ ⲃⲉⲛ ⲧϫⲟⲙ ⲙ̀ⲡⲁⲛⲟⲩϯ ⲁⲛⲟⲕ ⲡⲉ ⲅⲉ-
ⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲉⲗⲓⲧⲱⲛ ⲛ̀ⲧⲉ ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ ⲁⲛⲟⲕ ⲡⲉ
ⲉ̀ⲧⲁ ⲛⲁⲓ ⲁⲑⲛⲟⲩϯ ⲛ̀ⲛⲟⲩⲣⲱⲟⲩ ⲃⲟⲑⲃⲉⲧ ⲟⲩⲟⲥ
ⲁⲩⲑⲟⲙⲥⲧ ⲃⲉⲛ ⲡⲓⲕⲁϩⲓ ⲁ̀ ⲡⲁⲛⲟⲩϯ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅
ⲧⲟⲩⲛⲟⲥⲧ ⲉⲃⲟⲗⲃⲉⲛ ⲛⲏ ⲉⲑⲙⲱⲟⲩⲧ ϫⲉ ⲛ̀ⲑⲟϥ ⲡⲉ
ⲫ̅ϯ̅ ⲛ̀ⲧⲉ ⲧⲫⲉ ⲛⲉⲙ ⲡⲓⲕⲁϩⲓ ⲛⲓⲙⲏⲱ ⲇⲉ ⲉ̀ⲧⲁⲩ-
ⲥⲟⲩⲱⲛϥ ϫⲉ ⲛ̀ⲑⲟϥ ⲡⲉ ⲁⲩⲱⲱ ⲉⲃⲟⲗ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ
ϫⲉ ⲙ̀ⲙⲟⲛ ⲛⲟⲩϯ ⲃⲉⲛ ⲧⲫⲉ ⲟⲩⲇⲉ ϩⲓϫⲉⲛ ⲡⲓⲕⲁϩⲓ
ⲉⲃⲏⲗ ⲉ̀ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ⲫ̅ϯ̅ ⲛ̀ⲣⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲉⲗⲓⲧⲱⲛ ⲟⲩⲟⲥ
ⲟⲩⲥϩⲓⲙⲓ ⲉⲃⲟⲗⲃⲉⲛ ⲛⲓⲙⲏⲱ ⲉⲧⲁⲥⲛⲁⲩ ⲉ̀ϯⲱⲫⲏⲣⲓ
ⲉⲧⲁⲥⲱⲱⲡⲓ ⲁⲥⲛⲁϩϯ ⲉ̀ ⲡⲉⲥⲣⲁⲛ ⲡⲉ ⲥⲭⲟⲗⲁⲥⲧⲓⲕⲏ
ⲁⲥⲟⲩⲱⲱⲧ ⲛ̀ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲥϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲁϥ ϫⲉ
ⲡⲁⲟ̅ⲥ̅ ⲣⲉⲱⲣⲅⲓⲟⲥ ⲁ̀ ⲡⲁⲱⲏⲣⲓ ⲙⲟⲩϩⲥⲡ[1] ⲛ̀ⲧⲉϥ-
ⲉ̀ϩⲉ ϫⲉ ⲛ̀ⲧⲉϥⲥϫⲁⲓ ⲃⲉⲛ ⲧⲕⲟⲓ ⲁⲥϩⲉⲓ ⲟⲩⲟⲥ
ⲁⲥⲙⲟⲩ ϯⲛⲟⲩ ϫⲉ ⲱ̀ ⲡⲁⲟ̅ⲥ̅ ⲁ̀ⲣⲓⲃⲟⲏⲑⲓⲛ ⲉ̀ⲣⲟⲛ

ⲍ.

1) For ⲛⲟⲩϩⲥⲡ.

fol. 157. ⲭⲉ ⲁⲛⲟⲛ ⲥⲁⲛⲥⲏⲕⲓ ⲡⲉⲭⲉ ⲡⲓⲑⲙⲏⲓ ⲛⲁⲥ ⲭⲉ ⲟ̈ⲓ ⲛⲉ
ⲙ̀ⲡⲁⲓ ⲕⲟⲩⲭⲓ ⲛ̀ⲃⲁⲣⲱⲡ ⲉ̀ⲧⲁⲓⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲙⲟϥ ϯⲛⲟⲩ
ⲃⲉⲛ ⲧⲁⲭⲓⲝ ⲟⲩⲟⲥ ⲙⲁⲱⲉ ⲛⲉ ⲉ̀ⲧⲕⲟⲓ ⲧⲁⲗⲟϥ ⲉ̀ⲭⲉⲛ
ϯⲉ̀ⲥⲉ ⲉⲣ[ⲉ]ⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲡⲉⲭⲉ ⲡⲓⲃⲱⲕ ⲛ̀ⲧⲉ ⲡ̅ⲟ̅ⲥ̅
ϕ̅ϯ ⲣⲉⲱⲣⲓⲟⲥ ⲭⲉ ⲧⲱⲛⲓ ⲱ̀ ϯⲉ̀ⲥⲉ ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲛⲏ
ⲉⲑⲙⲱⲟⲩⲧ ϯⲥⲥⲓⲙⲓ ⲁⲉ ⲁⲥⲓ̀ⲣⲓ ⲕⲁⲧⲁ ⲡⲓⲣⲏϯ ⲉ̀ⲧⲁ
ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲭⲟⲥ ⲛⲁⲥ ⲟⲩⲟⲥ ⲁⲥⲱⲛⲃ ⲛ̀ⲭⲉ ϯⲉⲥⲉ ⲁⲥ-
ϯⲱⲟⲩ ⲙ̀ϕ̅ϯ ⲁⲥⲱⲱⲡⲓ ⲉⲥⲙⲏⲛ ⲉ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ
ⲉ̀ ⲛⲁⲣⲉ ⲟⲩⲙⲏⲱ ⲕⲱϯ ⲉ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲡⲉ ⲉⲕϯⲥⲃⲱ ⲛⲱⲟⲩ
ⲉ̀ⲡⲭⲓⲛⲥⲟⲩⲉⲛ ⲡⲭ̅ⲥ̅ ⲛⲁⲩⲱⲱ ⲉ̀ⲃⲟⲗ ⲭⲉ ⲟⲩⲁⲓ ⲡⲉ
ϕ̅ϯ ⲛ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲡⲓⲙⲁⲧⲟⲓ ⲛ̀ⲭⲱⲣⲓ ⲛ̀ⲧⲉ
ⲡⲟⲩⲣⲟ ⲡⲭ̅ⲥ̅ ⲡⲉⲭⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ⲭⲉ ⲟⲩ
ⲛⲉ ⲛⲁⲓ ⲱⲱ ⲉ̀ⲃⲟⲗ ⲉⲧⲟⲱ ⲛ̀ⲡⲁⲓⲣⲏϯ ⲉ̀ⲧⲉⲛⲥⲱⲧⲉⲙ
ⲉ̀ⲣⲱⲟⲩ ⲡⲉⲭⲉ ⲡⲓⲙⲁⲧⲟⲓ ⲛⲱⲟⲩ ⲭⲉ ⲣⲉⲱⲣⲓⲟⲥ ⲡⲉ
ⲉ̀ⲧⲁϥⲧⲱⲛϥ ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲛⲏ ⲉⲑⲙⲱⲟⲩⲧ ⲉ̀ⲣⲉ ⲛⲓⲙⲏⲱ
ⲱⲱ ⲉ̀ⲃⲟⲗ ⲉⲩⲛⲁⲥϯ ⲉ̀ⲡⲉϥⲛⲟⲩϯ ⲭⲉ ⲁϥⲧⲟⲩⲛⲟⲥϥ
ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲛⲏ ⲉⲑⲙⲱⲟⲩⲧ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲇⲉ ⲉ̀ⲧⲁⲩ-
ⳤⲃ̅. ⲥⲱⲧⲉⲙ ⲭⲉ ⲣⲉⲱⲣⲓⲟⲥ ⲡⲉ ⲉ̀ⲧⲁϥⲱⲛⲃ ⲛ̀ⲕⲉⲥⲟⲡ
ⲁⲩⲛⲟⲃⲱⲡ[1] ⲉ̀ϕⲁⲥⲟⲩ ⲡⲉ ⲛⲁⲩⲉⲣⲥⲟϯ ⲡⲉ ⲙ̀ⲙⲁⲱⲱ
ⲡⲉⲭⲱⲟⲩ ⲛ̀ⲛⲟⲩⲉ̀ⲣⲏⲟⲩ ⲭⲉ ⲁⲣⲏⲟⲩ ⲛ̀ⲑⲟϥ ⲁⲛ ⲡⲉ
ⲟⲩⲟⲥ ⲡⲉⲭⲉ ⲛⲓⲙⲁⲧⲟⲓ ⲭⲉ ⲥⲏⲡⲡⲉ ⲧⲉⲛⲛⲁⲉⲛϥ
ⲛⲱⲧⲉⲛ ϯⲛⲟⲩ ⲥⲓⲛⲁ ⲛ̀ⲧⲉⲧⲉⲛⲉ̀ⲙⲓ ⲃⲉⲛ ⲟⲩⲧⲁⲭⲣⲟ
ⲭⲉ ⲛ̀ⲑⲟϥ ⲡⲉ ⲣⲉⲱⲣⲓⲟⲥ ⲛⲓⲙⲁⲧⲟⲓ ⲇⲉ ⲁⲩⲓ̀ⲛⲓ ⲙ̀ⲡⲓ-
ⲁ̀ⲣⲓⲟⲥ ⲥⲓⲭⲉⲛ ⲡⲓⲃⲏⲙⲁ ⲛⲁⲣⲉ ⲡⲓⲙⲏⲱ ⲙⲟⲱⲓ ⲛ̀ⲥⲱϥ
ⲡⲉ ⲟⲩⲟⲥ ⲛⲁⲩⲱⲱ ⲡⲉ ⲉ̀ⲃⲟⲗ ⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲁⲛⲟⲛ
ⲥⲁⲛⲭⲣⲏⲥⲧⲏⲁ̀ⲛⲟⲥ ⲛ̀ⲡⲁⲣⲣⲏⲥⲓⲁ̀ ⲛⲁⲩⲱⲱ ⲉ̀ⲃⲟⲗ ⲡⲉ
ⲉⲩⲥⲱⲟⲩⲱ ⲉ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲟⲩⲟⲥ ⲛⲁⲩⲭⲟⲛⲧ ⲉ̀ⲛⲓⲟⲩ-
ⲣⲱⲟⲩ ⲡⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲇⲉ ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓ̀ⲛ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ

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1) Sic; for ⲁⲩⲛⲟⲩⲱⲡ.

ⲉⲑⲣⲟⲩⲃⲟⲧⲃⲉⲧ ⲛⲥⲁ ⲛⲓⲙⲏⲱ ⲓⲥⲭⲉⲛ ⲁⲭⲡ ⲅ̄[1] ⲛⲡⲓ-
ⲉⲯⲟⲩ ⲱⲁ ⲫⲛⲁⲩ ⲛⲛⲁⲭⲡ ⲓ̄ⲧ ⲙⲡⲓⲉⲯⲟⲟⲩ ⲙⲙⲁⲯⲃ̄
ⲉⲩⲃⲱⲧⲉⲃ ⲛⲥⲱⲟⲩ ⲡⲉ ⲁⲩⲱⲱⲡⲓ ⲛⲭⲉ ⲧⲏⲃⲓ[2] ⲛⲧⲉ
ⲛⲏ ⲉⲧⲁⲩⲃⲓ ⲙⲡⲓⲭⲗⲟⲙ ⲃⲉⲛ ⲡⲓⲉⲯⲟⲟⲩ ⲉⲧⲉⲙⲙⲁⲩ
ⲥⲉⲓⲣⲓ ⲛⲏ̄ ⲛⲱⲟ ⲛⲉⲙ ⲫ̄ ⲛⲯⲩⲭⲏ ⲁⲩⲯⲱⲗ ⲉⲛⲓⲫⲛⲟⲩⲓ
ⲃⲉⲛ ⲟⲩⲱⲟⲩ ⲉⲣⲉ ⲡⲟⲩⲥⲙⲟⲩ ⲉⲑⲟⲩⲁⲃ ⲱⲡⲓ ⲛⲉⲙⲁⲛ
ⲧⲏⲣⲟⲩ ⲱⲁ ⲉⲛⲉⲯ ⲁⲙⲏⲛ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁⲩⲕⲟⲧⲟⲩ
ⲛⲭⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲉⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉⲭⲱⲟⲩ
ⲛⲁⲕ ⲭⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲱⲥ ⲁⲕⲧⲱⲛⲕ ⲉⲃⲟⲗⲃⲉⲛ ⲛⲏ
fol. 138. ⲉⲑⲙⲱⲟⲩⲧ ⲡⲉⲭⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲛⲱⲟⲩ ⲭⲉ ⲡⲁ̄ⲩ̄ⲥ̄
ⲓⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲡⲉ ⲉⲧⲁⲕⲧⲟⲩⲛⲟⲥⲧ ⲉⲃⲟⲗⲃⲉⲛ ⲛⲏ ⲉⲑⲙⲱ-
ⲟⲩⲧ ⲉⲑⲃⲉ ⲫⲁⲓ ⲧⲱⲱⲡ ⲛⲛⲁⲓ ⲃⲓⲥⲓ ⲧⲏⲣⲟⲩ ⲥⲓⲭⲉⲛ
ⲡⲉⲕⲣⲁⲛ ⲉⲑⲟⲩⲁⲃ ⲁⲕⲉⲣⲟⲩⲱ ⲛⲭⲉ ⲟⲩⲁⲓ ⲉⲃⲟⲗ
ⲛⲃⲏⲧⲟⲩ ⲉⲡⲉⲕⲣⲁⲛ ⲡⲉ ⲣⲁⲕⲗⲓⲗⲟⲥ ⲟⲩⲟⲥ ⲡⲉⲭⲁⲕ
ⲛⲡⲓⲑⲙⲏⲓ ⲛⲡⲁⲓ ⲣⲏⲧ ⲭⲉ ⲱ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲗⲗⲁ ⲁⲗⲏⲑⲱⲥ
ⲧⲟⲓ ⲛⲱⲫⲏⲣⲓ ⲙⲙⲟⲕ ⲭⲉ ⲡⲱⲥ ⲁⲕⲓ̀ ⲉⲃⲟⲗⲃⲉⲛ ⲡⲁⲓ-
ⲗⲉⲃⲏⲥ ⲉⲕⲟⲓ ⲛⲫⲁⲭⲓ ⲫⲁⲭⲓ ⲟⲩⲟⲥ ⲉⲕⲥⲁⲧ ⲉⲡⲉⲥⲏⲧ
ⲉⲡⲕⲁⲯⲓ ⲧⲛⲟⲩ ⲭⲉ ⲉⲕⲟⲩⲱⲱ ⲛⲧⲁⲛⲁⲯⲧ ⲉⲡⲉⲕⲛⲟⲩⲧ
ⲉⲑⲃⲉ ⲛⲓⲑⲣⲟⲛⲟⲥ ⲗ̄ⲉ̄ ⲉⲧⲁⲩⲧⲟⲩⲱ ⲉⲃⲟⲗ ⲟⲩⲟⲥ
ⲛⲧⲉⲛⲉⲙⲓ ⲭⲉ ⲡⲉⲕⲛⲟⲩⲧ ⲡⲉ ⲉⲧⲁⲕⲉⲣ ⲡⲁⲓ ⲙⲏⲓⲛⲓ
ⲱⲁⲛ ⲛⲉⲛⲛⲟⲩⲧ ⲛⲉ ⲁⲗⲗⲁ ⲓⲥ ⲟⲩⲥⲗⲏ ⲛⲛⲱⲛⲓ
ⲛⲡⲁⲓ ⲙⲁ ⲉⲣⲉ ⲥⲁⲛⲣⲉⲕⲙⲱⲟⲩⲧ ⲛⲃⲏⲧⲥ ⲛⲧⲉ ⲛⲓ-
ⲁⲣⲭⲉⲟⲥ ⲟⲩⲟⲥ ⲉⲯⲱⲡ ⲛⲧⲉⲕⲧⲱⲃⲥ ⲛⲡⲉⲕⲛⲟⲩⲧ
ⲟⲩⲟⲥ ⲛⲧⲉⲕⲧⲟⲩⲛⲟⲥⲟⲩ ⲉⲩⲟⲛⲃ ⲟⲩⲟⲥ ⲧⲛⲁⲛⲁⲯⲧ
ⲉⲣⲟⲕ ⲥⲱ ⲁⲕⲉⲣⲟⲩⲱ ⲛⲭⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲡⲉⲭⲁⲕ ⲭⲉ ⲧⲉⲙⲓ ⲁⲛⲟⲕ ⲭⲉ ⲧⲉⲧⲉⲛⲛⲁⲯⲧ ⲁⲛ ⲁⲗⲗⲁ
ⲡⲓⲭⲣⲱⲙ ⲉⲑⲛⲁⲟⲩⲉⲙⲑⲏⲛⲟⲩ ⲧⲏⲣⲟⲩ ⲡⲗⲏⲛ ⲉⲑⲃⲉ
ⲯ̄ⲁ̄. ⲫⲁⲓ ⲙⲏⲱ ⲉⲧⲟ̀ⲥⲓ ⲉⲣⲁⲧⲟⲩ ⲧⲛⲁⲑⲣⲉ ⲡⲱⲟⲩ ⲛⲡⲁⲩ̄ⲥ̄

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1) Read ⲅ̄ⲧ. 2) Read ⲧⲏⲡⲓ.

ιⲏⲥ̅ πⲭⲥ̅ ογωⲛϩ ἐβολ τωⲛⲕ ⲛ̀ⲑⲟⲕ ⲛⲉⲙ ϥⲏ
ἐⲧⲉⲕⲟγⲁϣϥ ⲁⲟγⲱⲛ ⲛ̀ϯⲥⲗⲏ ⲁⲛⲓⲟγⲓⲛⲓ (sic) ⲛⲛⲏ
ἐⲧⲉ ⲛ̀ⲃⲏⲧⲥ ⲙ̀ⲡⲁⲉⲙⲑⲟ (sic) ἐⲃⲟⲗ ⲙ̀ⲡⲁⲓ ⲙⲏϣ ϩⲓⲛⲁ
ⲛⲧⲉ ϥⲣⲁⲛ ⲛ̀ⲡⲁⲟγⲣⲟ ⲙ̀ⲙⲏⲓ ⲟγⲱⲛϩ ἐⲃⲟⲗ ⲙ̀ⲫⲟⲟγ
ⲁϥⲧⲱⲛϥ ⲛ̀ⲥⲉ ⲡⲟγⲣⲟ ⲣⲁⲕⲓⲗⲗⲟⲥ ⲛⲉⲙ ⲡⲟγⲣⲟ ⲇⲁ-
ⲇⲓⲁⲛⲟⲥ ⲛⲉⲙ ⲇⲓⲟⲛⲏⲥⲓⲟⲥ ⲡⲟγⲣⲟ ⲛ̀ⲭⲏⲙⲓ ⲁγⲟγⲱⲛ
ⲛ̀ϯⲥⲗⲏ ⲛ̀ⲱⲛⲓ ⲁγⲓⲛⲓ ἐⲡϣⲱⲓ ⲛ̀ⲛⲓⲕⲁⲥ ⲛ̀ⲧⲉ ⲛⲏ
ἐⲧⲁγⲙⲟγ ἐⲧⲁγⲗⲟϥⲗⲉϥ ⲡⲉⲭⲱⲟγ ⲛⲁϥ ⲭⲉ ὠ ⲅⲉ-
ⲱⲣⲅⲓⲟⲥ ⲁγⲉⲣϩⲟⲗⲓ ⲛ̀ⲥⲉ ⲛⲓⲕⲁⲥ ϩⲓⲥⲉⲛ ⲡⲁϣⲁⲓ
ⲛ̀ⲡⲓⲭⲣⲟⲙⲟⲥ ⲟγⲟϩ ⲁγⲉⲣϣⲱⲓϣ ⲛ̀ⲥⲉ ⲛⲓⲕⲁⲥ ⲡⲉⲭⲉ
ⲡⲓⲑⲙⲏⲓ ⲭⲉ ⲁⲛⲓⲟγⲓ ⲛⲏⲓ ⲛ̀ⲛⲟγⲕⲉϣⲱⲓϣ ⲡⲁⲓⲣⲏϯ
ⲁ ⲡⲓⲣ̅ ⲛ̀ⲛⲟγⲣⲟ ⲑⲣⲉ ⲛⲓϩγⲡⲉⲣⲉⲧⲏⲥ ⲱϥⲓ ⲛ̀ⲛⲓⲕⲁⲥ
ⲛⲉⲙ ⲛⲟγⲕⲉϣⲱⲓϣ ⲉ̀ⲧⲁγϫⲉⲙⲟγ ⲟγⲟϩ ⲁγⲉ̀ⲛⲟγ
ⲁγϫⲁγ ⲛ̀ⲡⲉⲛⲑⲟ (sic) ἐⲃⲟⲗ ⲛ̀ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲛ̀ⲑⲟϥ ⲇⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲁϥⲕⲱⲗϫ ⲛ̀ⲛⲉϥⲕⲉⲗⲓ ⲁϥϯ
ⲛ̀ⲛⲟγⲉγϫⲏ ⲙ̀ⲫϯ ⲃⲉⲛ ϯⲟγⲛⲟγ ⲁ ⲟγⲛⲓϣϯ
ⲙ̀ⲙⲟⲛⲙⲉⲛ ϣⲱⲡⲓ ⲛⲉⲙ ϩⲁⲛϫⲁⲣⲁⲃⲁⲓ ⲛⲉⲙ ϩⲁⲛⲥⲉ-
ⲧⲉⲃⲣⲏϫ ⲁ ⲟγⲡⲛ̅ⲁ̅ ⲛ̀ⲧⲉ ⲡⲟ̅ⲥ̅ ϣⲱⲡⲓ ϩⲓϫⲉⲛ ⲡⲕⲁϩⲓ
fol. 139. ⲛⲉⲙ ⲛⲓⲕⲁⲥ ⲛⲉⲙ ⲛⲓϣⲱⲓϣ ⲟγⲟϩ ⲁγⲓ ⲉⲃⲟⲗ ⲛ̀ϫⲉ
ⲉ̅ ⲛ̀ⲣⲱⲙⲓ ⲉⲃⲟⲗⲃⲉⲛ ⲛⲓϣⲱⲓϣ ⲛⲉⲙ ⲑ̅ ⲛ̀ⲥϩⲓⲙⲓ ⲛⲉⲙ
ⲟγⲕⲟγϫⲓ ⲛ̀ⲁⲗⲟγ ⲁ ⲟγⲛⲓϣϯ ⲛ̀ϩⲟϯ ϣⲱⲡⲓ ⲛ̀ⲛⲓⲟγ-
ⲣⲱⲟγ ⲛⲉⲙ ⲛⲓⲙⲏϣ ⲉⲑⲛⲉⲙⲱⲟγ ⲉⲑⲃⲉ ϯϣϕⲏⲣⲓ
ⲉ̀ⲧⲁⲥϣⲱⲡⲓ ⲛⲁⲩⲥⲑⲉⲣⲧⲉⲣ ⲡⲉ ϩⲓⲥⲟⲡ ⲡⲉ ⲁⲩⲙⲟⲩϯ
ⲛ̀ⲭⲉ ⲛⲓⲟγⲣⲱⲟγ ⲛ̀ⲛⲟγⲁⲓ ⲉ̀ⲧⲁϥⲧⲱⲛϥ ⲉⲃⲟⲗⲃⲉⲛ
ⲛⲏⲉⲑⲙⲱⲟγⲧ ⲡⲉⲭⲱⲟγ ⲛⲁϥ ⲭⲉ ⲛⲓⲙ ⲡⲉ ⲡⲉⲕⲣⲁⲛ
ⲡⲉⲭⲁϥ ⲛⲱⲟγ ⲭⲉ ⲃⲱⲛⲥ ⲡⲉ ⲡⲓⲣⲁⲛ ⲉ̀ⲧⲧⲟⲓ ⲉ̀ⲣⲟⲓ
ⲟγⲟϩ ⲡⲉⲭⲁϥ ⲛⲁϥ ⲛ̀ⲭⲉ ⲡⲟγⲣⲟ ⲭⲉ ⲓⲥ ⲟγⲏⲣ
ⲛ̀ⲣⲟⲙⲡⲓ ⲓⲥϩⲉⲛ ⲉ̀ⲧⲁⲕⲙⲟγ ⲁϥⲉⲣⲟγⲱ ⲭⲉ ⲓⲥ ⲯ̅ⲗ̅
ⲛ̀ⲣⲟⲙⲡⲓ ⲡⲉⲭⲱⲟγ ⲛⲁϥ ⲭⲉ ⲃⲉⲛ ⲡⲉⲕⲥⲛⲟγ ⲁ ⲡⲭ̅ⲥ̅
ⲕⲏⲛ ⲓ ⲉ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲡⲉ ⲡⲉⲭⲁϥ ⲛⲓⲙⲟγ ⲭⲉ ⲙ̀ⲫⲏ

ⲡⲉϫⲱⲟⲩ ⲛⲁϥ ⲉⲕϣⲉⲙϣⲓ ⲛ̀ⲛⲓⲙ ⲛ̀ⲛⲟⲩⲧ ⲡⲉϫⲁϥ
ⲛⲱⲟⲩ ϫⲉ ⲛ̀ⲁⲓϣⲉⲙϣⲓ ⲛ̀ⲛⲟⲩⲧ ϫⲉ ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ
ⲡⲉ ⲡⲓⲑⲟⲩⲱⲧ ⲛ̀ⲕⲟⲩⲣ ⲛ̀ⲃⲉⲗⲗⲉ ⲟⲩⲟⲥ ⲛ̀ⲁⲧⲯⲩⲭⲏ
ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁⲓⲙⲟⲩ ⲁⲩⲥⲁⲧ ⲉ̀ⲟⲩⲓⲁ̀ⲣⲟ ⲛ̀ϫⲣⲱⲙ
ⲉϥⲟⲓ . . . . . ⲉϥⲥⲁⲡⲉⲥⲏⲧ ⲛ̀ⲫⲛⲟⲩⲛ ⲉϥⲟⲩⲱⲙ ϧⲉⲛ 5
ⲟⲩⲙⲉⲧⲁⲑⲛⲁⲓ ⲟⲩⲟⲥ ⲁⲩⲥⲓⲧⲧ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲣⲟϥ ⲓⲥ . . . .
ⲛ̀ⲣⲟⲙⲡⲓ ⲛ̀ⲫⲟⲟⲩ ⲧϫⲏ ϧⲉⲛ ⲛⲉϥϫⲟⲗ ⲉⲧϧⲟⲥⲓ ⲛⲁⲣⲉ
ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲡⲓⲑⲟⲩⲱⲧ ϫⲏ ⲛⲉⲙⲏⲓ ⲛ̀ϧⲏⲧϥ ⲡⲉ
ⲟⲩⲟⲥ ⲛⲁϥⲧ ϧⲓⲥⲓ ⲛⲏⲓ ⲉ̀ⲡⲓⲥⲟⲩⲟ̀ ⲡⲉ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ
ⲛⲏⲓ ϫⲉ ⲥⲟⲩⲱⲛⲧ ⲱ̀ ⲡⲓⲧⲁⲗⲉⲡⲱⲣⲟⲥ ϫⲉ ⲁⲛⲟⲕ ⲁⲛ 10
ⲡⲉ ϕ̄ⲧ ⲁⲗⲗⲁ ⲁ̀ⲛⲟⲕ ⲟⲩⲓ̀ⲇⲱⲗⲟⲛ ⲛ̀ⲁⲧⲯⲩⲭⲏ ⲉⲑⲃⲉ
ⲟⲩ ⲁⲕϫⲁ ϕ̄ⲧ ⲡⲉⲕⲟⲩⲣⲟ ⲛ̀ⲥⲱⲕ ⲟⲩⲟⲥ ⲁⲕⲟⲩⲱϣⲧ
ⲛ̀ⲡⲥⲁⲇⲁⲛⲁⲥ ⲉⲑⲃⲉ ⲫⲁⲓ ⲧⲛⲟⲩ ⲃⲓ ⲛⲁⲕ ⲛⲉⲙⲏⲓ
ⲉⲩⲥⲟⲡ ⲛ̀ⲛⲟⲩⲕⲟⲗⲁⲥⲓⲥ ⲛ̀ⲉ̀ⲛⲉⲥ ⲗⲟⲓⲡⲟⲛ ⲙⲉⲛⲉⲛⲥⲁ
ⲟⲩⲥⲛⲟⲩ ⲁϥⲓ̀ ⲉ̀ⲡⲉⲥⲏⲧ [ⲉ]ⲁ̀ⲙⲉⲛⲧ ⲛ̀ϫⲉ ⲓ̅ⲏ̅ⲥ̅ ⲡϣⲏⲣⲓ 15
ⲙ̀ϕ̄ⲧ ⲉⲧⲟⲛϧ ⲟⲩⲟⲥ ⲛⲁⲣⲉ ⲟⲩⲥⲧⲁⲩⲣⲟⲥ ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ
ⲥⲱⲕ ϧⲁϫⲱϥ ⲡⲉ ⲁⲙⲉⲛⲧ ⲧⲏⲣϥ ⲉⲣⲟⲩⲱⲓⲛⲓ ⲁϥⲉⲛ
ⲧⲉϫⲙⲁⲗⲱⲥⲓⲁ̀ ⲧⲏⲣⲥ ⲉ̀ⲡϣⲱⲓ ⲛⲉⲙⲁϥ ⲟⲩⲟⲥ ⲡⲓ-
ⲥⲱϫⲡ ⲇⲉ ⲛ̀ⲧⲉ ⲛⲓⲕⲟⲗⲁⲥⲓⲥ ⲁⲣⲉϣⲁⲛ ⲡⲓⲉ̀ϩⲟⲟⲩ ⲛ̀ⲧⲉ
ⲧⲕⲏⲣⲓⲁⲕⲏ ϣⲱⲡⲓ ⲁⲡⲗⲱⲥ ϣⲁⲣⲉ ϕ̄ⲧ ϫⲟⲩⲱⲧ 20
ϩⲓϫⲉⲛ ⲛⲓⲕⲟⲗⲁⲥⲓⲥ ⲟⲩⲟⲥ ϣⲁϥⲧⲙ̀ⲧⲟⲛ ⲛⲱⲟⲩ ⲡⲉ
ⲁⲗⲗⲁ ⲁⲛⲟⲛ ϧⲁ ⲛⲓϣⲁⲙϣⲉ ⲓⲇⲱⲗⲟⲛ ⲙ̀ⲡⲁⲩⲧⲉⲙⲧⲟⲛ
ⲛⲁⲛ ⲡⲉ ⲉ̀ⲡⲧⲏⲣϥ ϧⲉⲛ ϩⲗⲓ ⲛ̀ⲛⲁⲩ ⲛⲁⲓ ⲇⲉ ⲉ̀ⲧⲁⲩ-
ⲥⲱⲧⲉⲙ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ϫⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛⲉⲙ ⲡⲓⲙⲏϣ
ⲁⲩⲧⲱⲙⲧ ⲡⲉϫⲉ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲡⲟⲩⲣⲟ ⲛⲁϥ ϫⲉ ϣⲉ 25
fol. 140. ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ ⲡⲓⲛⲓϣϯ ⲛ̀ⲛⲟⲩⲧ ⲁ̀ ⲡⲉϩϩⲏⲧ ϫⲱ ϩⲓⲧⲉⲛ
ⲡⲁϣⲁⲓ ⲛ̀ⲡⲓϫⲣⲟⲛⲟⲥ ⲉⲧⲟⲥϧ ⲁ̀ⲙⲟⲩ ⲧⲛⲟⲩ ⲛⲉⲙ
ⲛⲉϥⲥⲛⲏⲟⲩ ⲉ̀ⲧⲁⲩⲧⲱⲟⲩⲛⲟⲩ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲏⲉⲑⲙⲱ-
ⲟⲩⲧ ⲛ̀ⲧⲉⲧⲉⲛⲟⲩⲱϣⲧ ⲛ̀ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲡⲓⲛⲓϣϯ ⲛ̀ⲛⲟⲩⲧ
ⲁⲣⲉⲣⲟⲩⲱ̀ ⲛ̀ϫⲉ ⲓⲱⲃⲓⲛⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲁⲛⲁⲑⲉⲙⲁ 30

ἐροκ ὡ πιϩογορ ετϩοϥ ⲛⲉⲙ πιαπολλων ετϩοϥ
ⲛⲉⲙⲁⲕ ογοϩ ⲁϥϩιτϥ ἐⲃⲣⲏⲓ ⲃⲁ ⲛⲉⲛⲃⲁⲗⲗⲁⲩⲭ
ⲙ̀πιⲁ̀ⲣⲓⲟⲥ ⲭⲉ ††ϩⲟ ἐροκ ⲡⲁⲩ̄ⲥ̄ ⲅⲉⲱⲣⲅⲓⲟⲥ πιⲙⲁⲣ-
ⲧⲩⲣⲟⲥ ⲛ̀ⲧⲉ ⲓ̅ⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲫⲁⲓ ἐⲣⲉ ⲛⲓⲥⲧⲣⲁⲧⲓⲁ̀ ⲛ̀ⲧⲉ
ⲧⲫ† (sic) ⲭⲟⲩⲱⲧ ἐⲃⲟⲗ ⲃⲁⲭⲱϥ ⲃⲉⲛ ⲟⲩⲃⲓⲱⲱⲟⲩ
ⲉϥⲟⲱ ⲉⲑⲣⲉϥⲓ̀ ⲱⲁⲣⲱⲟⲩ ⲃⲉⲛ †ⲃⲁⲕⲓ ⲛ̀ⲧⲉ ⲡⲭ̅ⲥ̅
ⲓⲗ̅ⲏ̅ⲙ̅ ††ϩⲟ ἐροκ ⲡⲁⲩ̄ⲥ̄ ⲙⲟⲓ ⲛⲁⲛ ϩⲱⲛ ⲧⲏⲣⲟⲩ
ϩⲓⲟⲩⲥⲟⲡ ⲛ̀ⲧⲥⲫⲣⲁⲅⲓⲥ ⲛ̀ⲧⲉ ⲓ̅ⲏ̅ⲥ̅ ⲛⲉⲙ ⲡⲓⲱⲙⲥ ⲛ̀ⲧⲉ
ⲡⲭ̅ⲥ̅ ⲟⲩⲟϩ ⲧⲱⲃϩ ⲙ̀ⲡⲟ̅ⲥ̅ ἐϩⲣⲏⲓ ἐⲭⲱⲛ ϩⲓⲛⲁ ⲛ̀ⲧⲉϥ-
ⲱⲧⲉⲙⲉⲛⲧⲉⲛ ἐⲡⲓⲙⲱⲓⲧ ἐⲧⲁⲛⲓ̀ ἐⲃⲟⲗ ⲛ̀ⲃⲏⲧϥ ⲛ̀ⲕⲉ
ⲥⲟⲡ ⲡⲓⲑⲙⲏⲓ ⲇⲉ ἐⲧⲁϥⲛⲁⲩ ἐⲡⲟⲩⲛⲁϩ† ⲁϥ†
ⲛ̀ⲛⲟⲩⲱⲉⲛⲫⲁⲧ ⲃⲉⲛ ⲡⲓⲕⲁϩⲓ ⲁⲥⲟⲩⲱⲛϩ ἐⲃⲟⲗ ⲛ̀ⲭⲉ
ⲟⲩⲙⲟⲩⲙⲓ ⲙ̀ⲙⲱⲟⲩ ⲉⲥⲟⲩⲟⲃⲱ ⲙ̀ⲙⲁⲱⲱ ⲟⲩⲟϩ ⲁⲩⲃⲓ
ⲙ̀ⲡⲓⲱ̀ⲙⲥ ⲧⲏⲣⲟⲩ ⲛ̀ⲃⲏⲧⲥ ἐⲃⲟⲗ ϩⲓⲧⲉⲛ ⲓⲁⲕⲟⲩⲃⲟⲥ
ⲍ̅ⲏ̅. πιⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲡⲥⲟⲛ ⲛⲓⲱⲁⲛⲛⲏⲥ ⲃⲉⲛ
ⲫⲣⲁⲛ ⲙ̀ⲫⲓⲱⲧ ⲛⲉⲙ ⲡⲱⲏⲣⲓ ⲛⲉⲙ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉⲑⲟⲩⲁⲃ
ⲁ πιⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲑⲣⲟⲩϩⲱⲗ ἐⲡⲉⲥⲏⲧ ἐ†ⲥⲗⲏ
ⲛ̀ⲧⲟⲩⲉⲛⲕⲟⲧ ⲁⲩⲭⲱⲕ ἐⲃⲟⲗ ⲃⲉⲛ ⲟⲩϩⲏⲣⲏⲛⲏ ⲁⲩ-
ⲟ̀ⲗⲟⲩ ἐⲃⲟⲩⲛ ἐⲡⲓⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⲛ̀ⲧⲉ ⲡⲟⲩⲛⲟϥ ϩⲓⲧⲉⲛ
ⲛⲉⲛⲧⲱⲃϩ ⲙ̀ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ
ⲇⲉ ⲡⲉⲭⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛ̀ⲛⲟⲩⲉ̀ⲣⲏⲟⲩ ⲭⲉ ⲟⲩ ⲡⲉ
ⲉⲧⲉⲛⲛⲁⲁⲓϥ ⲙ̀ⲡⲁⲓ ⲙⲁⲣⲟⲥ ⲫⲁⲓ ⲟⲩⲟϩ ⲁⲩⲉⲣⲕⲉ-
ⲗⲉⲩⲓⲛ ἐⲑⲣⲟⲩⲓⲛⲓ ⲙ̀ⲡⲓⲁⲣⲓⲟⲥ ϩⲓⲭⲉⲛ ⲡⲓⲃⲏⲙⲁ ⲡⲉ-
ⲭⲱⲟⲩ ⲛⲁϥ ⲭⲉ ϩⲓⲧⲉⲛ ⲧⲉⲕⲙⲉⲧⲣⲉϥⲉⲣϩⲓⲕ ⲁⲕⲧⲁⲙⲟⲛ
ϩⲁⲛⲇⲉⲙⲱⲛ ἐⲣⲁⲧⲟⲩ ϩⲱⲥ ⲣⲱⲙⲓ ⲟⲩⲟϩ ⲡⲁⲓ ⲣⲏ†
ⲁϥⲑⲣⲟⲩⲃⲟⲗϰϥ ἐⲃⲟⲗ ⲁϥⲑⲣⲟⲩϩⲓⲟⲩⲓ̀ ἐⲣⲟϥ ⲃⲉⲛ
ϩⲁⲛⲱⲃⲱⲧ ⲉⲩⲙⲉϩ ⲛ̀ⲥⲟⲩⲣⲓ ⲱⲁⲧⲉ ⲡⲉϥⲥⲛⲟϥ ⲥⲱⲕ
ϩⲓⲭⲉⲛ ⲡⲓⲕⲁϩⲓ ⲡⲉ ⲟⲩⲟϩ ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ἐⲕⲱ† ⲃⲉⲛ
†ⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ ⲱⲁⲧⲟⲩⲭⲓⲙⲓ ⲛ̀ⲛⲟⲩⲭⲏⲣⲁ ⲛ̀ϩⲏⲕⲓ
ⲑⲁⲓ ἐⲧⲉ ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲛ̀ϩⲏⲕⲓ ⲛ̀ⲡⲉⲥⲣⲏ† ⲃⲉⲛ †ⲡⲟⲗⲓⲥ

ⲧⲏⲣⲥ ⲁⲫⲑⲣⲟⲩⲥⲓⲟⲩⲓ̀ ⲙ̀ⲡⲓⲑⲙⲏⲓ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲉⲥⲏⲓ
ⲛⲁⲫⲭⲱ ⲙ̀ⲙⲟⲥ ⲡⲉ ⲭⲉ ⲧⲛⲁⲧⲱⲱⲱ ⲛ̀ⲡⲓⲱⲗⲟⲗ ⲛ̀ⲧⲉ
ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ ⲉⲧⲁⲓ ⲧⲟⲟⲩⲓ̀ ⲇⲉ ⲱⲱⲡⲓ ⲁⲫⲧⲱⲛⲫ ⲛ̀ⲭⲉ
fol. 141. ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲫⲭⲓⲙⲓ ⲛ̀ⲡⲉⲫⲥⲱⲙⲁ
ⲁⲫⲟⲩⲭⲁⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲓⲉⲣϧⲟⲧ ⲟⲩⲟⲥ ⲁ̀ ⲡⲓⲏⲓ ⲧⲏⲣⲫ
ⲉⲣⲟⲩⲱⲓⲛⲓ ⲛⲓⲙⲁⲧⲟⲓ ⲇⲉ ⲉⲑⲛⲉⲙⲁⲫ ϧⲉⲛ ⲡⲓⲏⲓ ⲉ̀ⲧⲁⲩ-
ⲛⲁⲩ ⲉ̀ⲡⲓⲟⲩⲱⲓⲛⲓ ⲉⲧⲃ̅ⲟⲥⲓ ⲁⲩⲥⲉⲓ ⲉ̀ⲡⲉⲥⲏⲧ ⲧⲏⲣⲟⲩ
ⲥⲓⲭⲉⲛ ⲡⲟⲩⲥⲟ ⲟⲩⲟⲥ ⲁ̀ ⲡ̅ⲟ̅ⲥ̅ ⲭⲱ ⲙ̀ⲡⲉⲫⲥⲁⲣⲙⲁ
ⲥⲁⲡⲱⲱⲓ ⲛ̀ⲡⲓⲙⲁ ⲉ̀ⲣⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲙ̀ⲙⲟⲫ ⲁⲫⲟⲩⲁⲥ-
ⲥⲁⲥⲛⲓ ⲛ̀ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲥⲁⲣⲁⲑⲓⲏⲗ ⲉ̀ⲑⲣⲉⲫⲱⲱⲡⲓ
ⲉⲫⲉⲣⲇⲓⲁⲕⲟⲛⲓⲛ ⲉ̀ⲡⲓⲑⲙⲏⲓ ⲟⲩⲟⲥ ⲡⲁⲓ ⲣⲏⲧ ⲁ̀ ⲡ̅ⲟ̅ⲥ̅
ⲙⲁⲥⲫ ⲛ̀ⲭⲟⲙ ⲁⲫⲥⲱⲗ ⲉ̀ⲡⲱⲱⲓ ⲉ̀ⲛⲓⲫⲏⲟⲩⲓ̀ ϧⲉⲛ
ⲟⲩⲱ̀ⲟⲩ ⲁ̀ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁ̀ⲙⲟⲛⲓ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ
ⲁⲫⲧⲟⲩⲛⲟⲥⲟⲩ ⲁⲫⲧⲛⲟⲙⲧ ⲛⲱⲟ̀ⲟⲩ (sic) ⲟⲩⲟⲥ ⲡⲁⲓ-
ⲣⲏⲧ ⲁⲫⲟⲩⲟⲣⲡⲟⲩ ⲛ̀ⲛⲏ ⲉ̀ⲧⲉ ⲛⲟⲩⲟⲩ ϧⲉⲛ ⲟⲩⲥⲓ-
ⲣⲏⲛⲏ ⲛⲑⲟⲫ ⲇⲉ ⲁⲫⲟⲥⲓ ϧⲉⲛ ⲡⲓⲏⲓ ⲛ̀ⲧⲉ ⲧⲭⲏⲣⲁ
ⲛ̀ⲥϧⲓⲕⲓ [ⲡⲉⲭⲁⲫ ⲛⲁⲥ] ⲭⲉ ⲙⲁ ⲟⲩⲱⲓⲕ ⲛⲏⲓ ⲛ̀ⲧⲁⲟⲩ-
ⲟⲙⲫ ⲭⲉ ⲟⲩⲟⲛ ⲓⲥ ⲥ̄ ⲛ̀ⲉ̀ⲥⲟⲟⲩ ⲛ̀ⲡⲓⲟⲩⲉⲙ ϧⲗⲓ ⲟⲩⲟⲥ
ⲁⲥⲉⲣⲟⲩⲱ̀ ⲛ̀ⲭⲉ ⲧⲭⲏⲣⲁ ⲛ̀ⲥϧⲓⲕⲓ ⲭⲉ ⲭⲱ ⲛⲏⲓ ⲉ̀ⲃⲟⲗ
ⲡⲁⲩ̅ⲥ̅ ⲭⲉ ⲙ̀ⲙⲟⲛ ⲱⲓⲕ ϧⲉⲛ ⲡⲁⲏⲓ ⲁⲛ ⲡⲉⲭⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁⲥ ⲭⲉ ⲉⲣⲛⲁⲥⲧ[1] ⲉ̀ⲛⲓⲙ ⲛ̀ⲛⲟⲩⲧ ⲁⲥⲉ-
ⲣⲟⲩⲱ ⲛ̀ⲭⲉ ⲧⲭⲏⲣⲁ ⲛ̀ⲥⲥⲓⲙⲓ ⲭⲉ ⲉⲓⲛⲁⲥⲧ ⲉ̀ⲡⲓⲁ̀ⲡⲟⲗ-
ⲗⲱⲛ ⲡⲉⲭⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲛⲁⲥ ⲭⲉ ⲉⲑⲃⲉ ⲫⲁⲓ ⲁ̀ⲗⲏⲑⲱⲥ
ⲙ̀ⲙⲟⲛ ⲱⲓⲕ ϧⲉⲛ ⲡⲉⲏⲓ ⲟⲩⲟⲥ ⲉ̀ⲧⲁⲫⲛⲁⲩ[2] ⲉ̀ⲡⲉⲫⲥⲟ
ⲛ̀ⲭⲉ ⲧⲥⲥⲓⲙⲓ ⲉⲫⲟⲩⲟⲃⲱ ⲟⲩⲟⲥ ⲉⲫⲟⲓ ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ
ⲙ̀ⲫⲣⲏⲧ ⲛ̀ⲛⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲛ̀ⲧⲉ ⲡ̅ⲟ̅ⲥ̅ ⲡⲉⲭⲁⲥ ⲭⲉ ⲧⲛⲁⲱⲉ
ⲛⲏⲓ ⲛ̀ⲧⲁⲕⲱⲧ ⲛ̀ⲥⲁ ⲟⲩⲱⲓⲕ ⲛ̀ⲡⲁⲓ ⲁ̀ⲣⲓⲟⲥ ⲛ̀ⲣⲱⲙⲓ ⲛ̀ⲧⲉ
ϕ̄ⲧ ⲁⲣⲏⲟⲩ ⲉⲑⲃⲏⲧⲫ ⲧⲛⲁⲭⲓⲙⲓ ⲛ̀ⲛⲟⲩⲥⲙⲟⲧ ⲛⲁⲥⲣⲉⲛ

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1) Read ⲉ̀ⲧⲁⲥⲛⲁⲩ. 2) Read ⲉⲣⲉⲛⲁⲥⲧ.

ⲛⲁⲃⲓⲥⲉⲩ ⲉ̀ⲧⲁⲥϩⲱⲗ ⲉ̀ⲃⲟⲗ ⲛ̀ⲭⲉ ⲧⲥϩⲓⲙⲓ ⲛⲁⲣⲉ
ⲡⲓⲑⲙⲏⲓ ϩⲉⲙⲥⲓ ⲡⲉ ⲉ̀ⲣⲉ ⲡⲉϥϩⲟ ⲉⲣⲟⲩⲱⲓⲛⲓ ⲙ̀ⲙⲁⲱⲱ
ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲡⲉϥⲥⲟⲓ ⲧⲟⲙ ⲉ̀ⲟⲩⲥⲧⲩⲗⲟⲥ ⲡⲉ ⲛ̀ⲱⲉ
ϥⲁⲓ ⲛⲁϥⲧⲁϩⲙⲟⲩⲧ ⲉ̀ⲣⲁⲧϥ ⲡⲉ ⲉϥⲧⲱⲟⲩⲛⲟⲩ ϧⲁ
ϧⲉⲟⲩⲁⲓ ⲛ̀ⲱⲉ ⲉ̀ⲧⲁϥⲕⲱⲱ ϧⲉⲛ ⲧⲟⲩⲁϩⲥⲟⲓ ⲛ̀ⲧⲉ 5
ⲡⲓⲛⲓ ⲛ̀ⲧⲉ ⲧϫⲏⲣⲁ ⲛ̀ϩⲏⲕⲓ ϧⲉⲛ ⲧⲟⲩⲛⲟⲩ ⲉ̀ⲧⲁ ⲡⲓⲥⲟⲓ
ⲛ̀ⲡⲓⲑⲙⲏⲓ ⲧⲁϩ . . . . . ⲛ̀ⲧⲉ ⲡⲓⲱⲉ ⲁϥⲃⲉⲡⲛⲟⲩⲛⲓ
ⲁϥϕⲓⲣⲓ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ ⲁϥϩⲱⲗ ⲉ̀ⲡⲱⲱⲓ ϧⲉⲛ ⲡⲓϫⲉ-
ⲛⲉϥⲱⲣ ⲛ̀ⲧⲉ ⲧⲥϩⲓⲙⲓ ⲁϥⲉⲣⲥⲁⲡⲱⲱⲓ ⲛ̀ⲛⲓⲛⲓⲱⲧ
ⲛ̀ⲕⲱⲧ ⲉⲧⲃⲟⲥⲓ ⲛ̀ⲧⲉ ⲧⲡⲟⲗⲓⲥ ⲛ̀ⲓ̅ⲉ̅ ⲙ̀ⲙⲁϩⲓ ⲁ ⲙⲓϫⲁⲏⲗ 10
ⲡⲓⲁⲣϫⲏⲁⲅⲅⲉⲗⲟⲥ ⲓⲛⲓ ⲛⲁϥ ⲛ̀ⲟⲩⲧⲣⲁⲡⲉⲍⲁ ⲁϥⲟⲩⲱⲙ
ⲛ̀ⲭⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲁϥϫⲁ ⲟⲩⲱⲓⲕ ⲛ̀ⲧⲉ ⲧϕⲉ ϩⲓⲝⲉⲛ
ⲧⲧⲣⲁⲡⲉⲍⲁ ⲛ̀ⲧⲉ ⲧϫⲏⲣⲁ ⲁⲥⲙⲟϩ ⲛ̀ⲛⲱⲓⲕ ⲉⲧⲥⲟⲧⲡ
fol. 142. ⲙ̀ⲙⲁⲱⲱ ⲁϥⲥⲙⲟⲩ ⲉ̀ⲡⲉⲥⲛⲓ ⲁϥⲙⲟϩ ⲛ̀ⲁ̀ⲅⲁⲑⲟⲛ ⲛⲓⲃⲉⲛ
ⲙ̀ⲫⲣⲏⲧ ⲙ̀ⲡⲓⲛⲓ ⲛ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲟⲩⲟϩ ⲉⲧⲁⲥⲓ ⲉ̀ⲃⲟⲩⲛ 15
ⲛ̀ⲭⲉ ⲧⲥϩⲓⲙⲓ ⲁⲥⲛⲁⲩ ⲉ̀ⲡϩⲟ ⲛ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲉϥⲉⲣⲟⲩⲱⲓⲛⲓ ⲙ̀ⲫⲣⲏⲧ ⲙ̀ⲫⲣⲏ ⲁⲥⲛⲁⲩ ⲉ̀ⲧⲧⲣⲁⲡⲉⲍⲁ
ⲉⲥⲙⲉϩ ⲛ̀ⲛⲱⲓⲕ ⲛⲉⲙ ⲁ̀ⲅⲁⲑⲟⲛ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲡⲓⲱⲉ
ⲉ̀ⲧⲁϥϕⲓⲣⲓ ⲉ̀ⲃⲟⲗ ⲡⲉϫⲁⲥ ϧⲉⲛ ⲡⲉⲥϩⲏⲧ ϫⲉ ⲁ ϕ̅ⲧ̅
ⲛ̀ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ ⲓ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲁⲏⲓ ⲁⲛⲟⲕ ϧⲁ ⲧⲧⲁⲗⲉ- 20
ⲡⲱⲣⲟⲥ ⲁϥⲉⲣⲃⲟ̀ⲏⲑⲓⲛ ⲉ̀ⲧⲁⲙⲉⲧϩⲏⲕⲓ ⲟⲩⲟϩ ⲁⲥⲧⲁϫⲏ
ⲁⲥϩⲓⲧⲥ ⲉ̀ϧⲣⲏⲓ ϧⲁ ⲛⲉⲛⲃⲁⲗⲁⲩϫ ⲙ̀ⲡⲓⲑⲙⲏⲓ ⲁⲥⲟⲩ-
ⲱⲱⲧ ⲙ̀ⲙⲟϥ ⲉⲥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲛⲁⲓ ϧⲁⲣⲟⲓ ⲡⲁ̅ⲩ̅ⲥ̅
ⲁⲉⲣⲟⲩⲱ̀ ⲛ̀ⲭⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲡⲉϫⲁϥ ⲛⲁϥ (sic) ϫⲉ ⲧⲱⲛⲓ
ⲉ̀ϩⲣⲏⲓ ⲁⲛⲟⲕ ⲁⲛ ⲡⲉ ϕ̅ⲧ̅ ⲛ̀ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ ⲁⲗⲗⲁ ⲁ̀ⲛⲟⲕ 25
ⲟⲩⲃⲱⲕ ⲛ̀ⲧⲁϥ ⲡⲉϫⲉ ⲧϫⲏⲣⲁ ⲛⲁϥ ⲓⲥϫⲉ ⲛ̀ⲑⲟⲕ
ⲟⲩⲃⲱⲕ ⲛ̀ⲧⲁϥ ⲟⲩⲟϩ ⲓⲥϫⲉⲛ ⲛⲁⲓϫⲓⲙⲓ ϩⲙⲟⲧ ⲛ̀ⲡⲉⲕ-
ⲙ̀ⲑⲟ ⲉ̀ⲃⲟⲗ ⲱ̀ ⲡⲁ̅ⲩ̅ⲥ̅ ⲙⲟⲓ ⲛⲏⲓ ⲛ̀ⲡⲓⲣⲏⲧ ⲉ̀ⲑⲣⲓⲥⲁϫⲓ
ⲛ̀ⲡⲉⲕⲙ̀ⲑⲟ ⲉ̀ⲃⲟⲗ ⲡⲉϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲛⲁⲥ ⲥⲁϫⲓ ⲡⲉϫⲉ
ϫⲉ ⲟⲩⲟⲛ ⲛ̀ⲧⲏⲓ ⲛ̀ⲛⲟⲩⲁ̀ⲗⲟⲩ ⲉϥϫⲏ ϧⲉⲛ ⲑ̅ ⲛ̀ⲁ̀ⲃⲟⲧ 30

ϥⲁⲓ ⲇⲉ ⲟⲩⲃⲉⲗⲗⲉ ⲡⲉ ⲛ̀ⲕⲟⲩⲣ ⲟⲩⲟⲥ ⲛ̀ⲃⲁⲗⲉ ϯⲱⲓⲡⲓ
ⲟⲃ̅. ⲉ̀ⲧⲁⲙⲟⲩ ⲉ̀ⲛⲁⲑⲉⲱⲉⲩ ⲟⲩⲟⲩ ⲁ̀ ⲡⲉⲩⲓ̀ⲱⲧ ⲙⲟⲩ ⲁⲩⲭⲁⲩ
ⲉⲓⲛ̀ⲃⲟⲕⲓ ⲙ̀ⲙⲟⲩ ⲉⲓⲭⲏ ϧⲉⲛ ⲋ̅ ⲛ̀ⲛⲁⲃⲟⲧ ⲟⲩⲟⲥ ⲓⲥⲭⲉⲛ
ⲉ̀ⲧⲁⲓⲙⲁⲥⲩ ⲙ̀ⲡⲓϫⲁⲩ ⲉ̀ⲑⲣⲟⲩⲛⲁⲩ ⲉ̀ⲣⲟⲩ ⲉ̀ⲱⲱⲡ
ⲡⲁⲱ̅ⲥ̅ ⲛ̀ⲧⲉ ⲡⲉⲕⲛⲁⲓ ⲧⲁⲥⲟⲓ ϯⲛⲁⲛⲁⲥϯ ⲥⲱ ⲉ̀ⲡⲉⲕ-
ⲛⲟⲩϯ ⲡⲉϫⲉ ⲡⲓⲑⲙⲏⲓ ⲛⲁⲥ ϫⲉ ⲡⲓⲛⲁⲓ ⲛ̀ⲧⲉ ⲡⲱ̅ⲥ̅
ⲛⲁⲱⲱⲡⲓ ⲛⲉ ⲙ̀ⲫⲟⲟⲩ ⲧⲟⲧⲉ ⲁⲛⲓⲟⲩⲓ̀ ⲛⲏⲓ ⲉⲙⲛⲁⲓ
ⲙ̀ⲡⲁⲓ ⲁ̀ⲗⲟⲩ ⲁⲥⲓ̀ⲛⲓ ⲛⲁϥ ⲛ̀ⲡⲓⲁ̀ⲗⲟⲩ ⲉ̀ⲃⲟⲗϧⲉⲛ ϯⲙⲁⲥ
ⲣ̅ ⲛ̀ⲛⲟⲩⲁⲥⲙⲓ ⲛ̀ⲧⲉ ⲡⲉⲥⲏⲓ ⲟⲩⲟⲥ ⲁⲥϧⲁϥ ϧⲉⲛ
ⲕⲉⲛϥ ⲙ̀ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛ̀ⲑⲟϥ ⲇⲉ ⲛⲁϥⲱⲗⲏⲗ
ⲉϧⲱϥ ⲡⲉ ⲟⲩⲟⲥ ⲁϥⲉⲣⲥⲫⲣⲁⲅⲓⲍⲓⲛ ⲙ̀ⲙⲟϥ ⲛⲉⲙ
ⲛⲉϥⲃⲁⲗ ⲟⲩⲟⲥ. ⲁϥⲛⲓϥⲓ ⲉ̀ϧⲟⲩⲛ ϧⲉⲛ ⲡⲉϥⲥⲟ ⲁⲩⲥⲉⲓ
ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲉϥⲃⲁⲗ ⲛ̀ⲧⲉ ⲥⲁⲛⲕⲏⲕⲥ ⲟⲩⲟⲥ ⲁϥⲛⲁⲩ
ⲙ̀ⲃⲟⲗ ⲥⲁⲧⲟⲧϥ ⲡⲉϫⲉ ⲧⲉϥⲙⲁⲩ ⲛⲁϥ ϫⲉ ⲡⲁⲱ̅ⲥ̅
ⲙⲁⲣⲟⲩⲥⲱⲧⲉⲙ ⲛ̀ⲧⲉ ⲛⲉϥⲙⲁⲱⲱⲕ ⲟⲩⲟⲥ ⲛ̀ⲧⲉϥⲙⲟⲱⲓ
ⲡⲉϫⲉ ⲡⲓⲑⲙⲏⲓ ⲛⲁⲥ ϫⲉ ⲱ̀ ϯⲥⲥⲓⲙⲓ ϫⲉ ϕⲁⲓ ⲣⲱⲱⲓ
ⲉ̀ⲣⲟϥ ϯⲛⲟⲩ ⲇⲉⲟⲥ ⲟⲩⲟⲥ ⲁⲓⲱⲁⲛⲙⲟⲩϯ ⲉ̀ⲣⲟϥ
ⲛ̀ⲧⲉϥⲥⲱⲧⲉⲙ ⲉ̀ⲧⲁⲥⲙⲏ ⲛ̀ⲧⲉϥⲙⲟⲱⲓ ⲛ̀ⲧⲉϥϫⲱⲕ ⲉ̀ⲃⲟⲗ
ⲙ̀ⲡⲁⲥⲁϫⲓ ⲟⲩⲟⲥ ⲙ̀ⲡⲉⲥⲱϫⲉⲙϫⲟⲙ ⲛ̀ⲛⲟⲩⲱ̀ⲣⲉⲙ ⲛⲁϥ
ⲛ̀ⲛⲟⲩⲥⲁϫⲓ ⲉⲥⲛⲁⲩ ⲉ̀ⲡⲉϥⲥⲟ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲟⲩⲁⲣⲅⲉⲗⲟⲥ
ⲛ̀ⲧⲉ ϕϯ ⲧⲟⲧⲉ ⲡⲓⲱ̅ ⲛ̀ⲛⲟⲩⲣⲟ ⲛ̀ⲁⲛⲟⲙⲟⲥ ⲉ̀ⲧⲁⲩⲓ̀
fol. 143. ⲉⲩⲥⲓⲛⲓ ϧⲉⲛ ⲛⲓⲡⲗⲁⲧⲓⲁ̀ ⲛ̀ⲧⲉ ϯⲡⲟⲗⲓⲥ ⲟⲩⲟⲥ ⲉ̀ⲧⲁⲩ-
ⲛⲁⲩ ⲉ̀ⲡⲓⲱϩⲛ ⲉ̀ⲧⲁϥⲣⲱⲧ ⲉ̀ⲃⲟⲗ ⲥⲓⲧⲉⲛ ϕ̅ϯ̅ ⲛⲉⲙ
ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉϥⲥⲁⲡⲱⲱⲓ ⲛ̀ϯⲡⲟⲗⲓⲥ ⲛ̀ⲓ̅ⲏ̅
ⲙ̀ⲙⲁⲥⲓ ⲛ̀ⲃⲓⲥⲓ ⲁⲩⲧⲱⲙⲧ ⲧⲏⲣⲟⲩ ⲥⲓⲟⲩⲥⲟⲡ ⲡⲉϫⲉ
ⲁⲇⲁⲓⲁ̀ⲛⲟⲥ ⲡⲟⲩⲣⲟ ϫⲉ ⲟⲩ ⲡⲉ ⲡⲁⲓ ϫⲓⲛⲛⲁⲩ ⲉ̀ⲧⲁϥ-
ⲱⲱⲡⲓ ϧⲉⲛ ⲡⲟⲗⲓⲥ[1] ⲛ̀ⲫⲟⲟⲩ ⲉⲃⲏⲉ ⲡⲁⲓ ⲛⲓⲱϯ ⲛ̀ⲱⲏⲛ
ⲉⲧⲃⲟⲥⲓ ⲉ̀ⲧⲁϥⲫⲓⲣⲓ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲁⲓ ⲙⲁ ⲡⲉϫⲱⲟⲩ ⲛⲁϥ

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1) Read ϯⲡⲟⲗⲓⲥ.

ⲁⲉ ἐⲧⲁ ⲧⲁⲓ ⲭⲟⲙ ⳝ̀ⲡⲓ ἐⲃⲟⲗⲥⲓⲧⲉⲛ ⲅⲉⲱⲣⲅⲓⲟⲥ
πⲓⲅⲁⲗⲓⲗⲉⲟⲥ ⲟⲩⲟⲥ ⲁqⲟⲩⲁⲥⲥⲁⲥⲛⲓ ἐⲑⲣⲟⲩⲙⲟⲩⲧ
ἐⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁq ⲁqⲑⲣⲟⲩⲥⲓⲟⲩⲓ̀ ἐⲣⲟq
ⲛ̀ⲁⲉ η̄ ⲛ̀ⲕⲉⲥⲧⲱⲛⲁⲣⲓⲟⲥ ⲃⲉⲛ ⲥⲁⲛⲙⲟⲩⲧ ⲙ̀ⲙⲁⲥⲓ
α̅ ⲉⲩⳝⲓⲃⲧ ⲛ̀α̅ ⳝⲁⲧⲉ ⲛⲉqⲥⲁⲣⲍ ⲥⲉⲓ ⲥⲓⲭⲉⲛ ⲡⲓ- 5
ⲕⲁⲥⲓ ⲛ̀ⲕⲟⲩⲭⲓ ⲕⲟⲩⲭⲓ ⲟⲩⲟⲥ ⲛ̀ⲧⲉ ⲡⲉqⲥⲛⲟq ⳝⲟⲩⲟ̀
ἐⲃⲟⲗⲃⲉⲛ ⲡⲉqⳝⲁⲓ ⲙ̀ⲫⲣⲏⲧ ⲛⲛⲟⲩⲙⲱⲟⲩ ⲟⲩⲟⲥ
ⲁqⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲥⲁⲛⲗⲁⲙⲡⲁⲥ ⲛ̀ⲭⲣⲱⲙ ⲛ̀ⲧⲟⲩⲥⲓⲧⲟⲩ
ἐⲃⲟⲩⲛ ⲃⲁ ⲛⲉqⲥⲫⲓⲣⲱⲟⲩⲓ̀ ⲁqⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲛⲟⲩⲫⲟⲭⲓ
ⲛ̀ⳝⲉ ⲁqⲑⲣⲟⲩⳝⲱⲧⲟq ἐⲭⲱⲥ ⲟⲩⲟⲥ ⲛ̀ⲧⲟⲩⲧⲱⲧⲥ ⲛ̀ⲥⲁⲛ 10
ⲥⲓⲧq (sic) ἐⲡⲉqⲥⲱⲙⲁ ἐⲃⲟⲩⲛ ἐⲧⲫⲟⲭⲓ ⲛ̀ⳝⲉ ⲉⲩⲓ̀ⲣⲓ
ο̅α̅. ⲛ̀ⲟ̄ ⲟⲩⲟⲥ ⲁqⲑⲣⲟⲩⲫⲱⲛ ἐⲭⲱq ⲛ̀ⲟⲩⲑⲏⲛ ⲛⲉⲙ ⲟⲩⲗⲁⲙ-
ⲭⲁⲡⲧ ⲁqⲑⲣⲟⲩⲃⲉⲣⲟ ⲛ̀ⲛⲟⲩⲭⲣⲱⲙ ⲉqⲙⲟⲥ ⲙ̀ⲙⲁⳝⲱ
ⲡⲁⲓ ⲣⲏⲧ ⲁqⲧ ⲙ̀ⲡⲓⲡ̄ⲛ̄ⲁ̄ ⲛ̀ⲁⲉ ⲡⲓⲑⲙⲏⲓ ⲟⲩⲟⲥ ⲁ̀ 15
ⲛⲉqⲕⲁⲥ ⲛⲉⲙ ⲛⲉqⲥⲁⲣⲍ ⲣⲱⲕⲥ ⲁⲩⲉⲣⲕⲉⲣⲙⲓ ⲉⲩⲥⲟⲡ
ⲁqⲑⲣⲟⲩⲱ̀ⲗⲓ ⲛ̀ⲧⲉqⲕⲉⲣⲙⲓ ⲥⲓⲭⲉⲛ ⲟⲩⲧⲱⲟⲩ ⲉqⲃⲟⲥⲓ
ⲉⲩⲙⲟⲩⲧ ἐⲣⲟq ⲭⲉ ⲁⲥⲟⲩⲣⲓⲟⲛ ⲁⲩⲥⲟⲣⲕ[1] ἐⲃⲟⲗ-
ⲥⲓⲭⲉⲛ ⲡⲓⲧⲱⲟⲩ ⲛⲉⲙ ⲡⲓⲑⲏⲟⲩ ⲟⲩⲟⲥ ⲁⲩⲧⲁⲥⲑⲱⲟⲩ
ⲛ̀ⳝⲉ ⲛⲓⲍⲩⲡⲉⲣⲉⲧⲏⲥ ⲉⲩⲛⲏⲟⲩ ἐⲧⲃⲁⲕⲓ ⲥⲁⲧⲟⲧⲟⲩ
ⲃⲉⲛ ⲟⲩⲓ̀ⲱⲥ ⲓⲥ ⲥⲁⲛⲭⲁⲣⲁⲃⲁⲓ ⲁⲩⳝⲱⲡⲓ ⲛⲉⲙ ⲥⲁⲛ- 20
ⲥⲉⲧⲉⲃⲣⲏⲭ ⲛⲉⲙ ⲟⲩⲛⲓⳝⲧ ⲙ̀ⲙⲟⲛⲙⲉⲛ ⲥⲱⲥ ⲇⲉ
ⲛ̀ⲧⲉ ⲡⲕⲁⲍⲓ ⲕⲓⲙ ⳝⲁ ⲛⲉqⲥⲉⲛⲧ ⲥⲏⲡⲡⲉ ⲓⲥ ⲡⲉⲛ̄ⲟ̄ⲥ̄
ⲓ̄ⲏ̄ⲥ̄ ⲡ̄ⲭ̄ⲥ̄ ⲁqⲓ̀ ἐⲭⲉⲛ ⲟⲩⲃⲏⲡⲓ ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ ⲛⲉⲙ
ⲛⲉqⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲛⲁⲩⲍⲱⲥ ⲃⲁⲭⲱq ⲡⲉ ⲁqⲟⲩ-
ⲁⲍⲥⲁⲍⲛⲓ ⲛ̀ⲭⲉ ⲡⲟ̄ⲥ̄ ⲙ̀ⲡⲓⲁ̄ ⲛ̀ⲑⲏⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲕⲁⲍⲓ 25
ἐⲑⲣⲟⲩⲑⲱⲟⲩⲧ ⲛⲁq ἐⲃⲟⲩⲛ ⲛ̀ⲡⲓⳝⲱⲓⳝ ⲛ̀ⲧⲉ ⲡⲥⲱⲙⲁ
ⲛ̀ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟⲥ ⲁqⲙⲟⲩⲧ ⲛ̀ⲭⲉ ⲡⲟ̄ⲥ̄
ⲃⲉⲛ ⲧⲉqⲥⲙⲏ ⲛ̀ⲛⲟⲩⲧ ⲉqⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ

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[1]) Read ⲁⲩⲥⲟⲣⲕ.

ⲡⲁⲁⲗⲗⲟⲩ ⲧⲱⲛⲕ ⲱ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲉⲃⲟⲗϧⲉⲛ ⲡⲓⲉⲛⲕⲟⲧ
ⲭⲉ ⲁⲛⲟⲕ ⲡⲉⲧⲟⲩⲁϩⲥⲁϩⲛⲓ ⲛⲁⲕ ϧⲉⲛ ⲧⲟⲩⲛⲟⲩ
fol. 144. ⲁⲕⲧⲱⲛⲕ ⲛⲭⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲙⲫⲣⲏⲧ ⲛⲛⲟⲩⲡⲁⲧ-
ⲱⲉⲗⲉⲧ ⲉⲕⲛⲏⲟⲩ ⲉⲃⲟⲗϧⲉⲛ ⲡⲉⲕⲙⲁⲛⲱⲉⲗⲉⲧ ⲁ ⲡ̄ⲟ̄ⲥ̄
ⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙⲙⲟⲕ ⲁⲕⲧ ⲛⲁⲕ ⲛⲧϩⲏⲣⲏⲛⲏ (sic)
ⲁⲕϩⲱⲗ ⲉⲡⲱⲱⲓ ⲉⲛⲓⲫⲏⲟⲩⲓ ϧⲉⲛ ⲟⲩⲱⲟⲩ ⲡⲓⲙⲁ-
ⲕⲁⲣⲓⲟⲥ ⲇⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲕⲃⲟϫⲓ ϩⲓⲫⲁϩⲟⲩ ⲛⲛⲓⲙⲁⲧⲟⲓ
ⲉⲕϫⲱ ⲙⲙⲟⲥ ⲭⲉ ⲃⲓⲗⲟⲩⲱ ⲛⲏⲓ ⲱ ⲛⲁⲥⲛⲏⲟⲩ ⲉⲑⲣⲓ[ⲓ]
ⲛⲉⲙⲱⲧⲉⲛ ⲱⲁ ⲛⲁⲓ ⲁⲑⲛⲟⲩⲧ ⲛⲛⲟⲩⲣⲱⲟⲩ ⲛⲓⲙⲁⲧⲟⲓ
ⲇⲉ ⲉⲧⲁⲩⲛⲁⲩ ⲉⲣⲟⲕ ⲁⲩⲉⲣϩⲟⲧ ⲟⲩⲟϩ ⲁⲩⲉⲣⲱⲫⲏⲣⲓ
ⲉⲩϫⲱ ⲙⲙⲟⲥ ϧⲉⲛ ⲟⲩⲥⲙⲏ ⲛⲛⲟⲩⲱⲧ ⲭⲉ ⲛⲑⲟⲕ ⲟⲩ-
ⲛⲓⲱⲧ ⲛⲛⲟⲩⲧ ⲓⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲡⲉⲛⲟ̄ⲥ̄ ⲭⲉ ⲛⲓⲣⲱⲙⲓ ⲉⲧⲁⲩⲉⲣ-
ⲕⲉⲣⲙⲓ ⲟⲩⲟϩ ⲁⲩⲱⲁⲱⲟⲩ ⲛⲉⲙ ⲡⲓⲑⲏⲟⲩ ⲟⲩⲟϩ
ⲉⲑⲃⲉ ⲡⲉⲕⲣⲁⲛ ⲉⲑⲟⲩⲁⲃ ⲡⲟ̄ⲥ̄ ⲁⲕⲧⲟⲩⲛⲟⲥⲟⲩ ⲉⲩⲟⲛϧ
ⲛⲕⲉⲥⲟⲡ ⲁⲩϩⲓⲧⲟⲩ ⲉⲡⲉⲥⲏⲧ ⲁⲩⲟⲩⲱⲱⲧ ⲙⲡⲓⲁⲣⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲭⲉ ⲡⲉⲛⲟ̄ⲥ̄ ⲙⲟⲓ ⲛⲁⲛ ϩⲱⲛ
ⲛⲧⲥⲫⲣⲁⲅⲓⲥ ⲛⲧⲉ ⲡⲭ̄ⲥ̄ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲇⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲁⲕϫⲟⲥ[1] ⲁⲥⲱⲱⲡⲓ ⲛⲭⲉ ⲟⲩⲙⲟⲩⲙⲓ ⲙⲙⲱⲟⲩ ⲉⲥϩⲟⲗⲭ
ⲙⲙⲁⲱⲱ ⲁⲕⲧⲱⲃϩ ⲇⲉ ⲟⲛ ⲁⲕⲓ ⲛⲭⲉ ⲓⲱⲁⲛⲛⲏⲥ
ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ ⲟⲩⲟϩ ⲁⲕⲧⲱⲙⲥ ⲛⲛⲓⲙⲁⲧⲟⲓ ⲉⲩⲓⲣⲓ
ⲛⲓ̄ (ⲛⲓ̄ⲕ̄) ⲟⲩⲟϩ ⲁⲕⲥⲙⲟⲩ ⲛⲭⲉ ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ
ⲉⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲉⲙ ⲛⲓⲕⲉⲙⲁⲧⲟⲓ ⲟⲩⲟϩ ⲁⲕ-
ⲟ̄ⲩ̄ⲍ̄. ϩⲟⲡⲕ ⲉⲃⲟⲗϩⲁⲣⲱⲟⲩ ⲛⲓⲙⲁⲧⲟⲓ ⲇⲉ ⲛⲉⲙ ⲡⲓⲁⲣⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲩⲓ ⲉⲩⲥⲟⲡ ⲱⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ[2] ⲭⲉ ⲃⲓⲱⲓⲡⲓ
ⲛⲱⲧⲉⲛ ⲱ ⲛⲓⲁⲛⲟⲙⲟⲥ ⲛⲁⲑⲛⲟⲩⲧ ⲟⲩⲟϩ ⲓⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲫⲏ ⲉⲧⲁⲣⲉⲧⲉⲛⲱⲁⲱ ⲧⲉⲕⲕⲉⲣⲙⲓ ⲛⲉⲙ ⲡⲓⲑⲏⲟⲩ

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1) The scribe has left out some words here.

2) We must add here some few words like ⲟⲩⲟϩ ⲁⲩⲱⲱ ⲉⲩϫⲱ ⲙⲙⲟⲥ.

ⲓⲥ ⲡ̅ⲭ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲉⲛⲟ̅ⲥ̅ ⲟⲩⲟⲥ ⲡⲉⲛⲛⲟⲩϯ ⲁϥⲧⲟⲩⲛⲟⲥϥ
ⲉⲃⲟⲗϧⲉⲛ ⲛⲏ ⲉⲑⲙⲱⲟⲩⲧ ⲉⲑⲃⲉ ϥⲁⲓ ⲅⲁⲣ ⲁⲛⲟⲛ
ⲧⲏⲣⲟⲩ ⲉⲩⲥⲟⲡ ⲧⲉⲛⲛⲁⲥϩ ⲉⲣⲟϥ ⲓⲥⲭⲉⲛ ϯⲛⲟⲩ
ⲁⲛⲟⲛ ⲅⲁⲣ ⲁⲛⲟⲛ ⲥⲁⲛⲙⲁⲧⲟⲓ ⲛ̀ⲧⲁϥ ⲛⲓⲟⲩⲣⲱⲟⲩ
ⲇⲉ ⲉⲧⲁⲩⲛⲁⲩ ⲉⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉϥⲟ̀ⲥⲓ ⲉⲣⲁⲧϥ
ⲁⲩⲉⲣⲱϥⲏⲣⲓ ⲙ̀ⲙⲁⲱⲱ ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉⲑⲣⲟⲩⲟ̀ⲗϥ
ⲉⲡⲓⲱⲧⲉⲕⲟ ⲱⲁⲧⲟⲩⲥⲟⲃⲛⲓ ⲭⲉ ⲉⲩⲛⲁⲉⲣⲟⲩ ⲛⲁϥ
ⲛⲓⲙⲁⲧⲟⲓ ⲇⲉ ⲥⲁⲛⲟⲩⲟⲛ ⲉⲃⲟⲗ ⲛ̀ϧⲏⲧⲟⲩ ⲉⲧⲉ ⲕⲗⲏ-
ⲕⲱⲛ ⲡⲉ ⲛⲉⲙ ⲡⲓⲕⲉϯ ⲛ̀ⲥⲟⲛ ⲗⲁⲥⲓⲣⲓ ⲛⲉⲙ ⲇⲓⲟⲛⲏⲥⲓⲟⲥ
ⲛⲉⲙ ⲓⲱⲥⲏϥ ⲁⲩⲧⲏⲓⲧⲟⲩ ⲛ̀ⲛⲓⲑⲏⲣⲓⲟⲛ ⲁⲩⲭⲱⲕ ⲉⲃⲟⲗ
ⲟⲩⲟⲥ ⲁⲩⲱ̀ⲗⲓ ⲛ̀ⲧⲟⲩⲁ̀ⲫⲉ ϧⲉⲛⲣⲱⲥ ⲛ̀ⲧⲥⲏⲣⲓ ⲟⲩⲟⲥ
ⲡⲁⲓ ⲣⲏϯ ⲁⲩⲭⲱⲕ ⲉⲃⲟⲗ ⲁⲩⲃⲓ ⲛ̀ⲡⲓϧⲗⲟⲙ ⲛ̀ⲁⲧⲗⲱⲙ
ⲛ̀ⲥⲟⲩⲃ̅ ⲛ̀ⲡⲓⲁⲃⲟⲧ ⲡⲁⲱⲟⲛⲥ ⲉⲣⲉ ⲡⲟⲩⲥⲙⲟⲩ ⲉⲑⲟⲩⲁⲃ
ⲱⲱⲡⲓ ⲛⲉⲙⲁⲛ ⲧⲏⲣⲟⲩ ⲱⲁ ⲉⲛⲉⲥ ⲁ̀ⲙⲏⲛ ⲙⲉⲛⲉⲛⲥⲁ
fol. 145. ⲛⲁⲓ ⲇⲉ ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉⲑⲣⲟⲩⲓⲛⲓ ⲙ̀ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲛⲱⲟⲩ ⲛ̀ⲭⲱⲡ ⲭⲉ ⲛ̀ⲛⲉ ⲛⲓⲙⲏⲱ ⲛⲁⲩ ⲉⲣⲟϥ
ⲉϥⲟⲛϧ ⲛ̀ⲧⲟⲩϯⲱⲱⲱ ⲛⲱⲟⲩ ⲉⲧⲁⲩⲉ̀ⲛϥ ⲇⲉ ⲡⲉⲭⲱⲟⲩ
ⲛⲁϥ ⲭⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲛⲉ̀ⲙⲓ ⲙ̀ⲫⲟⲟⲩ ⲭⲉ ⲛ̀ⲑⲟⲕ
ⲟⲩⲥⲁϧ ⲙ̀ⲙⲁⲣⲟⲥ ⲙ̀ⲙⲟⲛ ⲟⲩⲟⲛ ⲉⲩⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ϧⲉⲛ
ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲗⲟⲓⲡⲟⲛ ⲃⲓ ⲛⲁⲕ ⲉⲃⲟⲗ ⲅⲓⲧⲟⲧⲉⲛ
ⲛ̀ⲛⲟⲩⲕⲩⲛⲁⲓⲛⲁⲣⲓⲟⲛ [ⲛ̀]ⲛⲟⲩⲃ ⲟⲩⲟⲥ ⲙⲁⲱⲉ ⲛⲁⲕ
ⲉⲃⲟⲗ ϧⲉⲛ ⲧⲁⲓ ⲡⲟⲗⲓⲥ ⲛ̀ⲭⲱⲡ ⲭⲉ ⲛ̀ⲛⲉ ⲅⲗⲓ ⲉ̀ⲙⲓ
ⲉⲣⲟⲕ ⲅⲓⲛⲁ ⲛ̀ⲧⲉⲕⲕⲏⲛ ⲅⲱⲕ ⲉⲃⲟⲗϧⲉⲛ ⲛⲁⲓ ⲃⲁⲥⲁⲛⲟⲥ
ⲛⲉⲙ ⲛⲁⲓ ϧⲓⲥⲓ ⲉⲧⲉⲕⲱⲱⲡ ⲙ̀ⲙⲱⲟⲩ ⲁⲫⲉⲣⲟⲩⲱ ⲛ̀ⲭⲉ
ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲉⲭⲁϥ ⲛⲱⲟⲩ ⲭⲉ ⲱ̀ ⲛⲓⲟⲩⲥⲟⲣ ⲉⲧ-
ⲃⲁϧⲉⲙ ⲁⲓⲭⲱ ⲛ̀ⲥⲱⲓ ⲛ̀ⲛⲁⲭⲣⲏⲙⲁ ⲉⲧⲟⲱ ⲉⲧⲁ ⲛⲁⲓⲟϯ
ⲭⲁⲩ ⲛⲏⲓ ⲛⲁⲓ ⲉⲧⲓⲣⲓ ⲛ̀ⲥⲟⲩⲟ̀ ⲥ̅ ⲛ̀ⲕⲩⲛⲁⲓⲛⲁⲣⲓⲟⲛ
ⲛ̀ⲛⲟⲩⲃ ⲛⲉⲙ ⲥⲟⲩⲟ̀ ⲩ̅ ⲛ̀ⲕⲏⲛⲁⲓⲛⲁⲣⲓⲟⲛ ⲛ̀ⲥⲁⲧ ⲛⲉⲙ
ⲛⲁⲧⲉⲃⲛⲱⲟⲩⲓ̀ ⲉⲧⲉ ⲙ̀ⲡⲓⲃⲓⲏⲡⲓ ⲙ̀ⲙⲱⲟⲩ ⲉⲛⲉⲥ ⲛⲉⲙ
ⲛⲁⲉⲃⲓⲁⲓⲕ ⲛ̀ⲥⲱⲟⲩⲧ ⲛⲉⲙ ⲥⲥⲓⲙⲓ ⲛⲉⲙ ⲛⲁⲉ̀ⲥⲑⲱⲣ

ⲉⲧⲟⲱ ⲛⲉⲙ ⲛⲁⲉ̀ϫⲏⲟⲩ ⲛⲉⲙ ⲛⲁⲙⲁⲛⲁⲗⲟⲗⲓ ⲉⲧⲟⲓ
ⲛ̀ⲛⲓⲱϯ ⲛⲉⲙ ⲛⲁⲟ̀ⲥⲓ ⲛ̀ϫⲱⲓⲧ ⲛⲉⲙ ⲛⲁⲡⲁⲗⲗⲁⲧⲓⲟⲛ
ϴⲏ. ⲉⲧⲥⲉⲗⲥⲱⲗ ⲉ̀ⲃⲟⲗ ⲕⲁⲧⲁ ⲡⲁⲓ ⲕⲟⲥⲙⲟⲥ ⲛ̀ⲉⲫⲗⲏⲟⲩ
ⲁⲓϫⲁ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲛ̀ⲥⲱⲓ ⲛⲉⲙ ⲧⲁⲕⲉⲙⲁⲩ ⲛⲉⲙ
ⲛⲁⲕⲉⲥⲛⲏⲟⲩ ⲉⲑⲃⲉ ⲫⲣⲁⲛ ⲙ̀ⲡⲁ ϯ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ⲁⲓⲱⲉⲡ 5
[ⲛⲁⲓ]ⲃⲓⲥⲓ ⲧⲏⲣⲟⲩ ⲉ̀ⲃⲟⲗⲥⲓⲧⲉⲛ ⲑⲏⲛⲟⲩ ⲉⲑⲃⲉ ⲧⲉⲫⲁ-
ⲅⲁⲡⲏ ⲁⲉ ⲛ̀ⲛⲁϫⲁⲥ ⲛ̀ⲥⲱⲓ ⲱⲁ ⲉ̀ⲛⲉⲥ ϯⲛⲟⲩ ⲁⲉ ⲥⲱⲧⲉⲛ
ⲧⲉⲧⲉⲛϯⲥⲟⲃ̅ⲛⲓ ⲛⲏⲓ ⲁⲉ ⲥⲓⲛⲁ ⲛ̀ⲧⲁⲃⲓ ⲛ̄ⲓ̄ ⲛ̀ⲕⲩⲛ-
ⲁⲓⲛⲁⲣⲓⲟⲛ ⲛ̀ⲛⲟⲩⲃ ⲥⲓⲧⲉⲛ ⲑⲏⲛⲟⲩ [ⲉⲓⲛⲁ]ⲭⲱⲗ ⲉ̀ⲃⲟⲗ
ⲙ̀ⲫ̄ϯ ⲛ̀ⲛⲓⲭⲣⲏⲥⲧⲏⲁ̀ⲛⲟⲥ ⲛ̀ⲧⲁⲥⲱⲗ ⲉ̀ⲡⲱⲓⲕ ⲛⲁⲙⲉⲛϯ 10
ⲱⲁ ⲉ̀ⲛⲉⲥ ⲛ̀ⲡⲉⲧⲉⲛⲣⲏϯ ⲱ̀ ⲛⲏ ⲉⲧⲥ[ⲥ]ⲟⲩⲟⲣⲧ ⲉ̀ⲡⲓ-
ⲭⲣⲱⲙ ⲛ̀ⲉ̀ⲛⲉⲥ ⲛⲉⲙ ⲡⲉⲧⲉⲛⲓⲱⲧ ⲡⲓⲇⲓⲁ̀ⲃⲟⲗⲟⲥ ⲛⲉⲙ
ⲛⲉⲫⲇⲉⲙⲱⲛ ⲉ̀ⲧⲁⲩⲥⲱⲧⲉⲙ ⲇⲉ ⲉ̀ⲛⲁⲓ ⲛ̀ϫⲉ ⲛⲓⲁ̀ⲛⲟⲙⲟⲥ
ⲁⲩϫⲱⲛⲧ ⲙ̀ⲙⲁⲱⲱ ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉ̀ⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛ̀ⲛⲟⲩ-
ⲥⲟⲙ ⲛⲉⲙ ⲟⲩⲥⲙⲓⲗⲗⲁ ⲁⲩⲥⲱⲕⲓ ⲙ̀ⲡⲓⲱⲁⲣ ⲛ̀ⲧⲉ 15
ⲧⲉⲫⲁ̀ⲫⲉ ⲟⲩⲟⲥ ⲁⲩⲓ̀ⲛⲓ ⲓⲫⲧ ⲛ̀ⲃ̄ ⲉⲩⲗⲟⲃⲱ ⲛ̀[ϫ]ⲣⲱⲙ
ⲟⲩⲟⲥ ⲁⲩⲥⲓⲧⲟⲩ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲛⲉⲫⲃⲁⲗ ⲟⲩⲟⲥ ⲡⲁⲓⲣⲏϯ
ⲁⲩⲫⲱϫⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ϫⲉ ⲧⲉⲫⲁ̀ⲗⲗⲟⲩ ⲃ̄ϯ ⲁⲩⲑⲣⲟⲩϫⲱϫⲓ
ⲉ̀ⲃⲟⲗ ⲛ̀ⲡⲉⲫⲗⲁⲥ ⲁⲩⲧⲁⲗⲟ ⲛ̀ⲛⲉⲫⲃⲁⲗⲗⲁⲩϫ ⲉ̀ⲟⲩⲱⲉ
ⲁⲩⲕⲱⲱ ⲛ̀ⲛⲓⲥⲏⲫⲓ ⲛ̀ⲧⲉⲣⲁⲧⲫ ⲃⲉⲛ ⲥⲁⲛⲕⲉⲗⲉⲃⲓⲛ 20
ⲁⲩⲫⲁⲓ ⲙ̀ⲙⲟⲫ ⲁⲩϫⲁⲫ ⲃⲉⲛ ⲡⲓⲱⲧⲉⲕⲟ ⲉ̀ⲣⲉ ⲟⲩⲟⲛ
ⲟⲩⲕⲟⲩϫⲓ ⲛ̀ⲛⲓⲫⲓ ⲥⲟϫⲡ ⲛ̀ⲃⲏⲧⲫ ⲁⲩⲱⲉ ⲛⲱⲟⲩ ⲉ̀ⲡⲟⲩ-
fol. 146. ⲙⲁ ⲃⲉⲛ ⲟⲩⲓⲱⲥ ⲉⲩⲥⲟⲡ ⲃⲉⲛ ⲧⲫⲁⲱⲓ ⲛ̀ⲡⲓⲉ̀ϫⲱⲣⲥ
ⲁⲫⲓ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲓⲱⲧⲉⲕⲟ ⲛ̀ϫⲉ ⲡ̅ⲟ̅ⲥ̅ ⲛⲉⲙ ⲛⲉⲫⲁⲣⲅⲉⲗⲟⲥ
ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟⲥ ⲁⲫⲥⲓⲟⲩⲓ̀ ⲛ̀ⲧⲉⲫϫⲓϫ ⲥⲓϫⲉⲛ ⲡⲉⲫ- 25
ⲥⲱⲙⲁ ⲧⲏⲣⲫ ⲁⲫⲧⲁⲗⲃⲟⲫ ⲁⲫⲧⲁⲥⲟⲫ ⲉ̀ⲣⲁⲧⲫ ⲡⲉϫⲁⲫ
ⲛⲁⲫ ϫⲉ ϫⲉⲙⲛⲟⲙϯ ⲛⲁⲕ ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲡⲁⲇⲓⲛⲁⲧⲟⲥ
ⲉⲑⲟⲩⲁⲃ ϯⲱⲟⲡ ⲛⲉⲙⲁⲕ ⲛⲉⲙ ⲡⲁⲓ̀ⲱⲧ ⲛ̀ⲁ̀ⲅⲁⲑⲟⲥ
ⲛⲉⲙ ⲡⲓⲡⲛ̄ⲛ̄ⲁ̄ ⲉⲑⲟⲩⲁⲃ ⲁⲫⲃⲱⲛⲧ ⲅⲁⲣ ⲉ̀ⲣⲟⲕ ⲛ̀ϫⲉ
ⲡⲓⲉ̀ⲥⲟⲟⲩ ⲛ̀ⲧⲉⲕⲛⲁⲃⲓ ⲛ̀ⲧⲃⲣⲏⲡⲓ ⲛ̀ⲧⲉ ϯⲙⲉⲧⲟⲩⲣⲟ 30

ⲛⲁϧⲏⲧϥ ⲛⲉⲙ ⲡⲓⲍ̄ ⲛⲁⲭⲗⲟⲙ ⲛⲁⲧⲗⲱⲙ ϣⲁ ⲉⲛⲉⲥ
ⲛⲧⲉ ⲛⲓⲉⲛⲉⲥ ⲛⲁⲓ ⲇⲉ ⲉⲧⲁ ⲡⲟ̄ⲥ̄ ⲭⲟⲧⲟⲩ ⲛⲁϥ
ⲁϥⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙ̀ⲙⲟϥ ⲟⲩⲟⲥ ⲁϥⲙⲁⲍϥ ⲧⲏⲣϥ
ⲛ̀ⲭⲟⲙ ⲁϥⲥⲱⲗ ⲉ̀ⲡϣⲱⲓ ϧⲉⲛ ⲟⲩϣ̀ⲟⲩ ⲛⲉⲙ ⲟⲩⲧⲁⲓⲟ
ⲉ̀ⲛⲓⲫⲏⲟⲩⲓ̀ ⲉⲧⲁϥⲧⲱⲛϥ ⲇⲉ ⲛ̀ⲥⲁⲛⲛⲁⲧⲟⲟⲩⲓ̀ ⲛⲁⲭⲉ 5
ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲡⲉⲭⲁϥ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ⲭⲉ ⲙⲁϣⲉ
ⲛⲱⲧⲉⲛ ⲉ̀ⲡⲓϣⲧⲉⲕⲟ ⲁ̀ⲛⲁⲩ ⲭⲉ ⲟⲩ ⲡⲉ ⲉⲧⲁϥϣⲱⲡⲓ
ⲛ̀ⲡⲁⲓ ⲁ̀ⲭⲱ ⲛ̀ⲭⲣⲏⲥⲧⲏⲁ̀ⲛⲟⲥ ⲉⲧⲁⲩⲥⲱⲗ ⲉ̀ⲡⲓϣⲧⲉⲕⲟ
ⲁⲩⲭⲓⲙⲓ ⲙ̀ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲉϥⲟⲓ ⲙ̀ⲫⲣⲏϯ ⲓⲥⲭⲉⲕ ⲙ̀ⲡⲟⲩ-
Π. ⲉⲣⲃⲁⲥⲁⲛⲓⲍⲓⲛ ⲙ̀ⲙⲟϥ ⲉ̀ⲡⲧⲏⲣϥ ⲡⲉ ⲟⲩⲟⲥ ⲁⲩⲥⲓⲧⲟⲩ 10
ⲉ̀ⲡⲉⲥⲏⲧ ⲁⲩⲟⲩⲱϣⲧ ⲙ̀ⲙⲟϥ ⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ
ⲧⲉⲛϯⲥⲟ ⲉ̀ⲣⲟⲕ ⲡⲉⲛⲟ̄ⲥ̄ ⲣⲉⲱⲣⲅⲓⲟⲥ ⲁ̀ⲣⲓⲧⲧⲉⲛ ⲥⲱⲛ
ⲛ̀ⲃⲱⲕ ⲛ̀ⲡⲉⲕⲛⲟⲩϯ ⲡⲓⲣⲉⲛⲛⲉⲟⲥ ⲁϥⲧⲥⲁⲃⲱⲟⲩ ⲉ̀ⲡⲭ̄ⲥ̄
ⲁⲩⲉⲣⲡⲉⲙⲡϣⲁ ⲛ̀ϯⲇⲱⲣⲉⲁ̀ ⲛⲧⲉ ⲡⲓⲱⲙⲥ ⲉⲑⲟⲩⲁⲃ
ⲉ̀ⲃⲟⲗⲥⲓⲧⲟⲧϥ ⲁⲩⲓ̀ ⲛⲉⲙⲁϥ ⲉⲩⲥⲟⲡ ϣⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ 15
ⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲁ̀ⲛⲟⲛ ⲥⲁⲛⲭⲣⲏⲥⲧⲏⲁⲛⲟⲥ ⲛ̀ⲃⲱⲕ
ⲛⲧⲉ ⲡⲭ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲟⲩⲟⲥ ⲡⲟ̄ⲥ̄ ⲛⲓⲙⲏϣ ⲇⲉ ⲉⲧⲁⲩⲛⲁⲩ
ⲉ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲅⲓⲟⲥ ⲉϥⲟ̀ⲥⲓ ⲉ̀ⲣⲁϯϥ ⲙ̀ⲙⲟⲛ ⲥⲗⲓ
ⲛ̀ⲡⲉⲧⲥⲱⲟⲩ ϣⲟⲡ ⲙ̀ⲙⲟϥ ⲉ̀ⲣⲉ ⲡⲉϥⲥⲟ ⲉⲣⲟⲩⲱⲓⲛⲓ
ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲫⲣⲏ ⲁⲩⲱϣ ⲉ̀ⲃⲟⲗ ⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ 20
ⲁ̀ⲗⲏⲑⲱⲥ ⲙ̀ⲙⲟⲛ ⲛⲟⲩϯ ϧⲉⲛ ⲧⲫⲉ ⲟⲩⲇⲉ ⲥⲓⲭⲉⲛ
ⲡⲕⲁⲥⲓ ⲉ̀ⲃⲏⲗ ⲉ̀ϥ̄ϯ ⲛ̀ⲣⲉⲱⲣⲅⲓⲟⲥ ⲓ̄ⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲡⲉⲛⲟ̄ⲥ̄
ⲟⲩⲟⲩⲟⲥ (sic) ⲡⲉⲛⲛⲟⲩϯ ⲟⲩⲟⲥ ⲁ̀ⲛⲟⲛ ⲧⲏⲣⲉⲛ ⲉⲛⲏⲡ
ⲉ̀ⲣⲟϥ ⲓⲥⲭⲉⲛ ⲡⲁⲓ ⲛⲁϥ ⲧⲟⲧⲉ ⲛⲓⲁ̀ⲛⲟⲙⲟⲥ ⲁⲩϣⲓⲡⲓ
ⲙ̀ⲙⲁϣⲱ ⲡⲉ ⲁⲩⲭⲱⲛⲧ ϧⲉⲛ ⲟⲩⲉⲛⲃⲱⲛ ⲁⲩⲟⲩⲁⲥ- 25
ⲥⲁⲥⲛⲓ ⲛ̀ⲡⲓⲥⲧⲣⲁⲧⲉⲩⲙⲁ ⲉ̀ⲑⲣⲟⲩⲟ̀ⲗⲟⲩ ⲛ̀ⲥⲁⲃⲟⲗ
ⲛⲧ̀ⲡⲟⲗⲓⲥ ⲟⲩⲟⲥ ⲛ̀ⲥⲉⲱ̀ⲗⲓ ⲛⲧⲟⲩⲁ̀ⲫⲉ ϧⲉⲛ ⲣⲱⲥ
ⲛⲧⲥⲏⲣⲓ ⲟⲩⲟⲥ ⲡⲁⲓⲣⲏϯ ⲁⲩⲭⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲟⲩⲙⲁⲣ-
ⲧⲩⲣⲓⲁ̀ ⲁⲩⲃⲓ ⲛ̀ⲡⲓⲭⲗⲟⲙ ⲛⲁⲧⲗⲱⲙ ϣⲁ ⲉⲛⲉⲥ ⲛⲧⲉ
ⲛⲓⲉⲛⲉⲥ ⲧⲏⲣⲟⲩ ⲁ̀ⲙⲏⲛ ⲛ̀ⲥⲟⲩ ⲕ̄ⲉ̄ ⲙ̀ⲡⲓⲁ̀ⲃⲟⲧ ⲉ̀ⲡⲏⲡ 30

fol. 147. ⲉⲩⲓⲣⲓ ⲛ̀ⲃ̄ ⲛ̀ⲱⲟ ⲛⲉⲙ ⲧ̄ ⲛ̀ⲱⲉ ϧⲉⲛ ⲧⲟⲩⲏⲡⲓ ⲛⲉⲙ
ⲡⲓⲕⲉⲏ̄ ⲙ̀ⲙⲁⲧⲟⲓ ⲉ̀ⲧⲁⲩⲃⲓ ⲙ̀ⲡⲓⲱⲙⲥ ⲉ̀ⲣⲉ ⲡⲟⲩⲥⲙⲟⲩ
ⲉⲑⲟⲩⲁⲃ ⳿ⲱⲡⲓ ⲛⲉⲙⲁⲛ ⲧⲏⲣⲟⲩ ⳿ⲁ ⲉ̀ⲛⲉⲥ ⲁ̀ⲙⲏⲛ
ⲁⲗⲏⲑⲱⲥ ⲱ̀ ⲛⲁⲙⲉⲛⲣⲁϯ ⲁⲓ⳿ⲁⲛⲥⲓⲧⲟⲧ ⲉ̀ⲛⲓϧⲓⲥⲓ
ⲧⲏⲣⲟⲩ ⲉ̀ⲧⲁⲫⲉⲣⲥⲩⲡⲟⲙⲉⲛⲓⲛ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ⲭⲉ ⲡⲓⲑⲙⲏⲓ
ⲡⲓⲙⲁⲧⲟⲓ ⲛ̀ⲭⲱⲣⲓ ⲛ̀ⲧⲉ ⲡ̄ⲭ̄ⲥ̄ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲉ̀ⲑⲣⲓⲭⲟⲧⲟⲩ ⲡⲓⲥⲛⲟⲩ ⲛⲁⲙⲟⲩⲛⲕ ⲉ̀ⲣⲟⲓ ⲛ̀ⲡⲁϯ⳿ⲱⲭⲟ-
ⲧⲟⲩ ⲧⲏⲣⲟⲩ ⲭⲉ ⲥⲉⲟ⳿ⲱ ⲙ̀ⲙⲁ⳿ⲱⲱ ⲟⲩⲟⲥ ⲟⲩⲣⲱⲙⲓ
ⲉ̀ⲧⲁⲫⲉⲣ ⲍ̄ ⲛ̀ⲣⲟⲙⲡⲓ ⲛⲉ̀ⲥⲟⲟⲩ ϧⲉⲛ ⲟⲩⲙⲁⲛ ⲛ̀ⲟⲩⲱⲧ
ⲉⲩⲥⲉⲙⲥⲓ ⲛ̀ⲭⲉ ⲟ̄ ⲛ̀ⲟⲩⲣⲟ ⲛⲉⲙ ⲛⲟⲩⲥⲧⲣⲁⲧⲉⲩⲙⲁ
ⲉⲩⲥⲣⲟⲧⲕ ⲉ̀ⲣⲟⲕ ⲙ̀ⲙⲁⲩⲁⲧⲕ· ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲕ
ⲛⲉⲙ ⲁⲩⲣⲏⲭⲕ ⲁⲗⲏⲑⲱⲥ ⲧⲧⲟⲙⲧ ⲟⲩⲟⲥ ⲧⲑⲟⲃ⳿ ⲉ̀ⲃⲟⲗ
ⲧⲟⲓ ⲛ̀⳿ⲱⲫⲏⲣⲓ ⲙ̀ⲙⲁ⳿ⲱⲱ ⲱ̀ ⲛⲁⲥⲛⲏⲟⲩ ⲁⲓ⳿ⲁⲛⲫⲓⲣⲓ
ⲉ̀ⲛⲓⲁ̀ⲅⲱⲛ ⲛ̀⳿ⲱⲟⲩⲉⲣ⳿ⲱⲫⲏⲣⲓ ⲙ̀ⲙⲱⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲛⲓ⳿ⲱϯ
ⲛ̀ⲣⲉⲕⲉⲣⲟⲩⲱⲓⲛⲓ ⲟⲩⲟⲥ ⲙ̀ⲙⲉⲛⲣⲓⲧ ⲛ̀ⲧⲉ ϕ̄ϯ ⲫⲏ
ⲉⲑⲟⲩⲁⲃ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲭⲱⲣⲓ ⲛ̀ⲧⲉ ⲡ̄ⲭ̄ⲥ̄
ⲫⲁⲓ ⲉ̀ⲧⲁⲕⲟ⳿ⲥⲓ ⲉ̀ⲣⲁⲧⲕ ⲙ̀ⲙⲁⲩⲁⲧⲕ ϧⲉⲛ ϯⲟⲓⲕⲟⲩ-
ⲡ̄ⲃ̄. ⲙⲉⲛⲏ ⲧⲏⲣⲥ ⲉ̀ⲧⲉ ⲙ̀ⲙⲟⲛ ⲥⲗⲓ ⳿ⲱⲟⲩⲱⲛⲥ ⲙ̀ⲙⲟⲕ
ⲉ̀ⲃⲟⲗ ⲁⲛ ⲛ̀ⲑⲟⲕ ⲡ̄ⲭ̄ⲥ̄ ⲁ̀ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲥⲟⲥⲓ
ⲛ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲛⲉⲙ ⲛⲟⲩ-
ⲁⲣⲭⲱⲛ ⲉⲕⲟⲩⲱⲛⲥ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲟ̄ⲥ̄ ⲛ̀ⲧⲉ ⲧⲉⲛⲭⲟⲙ ⲭⲉ
ⲛ̀ⲑⲟⲕ ⲡⲉ ϕ̄ϯ ⲛ̀ⲧⲉ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲁⲓⲛⲁⲙⲟⲩϯ ⲉ̀ⲣⲟⲕ
ⲭⲉ ⲛⲓⲙ ⲱ̀ ⲡⲁ̄ⲟ̄ⲥ̄ ⲅⲉⲱⲣⲅⲓⲟⲥ ϧⲉⲛ ⲛⲏ ⲉⲑⲟⲩⲁⲃ
ⲁⲓ⳿ⲁⲛⲭⲟⲥ ⲉ̀ⲣⲟⲕ ⲭⲉ ⲡⲣⲟⲫⲏⲧⲏⲥ ⲓⲉ̀ ⲛⲟⲙⲟⲑⲉⲧⲏⲥ
ⲓⲉ̀ ⲁⲛ ⲛ̀ⲧⲁⲭⲟⲥ ⲭⲉ ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲓⲉ ⲙⲁⲣⲧⲩⲣⲟⲥ
ⲓⲉ̀ ⲇⲓⲕⲉⲟⲥ ⲕⲉⲙⲁⲗⲗⲟⲛ ⲕⲉⲙⲡ⳿ⲁ ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ
ⲱ̀ ⲡⲓⲙⲉⲛⲣⲓⲧ ⲛ̀ⲧⲉ ⲡ̄ⲭ̄ⲥ̄ ⲉ̀ⲑⲣⲓⲙⲟⲩϯ ⲉ̀ⲣⲟⲕ ϧⲉⲛ ⲛⲁⲓ
ⲣⲁⲛ ⲧⲏⲣⲟⲩ ⲁⲓ⳿ⲁⲛⲭⲟⲥ ⲉ̀ⲣⲟⲕ ⲭⲉ ⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲕ-
ⲃⲓⲥⲓ ⲡⲁⲣⲁⲣⲱⲟⲩ ⲟⲩⲟⲥ ⲛⲟⲙⲟⲑⲉⲧⲏⲥ ⲕⲟⲩⲟⲧ ⲉ̀ⲣⲱⲟⲩ
ⲁⲩⲃⲓⲥⲓ ⲛ̀ⲛⲏⲥⲁⲓⲁⲥ ϧⲉⲛ ⲟⲩⲃⲗ⳿ⲱⲟⲩⲣ ⲛ̀⳿ⲱⲉ ϧⲉⲛ

ογсοπ ⲛ̀ⲛογсοπ ⲛ̀ⲛογωτ εθβε ϯмεθмнι ⲁϥεν-
кот ⲛ̀ⲛογсοπ ⲛ̀ⲛογωτ νεм νн εθογав тнрογ
ⲛ̀θοκ ⲇε ϩωκ ὠ παϭ̄ⲥ̄ гεωргιος ⲁγваск ϧεν
нιваϣογр ⲛ̀ро ⲃ̄ νεм нιтроχос νεм нιснϥι
ⲛ̀роⲃ̄ νεм нικελεвιν ογοϩ он акмογ εθβε
fol. 148. ϯмεθмнι..... ⲛ̀сοп мωγснс ⲇε он пινомοθε-
тнс ⲁϥнαγ ⲉογкογхι ϧεν пιὠογ ⲛ̀тε пϭ̄ⲥ̄
ⲛ̀θοκ ϩωκ παϭ̄ⲥ̄ гεωргιος ⲁ̀ пϭ̄ⲥ̄ ⲙ̀пιὠογ νεм
пιταιὸ сахι ⲛ̀ро νεм ро νемак νιⲁпостолос
мεν ναγϩιωιϣ пε ϧεν ϯοικογмενη тнрс
εγὶρι ⲛ̀ⲓⲃ̄ νεм пικεⲟ̄ ⲙ̀мαθнтнс ⲁγсοϩι ⲛ̀нι-
ϣамϣεὶδωλον ⲁγтасθωογ ⲉпⲭ̄ⲥ̄ пιογαι пι-
ογαι ϧεν теϥχωρа νεм песογро ⲛ̀θοκ ϩωκ
ὠ пιсιογ ⲉтерογωινι аксοϩι ⲙ̀мαγатк ⲛ̀нι-
ϣамϣεὶδωλον νεм νιογρωογ νεм ноγстра-
тεγмα νεм пικосмос тнрϥ акϣаιρι ⲉρωογ
тнрογ ϧεν пιχρωм ⲛ̀тε тфе ογοϩ акθре
фран ⲙ̀пⲭ̄ⲥ̄ ерογωινι ϧεν пικосмос тнрϥ
νικемартγрос он пιϩωв ογωнϩ ⲉвολ ⲁε ак-
бісι ⲉρωογ тнрογ ⲉγсοп εθβε ⲁε ⲁ̀νοк ⲁн
пετⲁω нак ⲛ̀ϕаι аллα пογро ⲛ̀тε νιογρωογ
ⲓⲏⲥ̄ пⲭ̄ⲥ̄ пенⲟ̄ⲥ̄ етермеθре ϧарок ὠ пιмα-
кариос ⲁε ⲙ̀мон ογон еϥⲟ̀νι ⲛ̀ⲓωанннс ϧεν
нимісι ⲛ̀тε нιϩιὸмι ⲙ̀мон ογон еϥⲟ̀νι ⲙ̀мок
ⲡⲁ̄. ϧεν нимартγрос тнрογ ⲉтаγϣωпι ογοϩ ⲛ̀нε-
ογон ϣωпι еϥⲟ̀νι ⲙ̀мок ϣа ⲉнеϩ нιⲇικеос
акбісι параρωογ ϩιтεн текϩγпомонн ϧа
пιеϩко νεм пὶві νεм нιϣтекωογ νεм ни-
плнгн ⲛ̀тε нιваванос наι етϧεν пексωма
ⲙ̀пιⲉϩοογ νεм пιⲉⲭωрϩ ⲛ̀ⲍ̄ ⲛ̀ромпι ⲛ̀ⲉϩοογ

ⲙⲁⲗⲓⲥⲧⲁ ⲡⲓⲧⲟⲩⲃⲟ ⲛⲧⲉ ⲡⲉⲕⲥⲱⲙⲁ ⲁⲗⲗⲁ ⲁⲗⲏⲑⲱⲥ
ⲱ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲕⲃⲓⲥⲓ ⲙⲙⲁⲱⲱ ⲱ ⲡⲓⲣⲏ
ⲛⲧⲉ ϯⲙⲉⲑⲙⲏⲓ ⲉⲯⲟⲧⲉ ⲛⲓⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲛⲉⲙ ⲛⲓⲕⲣⲓ-
ⲧⲏⲥ ⲧⲏⲣⲟⲩ ⲡⲗⲏⲛ ⲱ ⲡⲓⲙⲉⲛⲣⲓⲧ ⲛⲧⲉ ⲡⲭ̅ⲥ̅ ϯϯⲥⲟ
ⲉⲣⲟⲕ ⲛⲡⲉⲣⲥⲓⲡⲥⲟ ⲭⲉ ⲛⲡⲓⲱⲭⲉⲙⲭⲟⲙ ⲃⲉⲛ ⲡⲁⲛⲟⲩⲥ
ⲉⲧⲭⲟⲭⲉⲃ ⲉⲭⲱ ⲛⲡⲉⲕⲧⲁⲓⲟ̀ ⲉⲧⲃⲟⲥⲓ ϯⲉ̀ⲙⲓ ⲃⲉⲛ ⲟⲩ-
ⲙⲉⲑⲙⲏⲓ ⲭⲉ ⲟⲩⲭⲉ ⲁⲛⲟⲕ ⲃⲁ ⲡⲓⲉ̀ⲗⲁⲭⲓⲥⲧⲟⲥ ⲑⲉⲟ-
ⲇⲟⲥⲓⲟⲥ ⲟⲩⲇⲉ ⲛⲏ ⲉⲑⲛⲏⲟⲩ ⲙⲉⲛⲉⲛⲥⲱⲓ ⲧⲉⲛⲛⲁⲱⲭⲱ
ⲁⲛ ⲛⲡⲓⲧⲁⲓⲟ̀ ⲛⲡⲁⲓ ⲭⲱⲣⲓ ⲙⲙⲁⲧⲟⲓ ⲛⲧⲉ ⲡⲭ̅ⲥ̅ ⲱ
ⲛⲁⲙⲉⲛⲣⲁϯ ⲛⲥⲛⲏⲟⲩ ⲉⲑⲃⲉ ⲛⲓⲛⲓⲱϯ ⲛⲃⲓⲥⲓ ⲉⲧⲁⲫ-
ⲱⲟⲡⲟⲩ ⲛⲧⲁⲓ ⲍ̅ ⲛⲣⲟⲙⲡⲓ ⲥⲓⲧⲉⲛ ⲡⲁⲓⲟ̅ ⲛⲑⲏⲣⲓⲟⲛ
ⲉⲧⲥⲱⲟⲩ ⲁⲗⲗⲁ ⲧⲉⲛⲛⲁⲕⲟⲧⲉⲛ ⲃⲉⲛ ⲫⲟⲩⲱⲱ ⲙ̀ⲫϯ
fol. 149. ⲛⲧⲉⲛϯ ⲛⲛⲟⲩⲭⲱⲕ ⲛⲡⲓⲉⲛⲅⲱⲙⲓⲟⲛ ⲟⲩⲟⲥ ⲛⲧⲉ ⲧⲉⲛ-
ⲧⲁⲙⲱⲧⲉⲛ ⲉⲡⲭⲱⲕ ⲉⲃⲟⲗ ⲛϯⲁⲑⲗⲩⲥⲓⲥ ⲉⲑⲟⲩⲁⲃ
ⲛⲧⲉ ⲡⲓⲛⲁ[ⲓ]ⲧⲕ ⲃⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲁⲥⲱⲱⲡⲓ ⲁⲉ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲉ̀ⲧⲁⲩⲛⲁⲩ ⲛ̀ⲭⲉ
ⲡⲓ̅ ⲛ̀ ⲛⲟⲩⲣⲟ ⲭⲉ ⲓⲥ ⲍ̅ ⲛⲣⲟⲙⲡⲓ ⲧⲟⲩⲉⲣⲃⲁⲥⲁ-
ⲛⲓⲍⲓⲛ ⲙ̀ⲡⲁⲓ ⲁ̀ⲣⲓⲟⲥ ⲛⲡⲟⲩⲱⲃⲣⲟ ⲉⲡⲉⲩⲗⲟⲅⲓⲥⲙⲟⲥ
ⲉⲧⲧⲁⲭⲣⲏⲟⲩⲧ ⲟⲩⲟⲥ ⲁⲩⲃⲟⲑⲃⲉⲩ ⲛ̄ⲅ̄ ⲛⲥⲟⲡ ⲁⲩⲧⲱⲛⲩ
ⲉⲃⲟⲗⲃⲉⲛ ⲛⲏ ⲉⲑⲙⲱⲟⲩⲧ ⲟⲩⲟⲥ ⲁⲩⲥⲟⲃⲛⲓ ⲉⲧⲁⲥⲟⲩ
ⲃⲉⲛ ⲥⲁⲛⲥⲁⲭⲓ ⲛⲕⲟⲗⲁⲕⲓⲁ̀ ⲡⲁⲓⲣⲛϯ ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓⲛ
ⲉⲑⲣⲟⲩⲓⲛⲓ ⲙ̀ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲥⲓⲭⲉⲛ ⲡⲓⲃⲏⲙⲁ ⲡⲉⲭⲉ
ⲁⲇⲇⲓⲁⲛⲟⲥ ⲡⲟⲩⲣⲟ ⲛⲁⲩ ⲙ̀ⲡⲁⲓⲣⲛϯ ⲭⲉ ⲣⲉⲱⲣⲅⲓⲟⲥ
ⲱⲉ ⲡⲁⲛⲏⲃ ⲡⲓⲣⲏ ⲛⲉⲙ ⲡⲓⲟⲩ ⲛⲉⲙ ⲛⲓⲛⲟⲩϯ ⲧⲏⲣⲟⲩ
ⲛⲉⲙ ⲧⲟⲩⲙⲁⲩ ⲁⲣⲧⲉⲙⲓⲥ ⲭⲉ ϯⲛⲁⲱⲱⲡ ⲉⲣⲟⲓ ⲛⲉⲙⲁⲕ
ⲙ̀ⲫⲣⲏϯ ⲛⲛⲟⲩⲱⲏⲣⲓ ⲙ̀ⲙⲉⲛⲣⲓⲧ ⲛⲧⲏⲓ ⲟⲩⲟⲥ ⲥⲱⲃ
ⲛⲓⲃⲉⲛ ⲉⲧⲉⲕⲛⲁⲉⲣⲉⲧⲓⲛ ⲙ̀ⲙⲱⲟⲩ ⲱⲗ ⲧⲫⲁⲱⲓ ⲛⲧⲉ
ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲛⲧⲉⲧⲏⲓⲧⲟⲩ[1] ⲛⲁⲕ ⲧⲏⲣⲟⲩ ⲙⲟⲛⲟⲛ

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1) Sic; read ⲛⲧⲁⲧⲏⲓⲧⲟⲩ.

ⲥⲱⲧⲉⲙ ⲛ̀ⲥⲱⲓ ⲥⲱⲥ ⲓⲱⲧ ⲛ̀ⲧⲉⲕⲟⲩⲱⲱⲧ ⲛ̀ⲡⲓⲁ-
ⲡⲟⲗⲗⲱⲛ ⲛ̀ⲛⲟⲩⲥⲟⲡ ⲛ̀ⲛⲟⲩⲱⲧ ⲛ̀ⲧⲉⲕⲉⲣ ⲙⲁⲥⲃ̄ ϩⲉⲛ
ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲟⲩⲟⲥ ⲁϥⲉⲣⲟⲩⲱ̀ ⲛ̀ⲭⲉ ⲡⲓⲑⲙⲏⲓ ⲟⲩⲟⲥ
ⲡⲉⲭⲁϥ ⲭⲉ ⲉ̀ⲣⲉ ⲡⲁⲓ ⲥⲁⲭⲓ ⲛ̀ⲑⲱⲛ ⲛ̀ⲧⲟⲧⲕ ⲡⲉ ⲁⲱ
ⲡⲋ. ϥⲟⲟⲩ ⲡⲉ ⲓⲥ ⲍ̄ ⲛ̀ⲣⲟⲙⲡⲓ ⲉⲕⲫⲣⲃⲁⲥⲁⲛⲓⲍⲓⲛ ⲙ̀ⲙⲟⲓ
ⲙ̀ⲙⲏⲛⲓ ⲡⲉ ⲓⲥ ⲣ̄ ⲛ̀ⲥⲟⲡ ⲁⲓⲭⲉⲙⲧⲓⲡⲓ ⲙ̀ⲫⲙⲟⲩ ⲉ̀ⲃⲟⲗ-
ⲥⲓⲧⲟⲧⲕ ⲁ̀ ⲡⲁⲩ̄ⲥ̄ ⲓⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲧⲟⲩⲛⲟⲥⲧ ⲟⲩⲟⲥ ⲁⲓ-
ⲙⲟⲩⲛⲕ ⲉ̀ⲃⲟⲗⲥⲓⲧⲉⲛ ⲛⲓⲃⲁⲥⲁⲛⲟⲥ ⲉ̀ⲧⲁⲕⲧⲏⲓⲧⲟⲩ ⲛⲏⲓ
ⲟⲩⲟⲥ ⲉ̀ⲃⲏⲗ ⲭⲉ ⲉ̀ⲣⲉ ⲡⲁⲥⲱⲧⲏⲣ ⲁ̀ⲙⲟⲛⲓ ⲛ̀ⲧⲁⲯⲩⲭⲏ
ⲛ̀ⲃⲏⲧ ⲡⲉ [ⲙ̀]ⲙⲟⲛ ⲛⲁ̀ⲓⲛⲁⲙⲟⲩ ⲛ̀ⲛⲟⲩⲥⲟⲡ ⲛ̀ⲛⲟⲩⲱⲧ
ⲁⲛ ⲁⲗⲗⲁ ⲟⲩⲑⲃ̄ⲁ ⲛ̀ⲥⲟⲡ ⲡⲉ ⲡⲗⲏⲛ ⲛ̀ⲡⲓⲥⲱⲧⲉⲙ ⲉ̀ⲛⲉⲥ
ⲛ̀ⲍⲁⲛⲥⲁⲭⲓ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲟⲩⲟⲥ ⲕⲉ̀ⲙⲓ ⲁⲛ ⲱ̀ ⲡⲟⲩⲣⲟ
ⲭⲉ ⲡⲓⲱⲗⲟⲗ ⲧⲏⲣⲕ ⲛ̀ⲧⲉ ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ ⲥⲁⲛⲫⲩⲗⲟ-
ⲛⲓⲕⲟⲥ ⲛⲉ ⲟⲩⲟⲥ ⲥⲉϯ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲍⲣⲉⲛ ⲉ̀ⲛⲏ ⲉ̀ϯ
ⲛⲉⲙⲱⲟⲩ ⲗⲟⲓⲡⲟⲛ ⲓⲥ ⲥⲏⲡⲡⲉ ⲁ̀ ⲛⲉⲕⲥⲁⲭⲓ ϯⲉⲣⲟⲩⲱⲧ
ⲛⲏⲓ ⲛ̀ⲫⲟⲟⲩ ⲟⲩⲟⲥ ⲛⲉⲕⲥⲁⲭⲓ ⲥⲉⲑⲱⲧ ⲛ̀ⲡⲁⲍⲏⲧ
ⲙ̀ⲙⲁⲱⲱ ⲡⲟⲩⲣⲟ ⲁⲉ ⲇⲁⲇⲓⲁⲛⲟⲥ ⲉ̀ⲧⲁⲫⲥⲱⲧⲉⲙ ⲉ̀ⲛⲁⲓ
ⲁⲫⲣⲁⲱⲓ ⲙ̀ⲙⲁⲱⲱ ⲡⲉ ⲁⲫϯⲫⲓ ⲉ̀ϧⲉⲛ ⲧⲁⲫⲉ ⲛ̀ⲡⲓ-
ⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲉ ⲡⲉⲭⲁϥ ⲙ̀ⲡⲟⲩⲣⲟ
ⲭⲉ ⲥⲉⲛⲕ ⲉ̀ⲃⲟⲗⲍⲁⲣⲟⲓ ⲱ̀ ⲡⲟⲩⲣⲟ ⲛ̀ⲡⲉⲣϯⲫⲓ ⲉ̀ⲣⲟⲓ
ⲁⲛ ϯⲛⲟⲩ ⲟⲩⲁⲉ ⲧⲁⲁ̀ⲫⲉ ⲱⲁϯⲱⲱⲧ ⲛ̀ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ
ⲛ̀ⲱⲟⲣⲡ ⲙⲉⲛⲉⲛⲥⲱⲥ ⲁ̀ⲣⲓⲟⲩⲓ̀ ⲛ̀ⲫⲏ ⲉⲑⲣⲁⲛⲁ ⲙ̀ⲙⲟⲕ
fol. 150. ⲉⲩⲥⲟⲡ ⲁⲗⲗⲁ ⲁ̀ⲣⲓⲕⲉⲗⲉⲩⲓ̀ⲛ ⲉ̀ⲑⲣⲟⲩⲟⲗⲧ ⲉ̀ⲡⲓⲱⲧⲉⲕⲟ
ⲱⲁ ⲡⲉⲫⲣⲁⲥϯ ⲭⲉ ⲁ̀ ⲡⲓⲉ̀ⲍⲟⲟⲩ ⲥⲓⲛⲓ ⲟⲩⲟⲥ ⲉ̀ⲱⲱⲡ
ⲛ̀ⲧⲉ ⲧⲟⲟⲩⲓ̀ ⲱⲱⲡⲓ ⲟⲩⲟⲥ ⲙⲁⲣⲉ ⲡⲓⲕⲩⲣⲓⲍ ⲱⲱ ⲉ̀ⲃⲟⲗ
ⲛ̀ⲧⲟⲩⲓ̀ ⲧⲏⲣⲟⲩ ⲛ̀ⲥⲉⲛⲁⲩ ⲉ̀ⲣⲟⲓ ⲉⲓⲱⲱⲧ ⲛ̀ⲛⲓⲛⲟⲩϯ
ⲧⲟⲧⲉ ⲁⲫⲉⲣⲟⲩⲱ ⲛ̀ⲭⲉ ⲡⲟⲩⲣⲟ ⲡⲉⲭⲁϥ ⲛⲁϥ ⲭⲉ
ⲛ̀ⲛⲉⲥⲱⲱⲡⲓ ⲙ̀ⲙⲟⲓ ⲛ̀ⲕⲉⲥⲟⲡ ⲉ̀ⲑⲣⲓⲍⲓⲧⲕ ⲉ̀ⲡⲓⲱⲧⲉⲕⲟ
ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲗⲗⲁ ⲛⲓⲃⲓⲥⲓ ⲉ̀ⲧⲁⲓⲧⲏⲓ-
ⲧⲟⲩ ⲛⲁⲕ ⲭⲁⲩ ⲛⲏⲓ ⲉ̀ⲃⲟⲗ ⲥⲱⲥ ϯⲉ̀ⲙⲓ ⲁⲛ ⲁⲗⲗⲁ

ϣⲟⲡⲧ ⲉⲣⲟⲕ ⲥⲱⲥ ⲓⲱⲧ ⲟⲩⲟⲥ ⲁⲙⲟⲩ ⲛⲉⲙⲛⲓ ⲉϧⲟⲩⲛ
ⲉⲡⲓⲡⲁⲗⲗⲁⲧⲓⲟⲛ ⲡⲓⲙⲁ ⲉⲣⲉ ⲧⲟⲩⲣⲱ ⲁⲗⲉⲝⲁⲛⲇⲣⲓⲁ
ⲭⲏ ⲙⲙⲟⲩ ϧⲉⲛ ⲡⲓⲕⲟⲓⲧⲱⲛ ⲉⲧⲥⲁϧⲟⲩⲛ ⲡⲁⲓⲣⲏⲧ
ⲁⲩⲟⲗⲩ ⲉϧⲟⲩⲛ ⲛⲁⲉ ⲡⲟⲩⲣⲟ ⲁⲩⲥⲓⲧⲩ ⲉϧⲟⲩⲛ ⲉⲡⲓ-
ⲕⲟⲓⲧⲱⲛ ⲛⲧⲉ ⲡⲓⲙⲁ ⲉⲣⲉ ⲧⲟⲩⲣⲱ ⲭⲏ ⲙⲙⲟⲩ ⲟⲩⲟⲥ
ⲁⲩⲓ ⲉⲃⲟⲗ ϣⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲁⲩⲉⲣⲁⲣⲓⲥⲧⲟⲛ ⲛⲉⲙⲱⲟⲩ
ⲉⲧⲁ ⲣⲟⲩⲥⲓ ⲁⲉ ϣⲱⲡⲓ ⲁ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲕⲱⲗⲁ
ⲛⲛⲉⲩⲕⲉⲗⲓ ⲁⲩⲧⲱⲃⲥ ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲙⲡⲁⲓⲣⲏⲧ ⲡⲉ
ⲁⲉ ⲡⲟⲟ ⲡⲁⲛⲟⲩⲧ ⲙⲙⲟⲛ ⲫⲏ ⲉⲧⲟⲛⲓ ⲙⲙⲟⲕ ϧⲉⲛ
ⲛⲓⲛⲟⲩⲧ ⲧⲏⲣⲟⲩ ⲛⲑⲟⲕ ⲡⲉ ⲡⲟⲟ ⲫⲧ ⲙⲙⲟⲛ ⲡⲉⲧ-
ⲛⲁϣⲓⲛⲓ ⲙⲙⲟⲕ ⲟⲩⲟⲥ ⲉⲑⲃⲉ ⲟⲩ ⲁ ⲥⲁⲛⲉⲑⲛⲟⲥ
ⲁⲩⲱϣ ⲉⲃⲟⲗ ⲥⲁⲛⲗⲁⲟⲥ ⲁⲩⲉⲣⲙⲉⲗⲉⲧⲁⲛ ⲛⲥⲁⲛⲉⲧ-
ⲡⲏ. ϣⲟⲩⲓⲧ ⲟⲩⲟⲥ ⲁⲩⲑⲱⲟⲩⲧ ⲉⲩⲙⲁ ⲛⲁⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ
ⲧⲏⲣⲟⲩ ⲛⲧⲉ ⲡⲕⲁⲥⲓ ⲛⲟⲩⲕⲉⲁⲣⲭⲱⲛ ⲁⲩⲓ ⲉⲟⲩⲙⲁ
ⲁⲩⲥⲁϫⲓ ⲛⲥⲁ ⲡⲟⲟ ⲛⲉⲙ ⲉⲧⲟⲩⲃⲉ ⲡⲉⲫⲭ̄ⲣ̄ⲥ̄ ⲉⲩⲥⲟⲡ
ⲁⲥⲉⲣⲟⲩⲱ ⲛⲁⲉ ⲧⲟⲩⲣⲱ ⲡⲉϫⲁⲥ ⲁⲉ ⲡⲁⲱ̄ⲥ̄ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲛⲓⲙ ⲛⲉ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲉⲧⲁⲩⲑⲱⲟⲩⲧ ⲛⲉⲙ ⲛⲟⲩ-
ⲁⲣⲭⲱⲛ ⲓⲉ ⲛⲓⲙ ⲡⲉ ⲡⲓⲱ̄ⲥ̄ ⲉⲧⲁⲩⲧⲟⲩⲃⲏⲕ ⲛⲉⲙ
ⲡⲉⲫⲭ̄ⲣ̄ⲥ̄ ⲙⲓⲛ (sic) ⲡⲉ ⲙⲁⲧⲥⲁⲃⲟⲓ ⲉⲣⲟⲕ ⲱ ⲡⲁⲱ̄ⲥ̄ ⲅⲉ-
ⲱⲣⲅⲓⲟⲥ ⲁⲕⲟⲩⲱⲛ ⲛⲣⲱⲕ ⲛⲁⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲕⲃⲱⲗ
ⲉⲣⲟⲥ ⲛⲛⲓⲍⲏⲧⲓⲙⲁ ⲉⲧⲥⲏⲛⲕ ⲛⲧⲉ ⲛⲓⲅⲣⲁⲫⲏ ⲉⲛⲁⲡⲁⲥ
ⲛⲉⲙ ⲧⲃⲉⲣⲓ ⲟⲩⲟⲥ ⲁⲕⲧⲁⲙⲟⲥ ⲛⲡⲓⲣⲏⲧ ⲛⲥⲟⲩⲉⲛ-
ⲫⲓⲱⲧ ⲛⲉⲙ ⲡⲥⲏⲣⲓ ⲛⲉⲙ ⲡⲓⲡⲛ̄ⲁ̄ ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟⲥ
ⲁⲕⲧⲁⲙⲟⲥ ⲛⲡⲓⲣⲏⲧ ⲉⲧⲁ ⲡⲟⲟ ⲑⲁⲙⲓⲟ ⲛⲧⲫⲉ ⲛⲉⲙ
ⲡⲕⲁⲥⲓ ⲛⲉⲙ ⲡⲓⲣⲏ ⲛⲉⲙ ⲡⲓⲟⲥ ⲛⲉⲙ ⲛⲓⲥⲓⲟⲩ ⲛⲉⲙ
ⲡⲓⲑⲁⲙⲓⲟ ⲧⲏⲣⲕ ⲟⲩⲟⲥ ⲁⲕⲧⲁⲙⲟⲥ ⲟⲛ ⲥⲉ ⲉⲧⲁⲕ-
ⲑⲁⲙⲓⲟ ⲙⲡⲓⲣⲱⲙⲓ ⲉⲃⲟⲗϧⲉⲛ ⲟⲩⲕⲁⲥⲓ ⲱ ⲧⲟⲩⲣⲱ
ⲙⲏ ⲉⲧⲁⲕⲥⲱⲛⲧ ⲙⲙⲟⲕ ⲁⲛ ⲉⲃⲟⲗ ⲛϧⲏⲧⲕ ⲟⲩⲟⲥ
ⲉⲧⲁⲕϫⲓⲙⲓ ⲛⲑⲱⲛ ⲛⲛⲁⲓ ⲕⲁⲥ ⲛⲉⲙ ⲛⲁⲓ ⲙⲟⲧ ⲛⲉⲙ
ⲡⲁⲓ ϣⲁⲣ ⲛⲉⲙ ⲛⲁⲓ ⲃⲁⲗ ⲛⲉⲙ ⲡⲁⲓ ⲗⲁⲥ ⲛⲉⲙ ⲧⲁⲓ

ϣⲃⲱⲃⲓ ⲛⲉⲙ ⲡⲁⲓ ⲥⲱⲧⲉⲙ ⲛⲉⲙ ⲡⲁⲓ ϣⲱⲗⲉⲙ ⲛⲉⲙ
fol. 151. ⲡⲁⲓ ⲭⲓⲛⲑⲁⲙⲓⲟ̀ ⲛ̀ⲧⲉ ⲛⲁⲓ ⲥⲃⲛⲟⲩⲓ ⲧⲏⲣⲟⲩ ⲙⲏ ϯ̄
ⲡⲉ ⲉ̀ⲧⲁϥⲑⲁ[ⲙ]ⲓⲟ̀ ⲛ̀ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲟⲩⲟⲥ ⲡⲓⲣⲱⲙⲓ
ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲁⲓⲟ̀ⲙⲓ ⲛ̀ⲛⲟⲩⲱⲧ ⲁϥⲙⲁⲥϥ ⲛ̀ⲕⲁϯ ⲛⲉⲙ
ⲥⲟⲫⲓⲁ̀ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲡⲓⲏⲙⲓ ⲙ̀ⲙⲏⲓ ⲛ̀ⲧⲉ ϯ̄ ⲁϥⲭⲁϥ
ϧⲉⲛ ⲡⲓⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⲛ̀ⲧⲉ ⲡⲟⲩⲛⲟϥ ⲟⲩⲟⲥ ⲁϥϯ ⲛⲁϥ
ⲛ̀ⲧⲉϥⲉⲛⲧⲟⲗⲏ ⲉ̀ⲡⲭⲓⲛⲧⲉϥⲁ̀ⲣⲉⲥ ⲉ̀ⲡⲉϥⲥⲁⲭⲓ[1] ⲥⲱⲥ
ⲟ̄ⲥ̄ ⲛ̀ⲑⲟϥ ⲭⲉ ⲡⲓⲣⲱⲙⲓ ⲁϥⲉⲣⲁⲧⲥⲱⲧⲉⲙ ⲛ̀ⲥⲁ ⲡⲉϥⲟ̄ⲥ̄
ⲁϥⲑⲱⲧ ⲛ̀ⲡⲥⲏⲧ ⲛ̀ⲡⲉϥⲭⲁⲭⲓ ⲁϥⲙⲟⲩ ⲛⲉⲙⲁϥ ϧⲉⲛ
ⲫⲛⲟⲃⲓ ⲁϥⲥⲱⲗ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲁⲙⲉⲛϯ ⲛⲉⲙⲁϥ ϣⲁ
ⲉ̀ⲛⲉⲥ ⲁⲛ ⲉⲧⲁϥ[ⲛⲁⲩ] ⲁⲉ ⲛ̀ⲭⲉ ϯ̄ ⲉ̀ⲡⲉϥⲑⲁⲙⲓⲟ̀
ϧⲉⲛ ⲛⲓϣⲛⲏⲟⲩ ⲛ̀ⲧⲉ ⲡⲉϥⲭⲁⲭⲓ̀ ⲙ̀ⲡⲉϥⲱⲟⲩⲛ̀ⲥⲏⲧ
ⲉⲃⲏⲉ ⲧⲉϥⲙⲉⲧⲁ̀ⲅⲁⲑⲟⲥ ⲁⲗⲗⲁ ⲁϥⲟⲩⲱⲣⲡ ⲛ̀ⲡⲉϥ-
ⲙⲉⲛⲣⲓⲧ ⲛ̀ϣⲏⲣⲓ ⲉ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲁϥⲃⲓⲥⲁⲣϫ ϧⲉⲛ ⲟⲩ-
ⲡⲛ̄ⲁ̄ ⲉⲑⲟⲩⲁⲃ ⲛⲉⲙ ϯⲁⲑⲱⲗⲉⲃ ⲛ̀ⲡⲁⲣⲑⲉⲛⲟⲥ ϯⲑⲉⲟ-
ⲇⲟⲕⲟⲥ ⲙⲁⲣⲓⲁ̀ ⲟⲩⲟⲥ ⲁⲥⲙⲁⲥϥ ⲥⲱⲥ ⲣⲱⲙⲓ ϕϯ
ⲡⲉⲧⲭⲛⲕ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ ⲟⲩⲟⲥ ϥⲣⲱⲙⲓ
ⲡⲉ ⲭⲱⲣⲓⲥ ⲡⲛⲟⲃⲓ ⲡⲉ ⲙ̀ⲙⲁⲩⲁⲧϥ ⲟⲩⲟⲥ ⲉ̀ⲧⲁⲩⲧⲁⲗⲟϥ
ⲉ̀ⲡⲓⲥⲧⲁⲩⲣⲟⲥ ϧⲉⲛ ⲡⲉϥⲟⲩⲱϣ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟϥ ⲛⲉⲙ
ϥ. ⲡⲓϯⲙⲁϯ ⲛ̀ⲧⲉ ϕⲓⲱⲧ ⲛⲉⲙ ⲡⲓ[ⲡⲛ̄ⲁ̄] ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟⲥ
ⲁϥⲙⲟⲩ ϧⲁⲣⲟⲛ ϧⲉⲛ ⲧⲥⲁⲣϫ ϣⲁⲧⲉϥⲥⲱϯ ⲙ̀ⲙⲟⲛ
ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲉⲛϩⲓϩ ⲛ̀ⲧⲉ ⲛⲉⲛϩⲁⲭⲓ ⲟⲩⲟⲥ ⲁϥⲧⲁⲥ-
ⲑⲟϥ ⲉ̀ⲡⲉϥⲏⲓ ⲛ̀ⲕⲉⲥⲟⲡ ⲉ̀ⲧⲉ ⲡⲓⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⲡⲉ ⲛ̀ⲧⲉ
ⲡⲟⲩⲛⲟϥ ⲉ̀ⲧⲁϥⲛⲁⲩ ⲟⲛ ⲛ̀ⲭⲉ ⲡⲓϩⲁⲭⲓ ⲛ̀ⲇⲓⲁⲃⲟⲗⲟⲥ
ⲉ̀ϯⲙⲉⲧⲣⲱⲙⲓ ⲭⲉ ⲁⲥⲥⲟⲩⲉⲛ ⲡⲓⲇⲩⲙⲓⲟⲩⲣⲅⲟⲥ ⲙ̀ⲙⲏⲓ
ϯ̄ ⲁϥⲥⲱⲗ ⲉ̀ⲃⲟⲩⲛ ⲛ̀ⲛⲓⲟⲩⲣⲱⲟⲩ ⲛⲉⲙ ⲛⲓⲁⲣⲭⲱⲛ
ⲛ̀ⲧⲉ ⲡⲕⲁⲥⲓ ⲟⲩⲟⲥ ⲁⲩⲑⲁⲙⲓⲟ̀ ⲉ̀ⲥⲁⲛⲓⲇⲱⲗⲟⲛ ϧⲉⲛ
ϥⲣⲁⲛ ⲛ̀[ⲛ]ⲓⲇⲱⲗⲟⲛ ⲛ̀ⲇⲉⲙⲱⲛ ⲟⲩⲟⲥ ⲁⲩⲟⲩⲱϣⲧ

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1) Ms. à ⲡⲉϥⲥⲁⲭⲓ.

ⲙⲙⲱⲟⲩ[1] ⲟⲩⲟⲥ ⲁⲩⲭⲁ ⲡⲟⲩⲣⲉⲫⲑⲁⲙⲓⲟ̀ ⲛ̀ⲥⲱⲟⲩ ϥ̄ⲧ̀
ⲉⲧⲃⲟⲥⲓ ⲡⲉⲭⲉ ⲧⲟⲩⲣⲱ ⲟⲩⲛ ⲛⲁⲫ ⲭⲉ ⲟⲩⲕ ⲟⲩⲛ
ⲡⲁ̄ⲩ̄ⲥ̄ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲁ̄ⲩ̄ⲥ̄ ⲙⲉⲛⲉⲛⲥⲁ ϥ̄ⲧ̀ ⲛⲁⲓ ⲓ̀ⲇⲱⲗⲟⲛ
ⲥⲁⲛⲇⲉⲙⲱⲛ ⲛⲉ ⲡⲉⲭⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲛⲁⲥ ⲭⲉ ⲁ̀ⲥⲁ[2]
ⲥⲁⲛⲇⲉⲙⲱⲛ ⲉⲧⲥⲱⲟⲩ ⲛⲉ ⲟⲩⲟⲥ ⲡⲉⲭⲉ ⲧⲟⲩⲣⲱ ⲛⲁⲫ
ⲭⲉ ⲡⲁ̄ⲩ̄ⲥ̄ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲫⲥⲱⲟⲩⲛⲟⲩ ⲛ̀ϥ̄ⲧ̀ ⲁⲛ ⲛ̀ⲭⲉ
ⲡⲟⲩⲣⲟ ⲉ̀ⲃⲏⲗ ⲉ̀ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲧⲛⲟⲩ ⲟⲩⲛ ⲙⲁⲧⲁⲙⲟⲓ
ⲭⲉ ⲉ̀ⲧⲁ ⲡⲱⲏⲣⲓ ⲙ̀ϥ̄ⲧ̀ ⲓ̀ ⲉ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲛ̀ⲁⲱ ⲛ̀ⲣⲏⲧ̀
ⲟⲩⲟⲥ ⲡⲉⲭⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲭⲉ ⲥⲱⲧⲉⲙ
ⲉ̀ⲣⲟⲓ ⲱ̀ ⲁⲗⲉⲝⲁⲛⲇⲣⲁ ⲧⲟⲩⲣⲱ ⲥⲱⲧⲉⲙ ⲉ̀ⲇⲁⲩⲓⲇ
fol. 152. ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲫⲏ ⲉⲧⲥⲉⲙⲥⲓ ⲥⲓⲭⲉⲛ ⲛⲓⲭⲉⲣⲟⲩⲃⲓⲙ
ⲟⲩⲟⲛⲥⲕ ⲉ̀ⲃⲟⲗ ⲟⲩⲟⲥ ⲫⲁⲓ ⲛ̀ⲧⲉⲕⲙⲉⲧⲭⲱⲣⲓ ⲁⲙⲟⲩ
ⲱⲁⲣⲟⲛ ⲉ̀ⲫⲛⲁⲥⲙⲉⲛ ⲟⲩⲟⲥ ⲡⲉⲭⲉ ⲇⲁⲩⲓⲇ ⲟⲛ ⲭⲉ
ⲉϥⲉ̀ⲓ ⲉ̀ⲡⲉⲥⲛⲧ ⲙ̀ⲫⲣⲏⲧ̀ ⲛ̀ⲛⲟⲩⲙⲟⲩⲛ̀ⲥⲱⲟⲩ ⲥⲓⲭⲉⲛ
ⲟⲩⲥⲟⲣⲧ ⲉ̀ⲧⲉ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲧⲉ ⲥⲱⲧⲉⲙ ⲱ̀ ⲧⲟⲩⲣⲱ
[ⲉ]ⲁⲃⲃⲁⲕⲟⲩⲙ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲡ̄ⲥ̄
ⲁⲓⲥⲱⲧⲉⲙ ⲉ̀ⲡⲉⲕϧⲣⲱⲟⲩ ⲁⲓⲉⲣⲥⲟⲧ ⲟⲩⲟⲥ ⲁⲓⲧ ⲛ̀ⲓⲁⲓⲧ[3]
ⲛ̀ⲛⲉⲕⲉ̀ⲥⲃⲛⲟⲩⲓ̀ ⲁⲓⲧⲱⲙⲧ ⲕⲉⲅⲁⲣ ⲡⲓⲡⲛ̄ⲛ̄ⲁ̄ ⲉⲑⲟⲩⲁⲃ
ⲁⲧⲭⲉ[4] ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲟⲩⲟⲥ ⲡⲉⲭⲉ ⲧⲟⲩⲣⲱ ⲛⲁϥ ⲟⲛ
ⲭⲉ ⲡⲁ̄ⲩ̄ⲥ̄ ⲉ̀ⲧⲁ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲥⲱⲧⲉⲙ ⲉ̀ⲡⲥⲁⲭⲓ ⲙ̀ⲡⲛ̄ⲥ̄
ⲟⲩⲟⲥ ⲁϥⲉⲣⲥⲟⲧ ⲉⲃⲃⲉ ⲟⲩ ⲓⲉ̀ ⲉⲧⲁϥⲧⲛⲓⲁⲧϥ ⲛ̀ⲛⲟⲩ
ϧⲉⲛ ⲛⲉϥⲥⲃⲛⲟⲩⲓ̀ ⲁϥⲧⲱⲙⲧ ⲡⲉⲭⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲛⲁⲥ
ⲭⲉ ⲥⲱⲧⲉⲙ ⲱ̀ ⲧⲟⲩⲣⲱ ⲉⲧⲁ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲉ̀ⲙⲓ
ⲭⲉ ⲡ̄ⲥ̄ ⲛⲏⲟⲩ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲧⲫⲉ ⲁⲩⲉⲣⲥⲟⲧ ⲁⲩⲉ̀ⲙⲓ
ⲟⲛ ⲭⲉ ⲫⲛⲁⲱⲱⲡⲓ ⲛⲉⲙ ⲛⲓⲣⲱⲙⲓ ⲟⲩⲟⲥ ⲁⲩⲧⲱⲙⲧ
ⲟⲩⲟⲥ ⲁⲥⲉⲣⲟⲩⲱ̀ ⲛ̀ⲭⲉ ⲧⲟⲩⲣⲱ ⲭⲉ ⲁ̀ⲗⲏⲑⲱⲥ ⲕⲁⲗⲱⲥ
ⲁⲕⲥⲁⲭⲓ ⲱ̀ ⲡⲓⲣⲉⲫⲉⲣⲟⲩⲱⲓⲛⲓ ⲉⲧⲭⲛⲕ ⲉ̀ⲃⲟⲗ ⲧⲧⲥⲟ

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1) Read ⲙ̀ⲙⲟϥ. 2) Ms. ⲁⲥⲁⲁ.
3) Sic; read ⲛⲓⲁⲧ. 4) Sic; read ⲁⲩⲭⲉ.

ϤΒ̄. ÈΡΟΚ ΤΩΒϹ ÑΠΟ̄Ϲ̄ ÈΧΩΙ ÈΘΡΕϹΦΩΤ ϹΑΒΟΛ ÑΜΟΙ ÑΧΕ ϮΠΛΑΝΗ ÑΤΕ ΝΙΙΔΩΛΟΝ ΕΤϹΟϤ ΠΕΧΕ ΠΙÀ-ΓΙΟϹ ΓΕΩΡΓΙΟϹ ΝΑϹ ΧΕ ΝΑϬϮ ΝΕ ÑΘΟ ÑϮΘΡΙΑϹ ΕΘΟΥΑΒ ÑΝΟΜΟΟΥϹΙΟϹ ΟΥΟϹ ÑΜΟΝ ϬΛΙ ÑΔϬΝΙ ÑΤΕ ΝΙÌΔΩΛΟΝ ΝΑϢϷΩΝΤ ÈΡΟ ΑΝ ÈΠΤΗΡϤ ΟΥΟϹ ΠΕΧΑϹ ΧΕ ϮΝΑϬϮ ΠΑΟ̄Ϲ̄ ΑΛΛΑ ϮΕΡϬΟϮ ΕΘΒΕ ΠΑΙ ΘΗΡΙΟΝ ΕΤϬΩΟΥ ΟΥΟϹ ÑΝΟΥΡΟ ÑΠΑΡΑ-ΒΑΤΗϹ ΧΕ ΟΥΗΙ Ὼ ΠΑΟ̄Ϲ̄ ΟΥΡΕϤΟΥΕΜϹΑΡϨ ÑΡΩΜΙ ΠΕ ϷΕΝ ΟΥΜΕΘΜΗΙ ΟΥΟϹ ΟΥÀΝΟΜΟϹ ΠΕ ÈϬΟΤΕ ΟΥΟΝ ΝΙΒΕΝ ΕΤϢΟΠ ϬΙΧΕΝ ΠΚΑϬΙ ΠΛΗΝ Ὼ ΠΑΟ̄Ϲ̄ ΓΕΩΡΓΙΟϹ ÀΡΕϬ ÈΠΑΙ ΜΥϹΤΗΡΙΟΝ ϢΑϮÌ ÈΡΑΤΚ ÈϮΑΥΛΗ ÑΤΕ ΠϨ̄Ϲ̄ ΠΙΝΙϢϮ ÑΝΟΥΡΟ ΧΑΤ ΔΕΟϹ ÑΤΑΕΜΤΟΝ ÑΜΟΙ ÑΝΟΥΚΟΥΧΙ Ὼ ΠΑΟ̄Ϲ̄ ÑΙΩΤ ΕΘΟΥΑΒ ΟΥΟϹ ΠΟ̄Ϲ̄ ϹΩΟΥΝΟΥ ΧΕ ΑΙϮϬΗΟΥ ÈΡΟΚ ÑΜΑϢΩ ΟΥΟϹ ÈΤΑ ΤΟΟΥÌ ΔΕ ϢΩΠΙ ΑϤΕΡ-ΚΕΛΕΓÌΝ ÑΧΕ ΠÌΑΝΟΜΟϹ ÑΝΟΥΡΟ ΕΤϬΩΟΥ ϬΙΝΑ ÑϹΕÌΝΙ ÑΠΙΜΑΚΑΡΙΟϹ ΝΑϤ ΕΒΟΛϷΕΝ ΠΙΠΑΛΛΑ-ΤΙΟΝ ÈΠΙΕΡΦΗΙ ÑΤΕ ϮΠΟΛΙϹ ΟΥΟϹ ΑϤΟΥΩΡΠ ΝΑϤ

fol. 153. ÑΧΕ ΠΟΥΡΟ ΧΕ ÌΩϹ ÑΜΟΚ ÀΜΟΥ ϢΑΡΟΙ ΟΥΟϹ ÑΤΕΚΟΥΩϢΤ ÑΝΙΝΟΥϮ ΟΥΟϹ ÑΤΕΚϭΙ ÑΝΟΥΝΙϢϮ ÑΤΑΙΟ ÑΤΟΤΟΥ ÑΝΙΟΥΡΩΟΥ ΤΗΡΟΥ ΟΥΟϹ ÑΤΟΥϮ ÈΧΩΚ ÑΝΟΥϭΡΗΠΙ ÑΝΟΥΡΟ ΟΥΟϹ ÑΤΕ ΠΕΚϬΗΤ ΟΥΝΟϤ ÈΡΟΚ Ὼ ΠΙΜΕΝΡΙΤ ΟΥΟϹ ΕΤϬΟΛΧ ÑΜΑϢΩ ΟΥΟϹ ÑΤΕ ΟΥΟΝ ΝΙΒΕΝ ΝΑΥ ÈΡΟΚ ÑΠΑΤΕΝϬΩΛ ÈΠÌΑΡΙϹΤΟΝ ΟΥΟϹ ΠΕΧΕ ΠΙΜΑΚΑΡΙΟϹ ΝΑϤ ΧΕ ϬΕΜϹΙ ΝΑΚ ÑΘΟΚ ΝΕΜ ΝΙΟΥΡΩΟΥ ÑΠΑΙΜΑ ϢΑ-ϮΟΥΩϢΤ ÑΝΙΝΟΥϮ ÑΤΑΤΑϹΘΟΙ ÈΡΟΚ ΟΥΟϹ ΠΛΙΡΗϮ À ΠΙΚΕΡΙϨ ϢϢ ÈΒΟΛ ϷΕΝ ΟΥΝΙϢϮ ÑΧΟΜ ΧΕ Ὼ ΝΙΛΑΟϹ ΤΗΡΟΥ ΘΩΟΥϮ ΤΗΡΟΥ ÑΦΟΟΥ ΕΥϹΟΠ ÈϷΟΥΝ ÈΠΙΕΡΦΕΙ ϬΙΝΑ ÑΤΕΤΕΝΝΑΥ È ΓΕ-

ⲱⲣⲓⲟⲥ ⲡⲓⲛⲓϣⲧ ⲛⲧⲉ ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ ⲉϥⲛⲁⲟⲩⲱϣⲧ
ⲛⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲡⲓⲛⲓϣⲧ ⲛⲛⲟⲩⲧ ⲟⲩⲟⲥ ⲡⲁⲓⲣⲏⲧ ϧⲉⲛ
ⲧⲟⲩⲛⲟⲩ ⲁⲩⲑⲱⲟⲩⲧ ⲧⲏⲣⲟⲩ ⲛⲁⲥⲉ ⲛⲁⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ
ⲛⲓⲣⲱⲙⲓ ⲛⲉⲙ ⲛⲓⲥⲓⲟⲙⲓ ⲉⲩⲥⲟⲡ ⲛⲁⲩⲟⲓ ⲛϣⲫⲏⲣⲓ
ⲡⲉ ⲉⲙⲁϣⲱ ⲉⲑⲃⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲛⲓϣⲧ
ⲫⲁ. ⲛⲣⲉϥⲉⲣⲟⲩⲱⲓⲛⲓ ⲟⲩⲟⲥ ⲛⲁⲩⲭⲱ ⲙⲙⲟⲥ ⲡⲉ ⲛⲛⲟⲩⲉ-
ⲣⲏⲧ[1] ⲭⲉ ⲡⲱⲥ ⲫⲁⲓ ⲛⲁϣⲱⲡⲓ ⲙⲡⲓⲑⲙⲏⲓ ⲧⲭⲏⲣⲁ ⲇⲉ
ⲛⲥϩⲓⲙⲓ ϩⲱⲥ ⲉⲧⲁⲥⲥⲱⲧⲉⲙ ⲉⲛⲁⲓ ⲉⲑⲃⲉ ⲡⲓⲙⲁⲕⲁ-
ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϧⲉⲛ ⲑⲙⲏⲧ ⲛⲡⲓⲙⲏϣ ⲧⲏⲣϥ ⲉⲥⲭⲱ
ⲙⲙⲟⲥ ⲭⲉ ⲱ ⲡⲁ̅ⲩ̅ⲥ̅ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲁⲧⲟⲓ ⲛⲭⲱⲣⲓ
ⲛⲧⲉ ⲡⲟⲩⲣⲟ ⲡⲭ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲁ̅ⲩ̅ⲥ̅ ⲱ ⲫⲏ ⲉⲧⲁϥⲉⲣ ⲟⲩⲑⲃⲁ
ⲙⲙⲏⲓⲛⲓ ⲛⲉⲙ ⲭⲟⲙ ϧⲉⲛ ⲧⲁⲓ ⲡⲟⲗⲓⲥ ⲟⲩⲟⲥ ⲁⲕ-
ⲧⲟⲩⲛⲟⲥ ⲛⲓⲣⲉϥⲙⲱⲟⲩⲧ ⲟⲩⲟⲥ ⲁⲕⲧ ⲛϥⲟⲩⲱⲓⲛⲓ
ⲛⲛⲓⲃⲉⲗⲗⲉⲩ ⲁⲕⲑⲣⲉ ⲛⲓⲃⲁⲗⲉⲩ ⲙⲟⲱⲓ ⲛⲓⲉⲃⲟ ⲇⲉ ⲟⲛ
ⲁⲕⲑⲣⲟⲩⲥⲁϫⲓ ⲟⲩⲟⲥ ⲛⲓⲕⲟⲩⲣ ⲁⲕⲑⲣⲟⲩ ⲥⲱⲧⲉⲙ ⲛⲓ-
ⲕⲁⲕⲥⲉϩⲧ ⲁⲕⲧⲟⲩⲃⲱⲟⲩ ⲛⲓϫⲉⲙⲱⲛ ⲁⲕϩⲓⲧⲟⲩ ⲉⲃⲟⲗ
ⲟⲩⲟⲥ ⲟⲛ ⲁⲕϣⲱⲡⲓ ⲛⲛⲟⲩⲣⲉϥⲉⲣⲟⲩⲱⲓⲛⲓ ϧⲉⲛ ⲡⲓ-
ⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲱ ⲡⲁ̅ⲩ̅ⲥ̅ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲓϣⲏⲛ ⲉⲧⲁⲩⲉⲣ-
ϩⲟⲗⲓ ⲁⲕⲑⲣⲟⲩϣⲱⲡⲓ ⲙⲙⲁⲥⲟⲩⲧⲁϩ ⲛⲕⲉⲥⲟⲡ ⲱ ⲫⲏ
ⲉⲧⲁϥⲓ ⲉϧⲟⲩⲛ ⲉⲡⲁⲏⲓ ⲉⲓⲟⲓ ⲛϩⲏⲕⲓ ⲁⲓϣⲱⲡⲓ ⲉⲓⲟⲓ
ⲛⲣⲁⲙⲁⲱ ⲙⲙⲁϣⲱ ⲟⲩⲟⲥ ⲉⲓⲥⲟⲣⲉⲙ ⲁϥⲧⲁⲥⲑⲟⲓ ϩⲁ
fol. 154. ⲫ̅ⲧ ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲙⲙⲏⲓ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲧⲏⲣⲟⲩ
ⲉⲧⲁⲕⲁⲓⲧⲟⲩ ϧⲉⲛ ⲫⲣⲁⲛ ⲙⲡⲭ̅ⲥ̅ ⲁⲕⲛⲁⲟⲩⲱϣⲧ ⲙⲡⲓ-
ⲁⲡⲟⲗⲗⲱⲛ ⲉⲧⲃⲁϧⲉⲙ ⲟⲩⲟⲥ ⲛⲧⲉⲕⲧϣⲓⲡⲓ ⲙⲡⲗⲁⲟⲥ
ⲧⲏⲣϥ ⲛⲛⲓⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲡⲓⲁⲣⲓⲟⲥ ⲇⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲉⲧⲁϥⲥⲱⲧⲉⲙ ⲉⲣⲟⲥ ⲉⲥⲭⲱ ⲛⲛⲁⲓ ⲥⲁϫⲓ ⲛⲁⲓ ⲟⲩⲟⲥ
ⲁϥⲣⲁϣⲓ ⲉϧⲉⲛ ⲡⲧⲁϫⲣⲟ ⲛⲧⲉ ⲡⲉⲥⲛⲁϩⲧ ⲟⲩⲟⲥ
ⲁϥⲛⲉⲧϥ ⲣⲱϥ ⲛⲥⲱⲃⲓ ⲉⲑⲟⲩⲁⲃ ⲉϧⲟⲩⲛ ⲉϫⲱⲥ ⲉϥϫⲱ

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[1]) Sic; read ⲛⲛⲟⲩⲉⲣⲏⲟⲩ.

ⲙ̀ⲙⲟⲥ ⲛ̀ⲡⲁⲓⲣⲏϯ ⲧⲉ ⲭⲱ ⲛ̀ⲛⲉϣⲏⲣⲓ ⲉ̀ϩⲣⲏⲓ ⲉ̀ϫⲉⲛ ⲡⲕⲁϩⲓ ⲟⲩⲟϩ ⲁⲥⲭⲁϥ ⲉ̀ⲡⲉⲥⲏⲧ ⲟⲩⲟϩ ⲁϥⲉⲣⲟⲩⲱ̀ ⲟⲛ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲟⲩⲟϩ ⲡⲉϫⲁϥ ⲙ̀ⲡⲓⲁ̀ⲗⲟⲩ ⲧⲉ ⲡ̅ⲭ̅ⲥ̅ ⲡⲁⲛⲟⲩϯ ⲡⲉⲧⲁϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲁⲕ ⲧⲉ ⲧⲱⲛⲕ ⲁ̀ⲙⲟⲩ ϣⲁⲣⲟⲓ ⲛ̀ⲧⲉⲕϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲁⲥⲁϫⲓ ⲟⲩⲟϩ ϸⲉⲛ ϯⲟⲩⲛⲟⲩ ⲁⲩⲥⲱⲧⲉⲙ ⲛ̀ⲛⲉ ⲛⲉϥⲙⲁϣϫ ⲟⲩⲟϩ ⲁⲩ-ⲧⲁϫⲣⲟ ⲛ̀ⲛⲉ ⲛⲉϥⲃⲁⲗⲗⲁⲩϫ ⲟⲩⲟϩ ⲁϥⲓ̀ ⲥⲁ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲙ̀ⲡⲉⲙⲑⲟ ⲙ̀ⲡⲓⲙⲏϣ ⲧⲏⲣϥ ⲧⲉ ⲙⲁϣⲉ ⲛⲁⲕ ⲉ̀ϸⲟⲩⲛ ⲉ̀ⲡⲓⲉⲣ-ⲫⲉⲓ ⲛ̀ⲧⲉ ⲡⲓⲁⲡⲟⲗⲗⲱⲛ ⲟⲩⲟϩ ⲛ̀ⲧⲉⲕϫⲟⲥ ⲙ̀ⲡⲓⲁ-ⲡⲟⲗⲗⲱⲛ ⲡⲓⲑⲟⲩⲱⲧ ⲧⲉ ⲉⲓⲃⲉⲣⲟⲕ ⲛ̀ⲑⲟⲕ ⲡⲓⲃⲉⲗⲗⲉ
ϥϫ. ⲛ̀ⲕⲟⲩⲣ ⲟⲩⲟϩ ⲛ̀ⲁⲧⲕⲁϯ ⲟⲩⲟϩ ⲛ̀ⲁⲧⲉ̀ⲙⲓ ⲁ̀ⲙⲟⲩ ⲉ̀ⲃⲟⲗ ⲧⲉ ϥⲙⲟⲩ[ϯ] ⲉ̀ⲣⲟⲕ ⲛ̀ϫⲉ ⲡⲓⲃⲱⲕ ⲛ̀ⲧⲉ ϥϯ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ ⲁϥⲥⲱⲗ ⲉ̀ϸⲟⲩⲛ ⲉ̀ⲡⲓⲉⲣⲫⲉⲓ ⲛ̀ϫⲉ ⲡⲓⲕⲟⲩϫⲓ ⲛ̀ⲛⲁ̀ⲗⲟⲩ ⲟⲩⲟϩ ⲁϥϫⲟⲥ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲡⲓⲛ̅ⲛ̅ⲁ̅ ⲧⲉ ⲉⲧⲃⲁⲗϩⲟⲩⲧ ⲉ̀ⲡⲓⲑⲟⲩⲱⲧ ⲁϥⲱⲱ ⲉ̀ⲃⲟⲗ ⲧⲉ ⲱ ⲓ̅ⲏ̅ⲥ̅ ⲡⲓⲛⲁϩⲱⲣⲉⲟⲥ ⲁⲕⲥⲉⲕ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉ̀ⲣⲟⲕ ⲡⲁⲓ ⲕⲟⲩϫⲓ ⲇⲉ ⲛ̀ⲛⲁ̀ⲗⲟⲩ ⲟⲛ ⲁⲕⲧⲟⲩⲛⲟⲥϥ ⲉ̀ⲣⲏⲓ ⲉ̀ϫⲱⲓ ⲟⲛ ⲉ̀ⲃⲟⲗ ⲛ̀ⲑⲱⲛ ϯⲛⲟⲩ ⲟⲩⲟϩ ⲥⲁⲧⲟⲧϥ ⲁϥϥⲟϫϥ ⲉ̀ⲃⲟⲗ ϩⲓϫⲉⲛ ⲧⲉϥⲃⲁⲥⲓⲥ ⲟⲩⲟϩ ⲁϥⲓ̀ ⲥⲁ ⲡⲓⲑⲙⲏⲓ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲙ̀ⲡⲓⲑⲟⲩⲱⲧ ⲧⲉ ⲁ̀ⲛⲟⲕ ⲁⲛ ⲡⲉ ϕϯ ⲛ̀ⲛⲓϫⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲟⲩⲟϩ ⲡⲉϫⲉ ⲡⲓⲇⲉⲙⲱⲛ ⲛ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲧⲉ ⲱⲟⲩⲛ̀ϩⲏⲧ ⲛⲉⲙⲏⲓ ⲛ̀ⲟⲩⲕⲟⲩϫⲓ ⲱ ⲡⲁⲩ̅ⲥ̅ ϯⲛⲁⲧⲁⲙⲟⲕ ⲉ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲟⲩⲟϩ ⲡⲉϫⲉ ⲡⲓ-ⲁ̀ⲣⲓⲟⲥ ⲛⲁϥ ⲧⲉ ⲥⲁϫⲓ ⲡⲉϫⲉ ⲡⲓⲡⲛ̅ⲛ̅ⲁ̅ ⲛⲁϥ ⲧⲉ ⲁ̀ⲛⲟⲕ ⲅⲁⲣ ⲡⲉ ϕϯ ⲛ̀ⲛⲓⲥⲉⲗⲗⲏⲛⲟⲥ ⲟⲩⲟϩ ⲁⲛⲟⲕ ⲟⲩⲇⲉⲙⲱⲛ ⲛ̀ϫⲁⲕⲓ ⲉ̀ⲡⲓⲇⲏ ⲱ ⲡⲁⲩ̅ⲥ̅ ⲁ̀ⲛⲟⲕ ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲛ̀ⲧⲉ ϕϯ ⲥⲱ ⲛ̀ⲱⲟⲣⲡ ⲗⲟⲓⲡⲟⲛ ϸⲉⲛ ⲡϫⲓⲛⲑⲣⲓⲉⲣⲁⲧⲥⲱⲧⲉⲙ ⲛ̀ⲥⲁ ϕϯ ⲟⲩⲟϩ ⲁϥⲟⲩⲁⲥⲥⲁⲥⲙⲓ ⲟⲩⲟϩ ⲁⲩⲱⲑⲁⲙ
fol. 155. ⲛ̀ⲧⲫⲉ ⲛⲁⲥⲣⲁⲛ ⲟⲩⲟϩ ⲁⲩⲥⲓⲧⲧⲉⲛ ⲉ̀ⲃⲟⲗ ⲛ̀ϸⲏⲧⲥ ⲟⲩⲟϩ

ⲁⲛⲱⲱⲡⲓ ⲛ̀ⲇⲓⲁⲃⲟⲗⲟⲥ ⲛⲁⲛⲭⲟⲥ ⲡⲉ ⲉ̀ⲛⲓⲣⲱⲙⲓ ⲉ̀ⲧⲁⲛ-
ⲛⲁⲩ ⲭⲉ ⲉ̀ⲛⲓⲣⲱⲙⲓ ⲭⲉ ⲁ̀ ⲡ̅ⲟ̅ⲥ̅ ⲟ̀ⲗⲟⲩ ⲉ̀ⲡⲱⲱⲓ ⲉ̀ⲧⲫⲉ
ⲁⲛⲟⲛ ⲥⲱⲛ ⲁⲫⲥⲓⲧⲧⲉⲛ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲫⲛⲟⲩⲛ ⲉ̀ⲡⲕⲁⲥⲓ
ⲟⲩⲟⲥ ⲉⲑⲃⲉ ⲫⲁⲓ ⲁⲛⲱⲱⲡⲓ ⲛ̀ⲭⲁⲭⲓ ⲛ̀ⲛⲓⲣⲱⲙⲓ ⲟⲩⲟⲥ
ⲁⲛⲑⲣⲟⲩⲭⲁ ⲫ̅ⲧ̅ ⲛ̀ⲥⲱⲟⲩ ⲛ̀ⲧⲟⲩⲟⲩⲱⲱⲧ ⲙ̀ⲙⲟⲛ 5
ⲃⲁ ⲛⲓⲓ̀ⲇⲱⲗⲟⲛ ⲭⲉ ⲥⲓⲛⲁ ⲛ̀ⲧⲉ ⲫ̅ⲧ̅ ⲥⲓⲧⲟⲩ ⲉ̀ⲡⲉⲥⲏⲧ
ⲉ̀ⲫⲛⲟⲩⲛ ⲛⲉⲙⲁⲛ ⲡⲉⲭⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁⲩ
ⲭⲉ ⲱ̀ ⲡⲓⲡⲟⲛⲏⲣⲟⲥ ⲟⲩⲟⲥ ⲛ̀ⲭⲏⲣⲏⲭ[1] ⲉⲧⲥⲱⲟⲩ ⲭⲁⲥ
ⲭⲉ ⲁⲕⲥⲱⲧⲡ ⲛⲁⲕ ⲛ̀ⲡⲓⲭⲁⲕⲓ ⲃⲉⲛ ⲡⲉⲕⲟⲩⲱⲱ ⲉⲑⲃⲉ
ⲟⲩ ⲟⲛ ⲉⲕⲟⲓ ⲛ̀ⲭⲁⲭⲓ ⲛ̀ⲧⲥⲩⲕⲱⲛ ⲛ̀ⲧⲉ ⲫ̅ⲧ̅ ⲡⲉⲭⲉ 10
ⲡⲓⲡⲛ̅ⲁ̅ ⲭⲉ ⲛⲁⲩ ⲭⲉ ⲱⲉ ⲡⲓⲍ̅ ⲛ̀ⲥⲧⲉⲣⲉⲱⲙⲁ ⲛ̀ⲧⲫⲉ
ⲛⲉⲙ ⲡⲓⲕⲩⲕⲗⲟⲥ ⲛ̀ⲧⲉ ⲡⲓⲣⲏ ⲛⲉⲙ ⲡⲓⲟⲥ ⲛⲉⲙ ⲡⲓ-
ⲁ̀ⲗⲟⲕ ⲛ̀ⲧⲉ ⲫⲛⲟⲩⲛ ⲭⲉ ⲛⲉ ⲁⲩⲧ ⲉ̀ⲍⲟⲩⲥⲓⲁ̀ ⲛⲏⲓ
ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲣⲟⲕ ⲛⲁⲓⲛⲁⲥⲟⲣⲙⲉⲕ ⲥⲱⲕ ⲡⲉ ⲉⲑⲃⲉ ⲭⲉ
ⲁ̀ⲛⲟⲕ ⲡⲉⲧⲥⲏⲗ ⲉ̀ⲡⲱⲱⲓ ⲱⲁ ⲛⲓⲣⲱⲟⲩ ⲛ̀ⲧⲉ ⲧⲫⲉ 15
ⲟⲩⲟⲥ ⲧⲃⲓⲥⲙⲏ ⲉ̀ⲧⲁⲡⲟⲫⲁⲥⲓⲥ ⲉⲑⲛⲏⲟⲩ ⲉ̀ⲃⲟⲗⲃⲉⲛ
ⲣⲱⲕ ⲙ̀ⲫ̅ⲧ̅ ⲟⲩⲟⲥ ⲧⲓⲛⲓ ⲛ̀ⲛⲟⲩⲙⲏⲱ ⲛ̀ⲑⲗⲩⲯⲓⲥ ⲉ̀ⲭⲉⲛ
ⲕ̅ⲏ̅. ⲯⲩⲭⲏ ⲛⲓⲃⲉⲛ ⲛ̀ⲧⲉ ⲛⲓⲣⲱⲙⲓ ⲧⲓⲛⲓ ⲟⲩⲛ ⲙ̀ⲡⲓⲍⲓⲛⲓⲙ
ⲍⲓⲭⲉⲛ ⲛⲓⲣⲱⲙⲓ ⲛⲉⲙ ⲛⲓⲍⲓⲟ̀ⲙⲓ ⲃⲉⲛ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲭⲉ
ⲛ̀ⲛⲟⲩⲥⲱⲧⲉⲙ ⲉ̀ⲡⲓⲥⲁⲭⲓ ⲛ̀ⲧⲉ ⲫ̅ⲧ̅ ⲟⲩⲟⲥ ⲛ̀ⲧⲟⲩⲛⲟⲍⲉⲙ 20
ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲛⲓⲕⲟⲗⲁⲥⲓⲥ ⲡⲉⲭⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲛⲁⲩ ⲭⲉ ⲱ̀ ⲡⲓⲧⲁⲗⲉⲡⲱⲣⲟⲥ ⲁⲕⲍⲓⲧⲟⲧⲕ ⲉ̀ⲣⲟⲓ ⲛ̀ⲛⲟⲩ-
ⲙⲏⲱ ⲛ̀ⲥⲟⲡ ⲁⲗⲗⲁ ⲙ̀ⲡⲉⲕⲭⲉⲙ ⲍⲗⲓ ⲛ̀ⲧⲁⲕ ⲛ̀ⲃⲏⲧ
ⲉ̀ⲡⲧⲏⲣⲕ ⲍⲓⲧⲉⲛ ⲧⲭⲟⲙ ⲛ̀ⲧⲉ ⲡⲁ̅ⲟ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ⲧⲛⲟⲩ
ⲭⲉ ⲱⲱⲡ ⲉ̀ⲣⲟⲕ ⲉ̀ⲛⲓⲇⲓⲙⲱⲣⲓⲁ ⲉ̀ⲣⲉ ⲡ̅ⲟ̅ⲥ̅ ⲛⲁⲉⲛⲟⲩ 25
ⲉ̀ⲍⲣⲏⲓ ⲉ̀ⲭⲱⲕ ⲱⲁ ⲉ̀ⲛⲉⲍ ⲛ̀ⲧⲉ ⲛⲓⲉ̀ⲛⲉⲍ ⲱ̀ ⲫⲏ ⲉⲧ-
ⲃⲁⲃⲉⲙ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲭⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲫⲧ ⲛ̀ⲟⲩⲱⲉⲛ-
ⲫⲁⲧ ⲃⲉⲛ ⲡⲕⲁⲍⲓ ⲁⲫⲟⲩⲱⲛ ⲱⲁ ⲫⲙⲟⲩⲛ[2] ⲟⲩⲟⲥ

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1) Read ⲛ̀ⲭⲉⲣⲏⲭ. 2) Read ⲱⲁ ⲫⲛⲟⲩⲛ.

ⲡⲉⲧⲁⲩ ⲙ̀ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲇⲉ ⲛ̀ⲑⲟⲕ ⲃⲁ ⲡⲓⲑⲟⲩⲱⲧ ⲛⲉⲙ
ⲫⲏ ⲉⲧⲃⲁⲗⲏⲟⲩⲧ ⲉ̀ⲣⲟⲕ ⲙⲁⲱⲉ ⲛⲁⲕ ⲉ̀ⲡⲉⲥⲏⲧ
ⲉ̀ⲫⲛⲟⲩⲛ ⲛ̀ⲧⲉⲕϯⲗⲟⲅⲟⲥ ⲃⲁ ⲛⲓⲯⲩⲭⲏ ⲧⲏⲣⲟⲩ ⲉ̀ⲧⲁⲕ-
ⲥⲟⲣⲙⲟⲩ ⲥⲁⲃⲟⲗ ⲙ̀ⲫϯ ⲟⲩⲟⲥ ⲃⲉⲛ ϯⲟⲩⲛⲟⲩ ⲁⲩϩⲱⲗ
ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲫⲙⲟⲩⲛ[1] ⲙ̀ⲡⲉⲙⲑⲟ ⲛ̀ⲛⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲟⲩⲟⲥ
ⲁ̀ ⲡⲕⲁϩⲓ ϩⲱⲃⲥ ⲉ̀ⲃⲟⲗ ϩⲓϫⲱⲩ ⲟⲩⲟⲥ ⲁⲩϯⲟⲩⲱ
ⲙ̀ⲡⲉⲩⲃⲱⲕ ⲛ̀ⲧⲉ ⲡⲓⲑⲙⲏⲓ ⲁⲩϩⲱⲗ ⲉ̀ⲃⲟⲩⲛ ⲉ̀ⲡⲓⲉⲣⲫⲉⲓ
ⲁⲩⲧⲏⲓⲩ ⲉ̀ⲫⲙⲟⲩϯ ⲛ̀ⲡⲓⲁ̀ⲣⲁⲕⲗⲏⲥ ⲡⲉⲧⲁⲩ ⲛⲁⲩ ⲧⲉ
fol. 156. ⲱ̀ ⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲛ̀ⲡⲟⲛⲏⲣⲟⲛ ⲉⲧⲃⲁⲗⲏⲟⲩⲧ ⲉ̀ⲡⲁⲓ ⲉⲣⲫⲉⲓ
ⲁ̀ⲙⲱⲓⲛⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ⲃⲏⲧⲩ ⲧⲉ ⲁ̀ⲛⲟⲕ ⲡⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲁⲓⲓ̀ ϩⲁⲣⲱⲧⲉⲛ ⲃⲉⲛ ⲟⲩϫⲱⲛⲧ ⲟⲩⲟⲥ ⲃⲉⲛ ϯⲟⲩⲛⲟⲩ
ⲁ̀ ⲛⲓⲇⲉⲙⲱⲛ ⲧⲏⲣⲟⲩ ⲉⲧⲃⲁⲗⲏⲟⲩⲧ ⲉ̀ⲛⲓⲓ̀ⲇⲱⲗⲟⲛ
ⲉⲣⲁⲧⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ ⲁ ⲡⲓⲁ̀ⲅⲓⲟⲥ ϫⲱ ⲛ̀ⲡⲉⲩⲃⲱⲕ
ϩⲓϫⲉⲛ ⲛⲓⲑⲟⲩⲱⲧ ⲛⲉⲙ ⲛⲟⲩⲃⲁⲥⲓⲥ ⲁⲩϩⲉⲓ ⲉ̀ⲡⲉⲥⲏⲧ
ⲟⲩⲟⲥ ⲁⲩⲉⲣ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲟⲩϣⲱⲓϣ ⲛ̀ⲑⲟⲩ ⲇⲉ ⲁⲩ-
ϩⲱⲙⲓ ⲉ̀ϫⲱⲟⲩ ⲛ̀ⲛⲉⲩⲃⲁⲗⲗⲁⲩϫ ⲉⲩⲥⲟⲡ ⲛⲓⲟⲩⲏⲃ ⲇⲉ
ⲉ̀ⲧⲁⲩⲛⲁⲩ ⲉ̀ⲡⲓⲧⲁⲕⲟ ⲛ̀ⲧⲉ ⲡⲓⲉⲣⲫⲉⲓ ⲟⲩⲟⲥ ⲁⲩⲫⲱⲃ
ⲛ̀ⲛⲟⲩϩⲃⲱⲥ ⲟⲩⲟⲥ ⲁⲩϩⲱⲗ ϣⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲁⲩ-
ⲧⲁⲙⲱⲟⲩ ⲉ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁⲩϣⲱⲡⲓ ⲛ̀ⲑⲱⲟⲩ ⲇⲉ
ⲁⲩⲙⲟϩ ⲛ̀ϫⲱⲛⲧ ⲙ̀ⲙⲁϣⲱ ⲟⲩⲟⲥ ⲁⲩⲟⲩⲱⲣⲡ ⲛ̀ϩⲁⲛ-
ϩⲩⲡⲉⲣⲉⲧⲏⲥ ⲁⲩⲥⲱⲛϩ ⲛ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲩⲉⲛⲏ
ϣⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲟⲩⲟⲥ ⲛⲁⲣⲉ ⲡⲓⲙⲏϣ ⲟⲩⲉϩ ⲛ̀ⲥⲱⲟⲩ
ⲧⲏⲣⲟⲩ ⲡⲉ ⲟⲩⲟⲥ ⲛⲁⲩⲱϣ ⲉ̀ⲃⲟⲗ ⲧⲏⲣⲟⲩ ⲡⲉ ϫⲉ
ⲁ̀ⲛⲟⲛ ϩⲁⲛϫⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲟⲩⲟⲥ ⲉⲛⲏⲡ ⲉ̀ϕϯ ⲛ̀ⲅⲉ-
ⲱⲣⲅⲓⲟⲥ ⲡⲉϫⲉ ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓⲁⲛⲟⲥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ϫⲉ ⲱ̀ ⲫⲏ ⲉⲧⲥⲟⲩ ⲉ̀ⲃⲟⲗⲟⲩⲧⲉ ⲛⲓϫⲣⲏⲥⲧⲓⲁⲛⲟⲥ
ⲧⲏⲣⲟⲩ ⲙⲏ ⲛ̀ⲡⲉⲕⲱⲣⲕ ⲛⲏⲓ ⲛ̀ⲣⲟⲩⲥⲓ ϫⲉ ϯⲛⲁⲉⲣ-
p̄. ⲱⲟⲩⲱⲟⲩⲱⲓ ⲛ̀ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ ⲡⲉϫⲉ ⲡⲓⲑⲙⲏⲓ ⲛⲁⲩ

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[1]) Read ⲉ̀ⲫⲛⲟⲩⲛ.

ⲍⲉ ⲙⲁⲱⲉ ⲛⲁⲕ ⲱ ⲡⲟⲩⲣⲟ ⲁⲛⲓⲟⲩⲓ ⲛⲏⲓ ⲙ̀ⲡⲓⲁ-
ⲡⲟⲗⲗⲱⲛ ⲛ̀ⲧⲁⲟⲩⲱⲱⲧ ⲙ̀ⲙⲟⲕ ⲙ̀ⲡⲉⲕⲙ̀ⲑⲟ ⲉ̀ⲃⲟⲗ
ϯⲛⲟⲩ ⲡⲉⲭⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲛⲁⲕ ⲟⲛ ⲍⲉ ⲉ̀ⲱⲱⲡ
ⲛ̀ⲧⲉⲕⲓⲛⲓ ⲙ̀ⲡⲓⲁ̀ⲣⲁⲕⲗⲏⲥ ⲛ̀ⲑⲟⲕ ⲡⲉ ⲉ̀ϯⲛⲁⲟⲩⲱⲱⲧ
ⲙ̀ⲙⲟⲕ ⲙ̀ⲡⲉⲕⲙ̀ⲑⲟ ⲉ̀ⲃⲟⲗ ⲡⲉⲭⲉ ⲡⲟⲩⲣⲟ ⲛⲁⲕ ⲍⲉ
ⲉⲓⲛⲁ̀ⲭⲓⲙⲓ ⲛ̀ⲑⲱⲛ ⲙ̀ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ ⲓⲉ̀ ⲡⲓⲁ̀ⲣⲁⲕⲗⲏⲥ
ⲕⲁⲧⲁ ϯⲃⲉⲛ[1] ⲉ̀ⲧⲁ ⲛⲓⲟⲩⲏⲃ ⲧⲁⲙⲟⲓ ⲁⲕⲕⲱⲱ ⲙ̀ⲡⲓ-
ⲁ̀ⲣⲁⲕⲗⲏⲥ ⲁⲕⲟⲩⲱⲣⲡ ⲙ̀ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ ⲉ̀ⲡⲉⲥⲏⲧ
ⲉ̀ⲫⲙⲟⲩⲛ[2] ⲥⲁⲣⲁ ⲁⲕⲛⲁⲟⲩⲱⲣⲡ ⲙ̀ⲙⲟⲓ ⲥⲱ ⲙ̀ⲙⲁⲩ
ⲉⲓⲟⲛϩ ⲱ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉⲭⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲛⲁⲕ ⲍⲉ ⲱ
ⲡⲓⲁⲧⲥⲏⲧ ⲓⲥⲭⲉⲛ ⲛⲏ ⲉ̀ⲧⲉ ⲥⲑⲏⲕ ⲭⲏ ⲉ̀ⲣⲱⲟⲩ ⲙ̀ⲡⲟⲩ-
ⲱⲉⲣⲃⲟⲏⲑⲓⲛ ⲉ̀ⲣⲱⲟⲩ ⲙ̀ⲙⲁⲩⲁⲧⲟⲩ ⲓⲉ̀ ⲡⲱⲥ ⲟⲩ-
ⲟⲛⲱⲭⲟⲙ ⲙ̀ⲙⲱⲟⲩ ⲉ̀ⲛⲁⲥⲙⲉⲕ ϩⲉⲛ ⲡⲓⲛⲓⲱϯ ⲛ̀ⲛⲉ̀-
ⲥⲟⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲥⲁⲡ ⲙ̀ⲙⲏⲓ ⲟⲩⲟⲥ ⲉ̀ⲣⲉ ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ
ⲛⲁⲃⲓ ⲕⲁⲧⲁ ⲛⲏ ⲉ̀ⲧⲁϥⲁⲓⲧⲟⲩ ⲧⲟⲧⲉ ⲁϥⲱⲓⲡⲓ ⲙ̀ⲙⲁⲱⲱ
ⲁϥⲧⲱⲛϥ ⲁϥⲥⲱⲗ ⲉ̀ϩⲟⲩⲛ ⲉ̀ⲡⲓⲡⲁⲗⲗⲁⲧⲓⲟⲛ ⲡⲉⲭⲁϥ
ⲛ̀ϯⲟⲩⲣⲱ ⲭⲉ ⲟⲩⲟⲓ ⲛⲏⲓ ⲱ ⲁⲗⲉⲍⲁⲛⲇⲣⲁ ϯⲟⲩⲣⲱ
ⲁⲓϩⲓⲥⲓ ⲙ̀ⲙⲁⲱⲱ ⲛⲉⲙ ⲡⲁⲓⲱⲗⲟⲗ ⲛ̀ⲧⲉ ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ
fol. 157. ⲛ̀ⲥⲟⲩⲱ̀ ⲍⲉ ⲡⲁⲓ ⲁ̀ⲭⲱ ⲭⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉⲭⲉ ϯⲟⲩⲣⲱ
ⲛⲁϥ ⲭⲉ ⲙ̀ⲡⲓⲭⲟⲥ ⲛⲁⲕ ⲛ̀ⲛⲟⲩⲙⲏⲱ ⲛ̀ⲥⲟⲡ ⲱ ⲡⲓ-
ⲗⲟⲓⲙⲟⲥ ⲛ̀ⲟⲩⲉⲙⲥⲁⲣⲍ ⲭⲉ ⲥⲉⲛⲕ ⲥⲁⲃⲟⲗ ⲛ̀ⲡⲁⲓ ⲱⲗⲟⲗ
ⲭⲉ ⲭ̄ⲣ̄ⲥⲧⲏⲁ̀ⲛⲟⲥ ⲭⲉ ⲡⲓⲟⲩⲣⲟ ⲛ̀ⲧⲉ ⲧⲫⲉ ⲛ̀ⲑⲟϥ
ⲡⲉ ⲛ̀ⲟⲩⲛⲟⲩϯ[3] ⲟⲩⲟⲥ ⲛ̀ⲑⲟϥ ⲡⲉ ⲡⲟ̄ⲥ̄ ⲛ̀ⲧⲫⲉ ⲛⲉⲙ
ⲡⲕⲁⲥⲓ ⲟⲩⲟⲥ ⲛ̀ⲑⲟϥ ⲡⲉⲧⲛⲁⲑⲉⲃⲓⲟ̀ ⲛ̀ⲧⲉⲕⲙⲉⲧⲃⲁⲥⲓ-
ⲥⲏⲧ ⲉⲧⲥⲱⲟⲩ ⲉⲩⲥⲟⲡ ⲟⲩⲟⲥ ⲡⲉⲭⲉ ⲡⲓⲁ̀ⲛⲟⲙⲟⲥ
ⲛⲁⲥ ⲭⲉ ϯⲙⲉⲩⲓ ⲱ ⲁⲗⲉⲍⲁⲛⲇⲣⲁ ϯⲟⲩⲣⲱ ⲭⲉ ⲁⲥⲫⲟⲥ
ⲉ̀ⲣⲟ ⲛ̀ⲭⲉ ϯⲙⲁⲣⲓⲁ̀ ⲛ̀ⲧⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲫⲁⲓ ⲉ̀ⲧⲁϥⲓ

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1) Read ⲕⲁⲧⲁ ϯⲃⲉ. 2) Read ⲉⲫⲛⲟⲩⲛ.
3) Read ⲡⲟⲩⲛⲟⲩϯ.

ⲉⲃⲟⲩⲛ ⲱⲁⲣⲟⲓ ⲟⲩⲟⲥ ⲡⲉⲭⲁⲥ ⲛⲁϥ ⲙ̀ⲡⲁⲓⲣⲏϯ ⲭⲉ
ⲉⲣⲉ ⲡⲁ̅ⲩ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ⲑⲁⲥⲙⲉⲛ ⲃⲉⲛ ⲡⲓⲑⲱⲥⲉⲙ
ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲧⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲁ̀ⲛⲟⲙⲟⲥ ⲇⲉ ⲛ̀ⲛⲟⲩⲣⲟ
ⲉ̀ⲧⲁϥⲥⲱⲧⲉⲙ ⲉ̀ⲫⲣⲁⲛ ⲙ̀ⲡⲭ̅ⲥ̅ ⲉ̀ⲃⲟⲗⲃⲉⲛ ⲣⲱⲥ ⲟⲩⲟⲥ
ⲁϥⲭⲱⲛⲧ ⲙ̀ⲙⲁⲱⲱ ⲁϥⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲡⲓϥⲱⲓ ⲛ̀ⲧⲉ ⲧⲉⲥⲁ̀ⲫⲉ
ⲟⲩⲟⲥ ⲁⲥⲓ[1] ⲉ̀ⲃⲟⲗ ⲱⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲟⲩⲟⲥ ⲁϥⲧⲁⲙⲟⲥ
ⲉ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉ̀ⲉⲧⲃⲟⲥⲓ[2] ⲛ̀ⲃⲁⲥⲁⲛⲓⲍⲧⲏⲣⲓⲟⲛ ⲁϥⲉⲛⲥ
ⲉ̀ⲃⲟⲗ ⲱⲁ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲟⲩⲟⲥ ⲁϥⲧⲁⲙⲱⲟⲩ ⲉ̀ϩⲱⲃ
ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁⲥⲭⲟⲧⲟⲩ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲇⲉ ⲁⲩⲉⲣⲕⲉⲗⲉⲩⲓⲛ
ⲣ̅ⲁ̅. ⲉⲑⲣⲟⲩⲃⲱⲕⲓ ⲙ̀ⲙⲟⲥ ⲉⲥⲃⲏⲱ ⲉ̀ⲃⲟⲗ ⲛ̀ⲑⲟⲥ ⲇⲉ ⲛⲁⲥⲭⲱ
ⲛ̀ⲣⲱⲥ ⲡⲉ ⲟⲩⲟⲥ ⲛⲁⲣⲉ ⲛⲉⲥⲃⲁⲗ ⲭⲟⲩⲱⲧ ⲉ̀ⲡⲱⲱⲓ
ⲉ̀ⲧⲫⲉ ⲡⲉ ⲟⲩⲟⲥ ⲡⲉⲭⲁⲥ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲭⲉ
ⲧⲱⲃⲍ ⲉ̀ⲍⲣⲏⲓ ⲉ̀ⲭⲱⲓ ⲱ̀ ⲡⲁ̅ⲩ̅ⲥ̅ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲭⲉ ϯⲃⲟⲥⲓ
ⲙ̀ⲙⲁⲱⲱ ⲡⲉⲭⲉ ⲡⲓⲑⲙⲏⲓ ⲛⲁⲥ ⲭⲉ ⲁ̀ⲣⲓⲍⲩⲡⲟⲙⲉⲛⲓⲛ
ⲛ̀ⲛⲟⲩⲕⲟⲩⲭⲓ ⲱ̀ ϯⲟⲩⲣⲱ ⲍⲓⲛⲁ ⲛ̀ⲧⲉⲃⲓ ⲛ̀ⲡⲓⲭⲗⲟⲙ
ⲛ̀ⲁⲧⲗⲱⲙ ⲛ̀ⲧⲟⲧⲕ ⲛ̀ⲡⲁ̅ⲩ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡⲉⲭⲉ ϯⲟⲩⲣⲱ ⲛⲁⲕ
ⲭⲉ ⲉⲓⲛⲁⲉⲣⲟⲩ ⲡⲁ̅ⲩ̅ⲥ̅ ⲭⲉ ⲙ̀ⲡⲓⲃⲓ ⲙ̀ⲡⲓⲱⲙⲥ ⲛ̀ⲧⲉ
ⲛⲓⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲡⲉⲭⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲛⲁⲥ ⲭⲉ ⲭⲉⲙ-
ⲛⲟⲙϯ ⲧⲉⲣⲁⲃⲓ ⲙ̀ⲡⲓⲱⲙⲥ ⲉⲃⲟⲗⲍⲓⲧⲉⲛ ϯⲱⲉⲛⲥⲏⲫⲓ
ⲃⲉⲛ ϯⲙⲟⲩⲙⲓ ⲛ̀ⲧⲉ ⲡⲉⲥⲛⲟϥ ⲟⲩⲟⲥ ⲥⲁⲧⲟⲧⲥ ⲁⲩϯ
ⲛ̀ⲧⲉⲥⲁ̀ⲡⲟⲫⲁⲥⲓⲥ ⲁⲩⲱ̀ⲗⲓ ⲛ̀ⲧⲉⲥⲁ̀ⲫⲉ ⲉⲧⲁⲩⲟ̀ⲗⲥ ⲉ̀ⲃⲟⲗ
ⲉ̀ⲱⲗⲓ ⲛ̀ⲧⲉⲥⲁⲫⲉ ⲉⲑⲟⲩⲁⲃ ⲁⲥⲱⲱ ⲉ̀ⲃⲟⲗ ⲉⲥⲭⲱ ⲙ̀ⲙⲟⲥ
ⲭⲉ ⲍⲏⲡⲡⲉ ⲁⲓⲭⲱ ⲛ̀ⲡⲓⲣⲟ ⲛ̀ⲧⲉ ⲡⲁⲡⲁⲗⲁⲧⲓⲟⲛ
ⲉϥⲟⲩⲏⲛ ⲁ̀ⲟⲩⲱⲛ ⲛⲏⲓ ⲡⲁ̅ⲩ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ⲙ̀ⲡⲣⲟ
ⲙ̀ⲡⲓⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⲛ̀ⲧⲉ ⲡⲟⲩⲣ[3] ⲱⲟⲡⲧ ⲉⲣⲟⲕ ⲃⲉⲛ ⲟⲩⲟⲥ
ⲙ̀ⲙⲟⲛ ⲱⲓⲡⲓ ⲛ̀ⲃⲏⲧϥ ⲁⲛ ⲛⲁⲓ ⲇⲉ ⲉ̀ⲧⲁⲥⲭⲟⲧⲟⲩ
ⲁⲩⲱ̀ⲗⲓ ⲛ̀ⲧⲉⲥⲁ̀ⲫⲉ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲥⲟⲩⲓ̅ⲉ̅ ⲙ̀ⲡⲓⲁ̀ⲃⲟⲧ ⲫⲁⲣ-

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1) Read ⲁϥⲓ̀ ⲉ̀ⲃⲟⲗ. 2) Read ⲉⲧⲃⲟⲥⲓ.

3) Read ⲛ̀ⲧⲉ ⲡⲟⲩⲛⲟϥ?

ⲙⲟⲩⲑⲓ ⲟⲩⲟⲥ ⲁⲥⲃⲓ ⲙ̀ⲡⲓϧⲗⲟⲙ ⲛ̀ⲁⲧⲗⲱⲙ ⲱⲁ ⲉ̀ⲛⲉⲥ
ⲁ̀ⲙⲏⲛ ⲟⲩⲟⲥ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁⲩⲑⲱⲟⲩⲧ ⲛ̀ϧⲉ ⲛⲓⲟⲩ-
fol. 158. ⲣⲱⲟⲩ ⲉ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉϧⲱⲟⲩ ⲛⲁⲕ ϧⲉ ⲱ̀
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲓⲥ ⲧⲟⲩⲣⲱ ⲁⲕⲧⲁⲕⲟⲥ ⲡⲁⲗⲓⲛ ⲁⲕⲥⲣⲱⲧⲕ
ⲉ̀ⲣⲟⲛ ⲥⲱⲛ ⲡⲉϧⲉ ⲡⲟⲩⲣⲟ ⲙⲁⲕⲙⲉⲛⲧⲓⲟⲥ ⲛⲱⲟⲩ
ϧⲉ ⲙⲁⲣⲉⲛⲧⲁ̀ⲡⲟⲫⲁⲥⲓⲥ ⲉ̀ⲣⲟⲕ ⲙ̀ⲙⲟⲛ ⲕⲛⲁⲧⲁⲕⲟⲛ
ⲧⲏⲣⲉⲛ ⲟⲩⲟⲥ ⲁⲕⲥⲉⲙⲥⲓ ⲛ̀ϧⲉ ⲡⲟⲩⲣⲟ ⲇⲁⲇⲓⲁⲛⲟⲥ
ⲁⲕⲥⲃⲁⲓ ⲛ̀ⲧⲁ̀ⲡⲟⲫⲁⲥⲓⲥ ⲛ̀ⲧⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲉⲕϧⲱ ⲙ̀ⲙⲟⲥ ⲛ̀ⲡⲁⲓ ⲣⲏⲧ ϧⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓⲙⲉ-
ⲗⲓⲧⲱⲛ ⲡⲓⲛⲓⲱⲧ ⲛ̀ⲧⲉ ⲛⲓⲅⲁⲗⲓⲗⲉⲟⲥ ⲁⲕϧⲱ ⲛ̀ⲥⲱⲕ
ⲛ̀ⲛⲓⲡⲣⲟⲥⲧⲁⲅⲙⲁ ⲛ̀ⲧⲉ ⲛⲓ̅ⲍ̅ ⲛ̀ⲛⲟⲩⲣⲟ ⲛ̀ⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ
ⲧⲏⲣⲕ ⲛⲉⲙ ⲡⲓⲱⲉⲙⲱⲓ ⲛ̀ⲧⲉ ⲛⲓⲛⲟⲩⲧ ⲛ̀ⲣⲉⲕⲃⲣⲟ ⲟⲩⲟⲥ
ⲉⲑⲃⲉ ⲫⲁⲓ ⲧⲉⲛⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉ̀ⲑⲣⲟⲩⲱⲗⲓ ⲛ̀ⲧⲉⲕⲁ̀ⲫⲉ
ϧⲉⲛ ⲣⲱⲥ ⲛ̀ⲧⲥⲏⲕⲓ ⲁ̀ⲣⲓⲉ̀ⲙⲓ ⲛⲱⲧⲉⲛ ⲱ̀ ⲛⲓⲗⲁⲟⲥ ϧⲉ
ⲧⲉⲛⲧⲟⲩⲃⲏⲟⲩⲧ ⲉ̀ⲃⲟⲗⲍⲁ ⲡⲉⲕⲥⲛⲟⲕ ⲟⲩⲟⲥ ⲁⲩⲥϧⲁⲓ
ϧⲁⲣⲁⲧⲥ ⲛ̀ⲧⲁ̀ⲡⲟⲫⲁⲥⲓⲥ ⲛ̀ϧⲉ ⲡⲓ ⲝ̅ⲏ̅ ⲛ̀ⲛⲟⲩⲣⲟ ⲡⲓⲁ̀-
ⲣⲓⲟⲥ ⲇⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲧⲁⲕϧⲓ ⲛ̀ⲧⲉⲕⲁ̀ⲡⲟⲫⲁⲥⲓⲥ ϧⲉⲛ
ⲛⲉⲕϧⲓϧ ⲉⲑⲟⲩⲁⲃ ⲁⲕⲓ̀ ⲉ̀ⲃⲟⲗ ⲉⲕⲣⲁⲱⲓ ⲟⲩⲟⲥ ⲛⲁⲕ-
ⲑⲉⲗⲏⲗ ⲙ̀ⲙⲁⲱⲱ ⲡⲉ ⲉ̀ⲧⲁⲕⲓ̀ ⲉ̀ⲃⲟⲗ ⲉ̀ⲡⲓⲙⲁ ⲉ̀ⲧⲉⲕ-
ⲛⲁϧⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧⲕ ⲡⲉϧⲁⲕ ⲛ̀ⲛⲓⲙⲁⲧⲟⲓ ϧⲉ ⲱⲟⲩ-
ⲛ̀ⲥⲏⲧ ⲛⲉⲙⲏⲓ ⲛ̀ⲛⲟⲩⲕⲟⲩϧⲓ ⲱ̀ ⲛⲁⲥⲛⲏⲟⲩ ⲉ̀ⲑⲣⲓⲧ
ⲛ̀ⲛⲟⲩⲉⲩϧⲏ ⲙ̀ⲡⲁⲛⲟⲩⲧ ⲁ̀ⲣⲓⲉ̀ⲙⲓ ⲛⲱⲧⲉⲛ ⲱ̀ ⲛⲁⲥ-
ⲣ̅ⲃ̅. ⲛⲏⲟⲩ ϧⲉ ⲓⲥ ⲍ̅ ⲛ̀ⲣⲟⲙⲡⲓ ⲛ̀ⲫⲟⲟⲩ ⲧⲟⲩⲉⲣⲃⲁⲥⲁⲛⲓⲍⲓⲛ
ⲙ̀ⲙⲟⲓ ⲛ̀ϧⲉ ⲡⲁⲓ̅ⲟ̅ ⲛ̀ⲛⲟⲩⲣⲟ ⲛ̀ⲡⲁⲣⲁⲛⲟⲙⲟⲥ ⲛ̀ⲑⲱⲟⲩ
ⲇⲉ ⲁⲩϧⲁⲕ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲇⲉ ⲁⲩⲥⲟⲃⲧ ⲛ̀ⲛⲟⲩⲁⲣⲓⲥⲧⲟⲛ
ⲟⲩⲟⲥ ⲛⲁⲩⲣⲁⲱⲓ ⲡⲉ ⲥⲓϧⲉⲛ ⲫⲙⲟⲩ ⲛ̀ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ
ⲧⲟⲧⲉ ⲁⲕϧⲟⲩⲱⲧ ⲉ̀ⲡⲱⲱⲓ ⲉ̀ⲧⲫⲉ ⲛ̀ϧⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ
ⲟⲩⲟⲥ ⲡⲉϧⲁⲕ ϧⲉ ⲡⲁ̅ⲧ̅ⲥ̅ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅ ⲫⲏ ⲉ̀ⲧⲁⲕⲑⲣⲉ
ⲡⲓϧⲣⲱⲙ ⲓ̀ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲧⲫⲉ ϧⲉⲛ ⲡⲓⲥⲁϧⲓ
ⲛ̀ⲧⲉ ⲡⲉⲕⲃⲱⲕ ⲓ̀ⲗⲓⲁⲥ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲟⲩⲟⲥ ⲙ̀ⲙⲛ

ⲁϥογωⲙ ⲛ̀ⲡⲓⲉⲡⲉⲛⲧⲩⲕⲟⲛⲧⲁⲣⲭⲟⲥ (sic) ⲃ̄ ⲛⲉⲙ ⲡⲟⲩ-
ⲕⲉⲣ̄ ⲙ̀ⲙⲁⲧⲟⲓ ⲉⲕⲉ̀ⲟⲩⲱⲣⲡ ⲛⲏⲓ ⲱ̀ ⲡⲁⲩ̄ⲥ̄ ⲛ̀ⲡⲓϫⲣⲱⲙ
ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲥⲓⲛⲁ ⲛ̀ⲧⲉϥⲟⲩⲱⲙ ⲛ̀ⲡⲁⲓ ⲟ̄ ⲛ̀ⲛⲟⲩⲣⲟ
ⲛ̀ⲡⲁⲣⲁⲛⲟⲙⲟⲥ ⲉⲧⲓ ⲉ̀ⲣⲉ ⲡⲓⲥⲁϫⲓ ϫⲏ ϧⲉⲛ ⲣⲱϥ
ⲁϥⲓ̀ ⲛ̀ⲧⲉ ⲡⲓϫⲣⲱⲙ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲧϥⲉ ⲟⲩⲟⲥ ⲁϥⲟⲩⲱⲙ
ⲙ̀ⲡⲓⲟ̄ ⲛ̀ⲛⲟⲩⲣⲟ ⲟⲩⲟⲥ ⲛⲁⲣⲉ ⲡⲓⲁ̀ⲫⲟⲧ ϧⲉⲛ ⲛⲉⲛ-
ϫⲓϫ ⲛ̀ⲡⲓⲁ̀ⲛⲟⲙⲟⲥ ⲙ̀ⲡⲁⲧⲉϥϫⲉⲙⲧⲓⲡⲓ ⲙ̀ⲙⲟϥ ⲟⲩⲟⲥ
ⲁϥⲟⲩⲱⲙ ⲛ̀ⲕⲉⲉ̄ ⲛ̀ⲱⲟ ⲙ̀ⲙⲁⲧⲟⲓ ⲛ̀ⲛⲁⲧⲛⲟⲩϯ ⲛⲁⲓ
ⲉⲧⲱⲉⲙⲱⲓ ⲙ̀ⲙⲱⲟⲩ ⲟⲩⲟⲥ ⲛ̀ⲡⲉ ⲛⲓⲙⲁⲧⲟⲓ ⲉⲧⲙⲟⲱⲓ
ⲛⲉⲙ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲉ̀ⲙⲓ ⲉ̀ⲡⲓⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲱⲁ-
ⲧⲟⲩⲕⲏⲛ ⲉⲩⲱ̀ⲗⲓ ⲛ̀ⲧⲉϥⲁ̀ⲫⲉ ⲉⲑⲟⲩⲁⲃ ⲉ̀ⲧⲁϥⲉ̀ⲙⲓ ⲛ̀ⲧⲉ
ⲡⲓⲑⲙⲏⲓ ⲧⲉ ⲁ̀ ⲡⲓϫⲣⲱⲙ ⲟⲩⲱⲙ ⲛ̀ⲛⲓⲁⲥⲉⲃⲏⲥ ⲁϥⲕⲱⲗⲧ
159. ⲛ̀ⲛⲉϥⲕⲉⲗⲓ ⲁϥⲧⲱⲃⲥ ⲛ̀ⲡⲁⲓⲣⲏϯ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲧⲉ
ⲡⲁⲩ̄ⲥ̄ ⲟⲩⲟⲥ ⲡⲁⲛⲟⲩϯ ⲡⲟⲩⲛⲟϥ ⲛ̀ⲧⲉ ⲧⲁⲯⲩⲭⲏ
ⲛⲉⲙ ⲡⲁⲡⲛ̄ⲛ̄ⲁ̄ ⲫⲓⲱⲧ ⲛ̀ⲡⲁⲩ̄ⲥ̄ ⲓⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟⲓ
ⲙ̀ⲫⲟⲟⲩ ⲁⲛⲟⲕ ⲃⲁ ⲡⲉⲕⲃⲱⲕ ⲣⲉⲱⲣⲓⲟⲥ ⲟⲩⲟⲥ
ⲱⲟⲡⲧ ⲉ̀ⲣⲟⲕ ⲃⲉⲛ ⲟⲩⲛⲟⲩ ⲉⲥⲉⲣⲱⲁⲩ ϯⲛⲁⲩ ⲡⲁⲛⲏⲃ
ⲉ̀ⲟⲩⲙⲏⲱ ⲉϥⲟⲱ ⲉⲩⲟ̀ⲥⲓ ⲉ̀ⲣⲁⲧⲟⲩ ⲟⲩⲟⲥ ⲛⲁⲩⲙⲉⲩⲓ̀
ⲛ̀ⲥⲱⲣ ⲙ̀ⲡⲁⲥⲱⲙⲁ ⲉ̀ⲥⲣⲁⲩ ⲁⲓⲱⲁⲛϫⲱⲕ ⲉ̀ⲃⲟⲗ ϯⲛⲟⲩ
ⲟⲩⲟⲥ ⲛ̀ⲑⲟⲕ ⲉⲧⲉ̀ⲙⲓ ⲱ̀ ⲡⲁⲩ̄ⲥ̄ ϫⲉ ⲡⲁⲥⲱⲙⲁ ⲛⲁⲣⲱⲱⲓ
ⲙ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲁⲛ ⲗⲟⲓⲡⲟⲛ ⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟⲓ
ⲡⲁ̄ⲛⲏⲃ ⲃⲉⲛ ⲧⲁⲓ ⲟⲩⲛⲟⲩ ⲛ̀ⲧⲉⲕϯ ⲛ̀ⲛⲟⲩⲥⲙⲟⲧ
ⲙ̀ⲡⲁⲣⲁⲛ ⲛ̀ⲧⲉϥⲱⲱⲡⲓ ⲛ̀ⲥⲱⲧⲏⲣⲓⲁ̀ ⲛⲉⲙ ⲟⲩⲃⲟⲏⲑⲓⲁ̀
ⲙ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲉⲃⲟⲗⲥⲓⲧⲟⲧⲕ ⲭⲉ ⲉ̀ⲣⲉ ⲡⲓⲱⲟⲩ
ⲉⲣⲡⲣⲉⲡⲓ ⲛⲁⲕ ⲛⲉⲙ ⲡⲉⲕⲓⲱⲧ ⲛ̀ⲛⲁⲕⲁⲑⲟⲥ (sic) ⲓⲏ̄ⲥ̄
ⲡⲭ̄ⲥ̄ ⲡⲉⲛⲟ̄ⲥ̄ ⲛⲉⲙ ⲡⲓⲡⲛ̄ⲛ̄ⲁ̄ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲣⲉϥⲧⲁⲛⲃⲟ ⲱⲗ
ⲉ̀ⲛⲉⲥ ⲛ̀ⲧⲉ ⲛⲓⲉ̀ⲛⲉⲥ ⲧⲏⲣⲟⲩ ⲁ̀ⲙⲏⲛ ⲉⲧⲁϥϫⲱ ⲁⲉ
ⲙ̀ⲡⲓⲁ̀ⲙⲏⲛ ⲁ̀ ⲡⲓⲥⲧⲉⲣⲉⲱ̀ⲙⲁ ⲧⲏⲣϥ ⲙⲟⲥ ⲛ̀ⲛⲁⲣⲭⲉⲗⲟⲥ
ⲛ̀ⲧⲉ ⲡⲃⲓⲥⲓ ⲟⲩⲟⲥ ⲁϥⲓ̀ ⲱⲁⲣⲟϥ ⲛ̀ⲧⲉ ⲡⲉⲛⲟ̄ⲥ̄ ⲓⲏ̄ⲥ̄
ⲡⲭ̄ⲥ̄ ⲟⲩⲟⲥ ⲛⲁϥⲥⲉⲙⲥⲓ ⲥⲓⲧⲉⲛ ⲛⲓⲭⲉⲣⲟⲩⲃⲓⲙ ⲛⲉⲙ

ⲛⲓⲥⲉⲣⲁⲫⲓⲙ ⲟⲩⲟⲥ ⲛⲁⲣⲉ ⲡⲓϫⲟⲣⲟⲥ ⲛⲧⲉ ⲛⲓⲡⲣⲟ-
(sic) ⲫⲏⲧⲏⲥ ⲛⲉⲙ ⲛⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲛⲉⲙ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ
ⲣⲁ̅. ⲛⲉⲙ ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ ⲉⲩⲉⲣⲅⲩⲙⲛⲟⲥ ⲉ̀ⲣⲟⲕ
ⲛⲉⲙ ⲛⲓⲧⲁⲅⲙⲁ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ⲛⲓⲫⲏⲟⲩⲓ̀ ⲟⲩⲟⲥ ⲁⲩ-
ⲥⲓⲛⲓⲙ ⲧⲏⲣⲟⲩ ⲛ̀ϫⲉ ⲛⲓⲙⲁⲧⲟⲓ ⲉⲧⲙⲟⲱⲓ ⲛⲉⲙ ⲡⲓ- 5
ⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲩⲉⲣⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲓⲣⲉⲕⲙⲱⲟⲩⲧ ⲡⲉϫⲉ
ⲡⲟ̅ⲥ̅ ⲙ̀ⲙⲓⲙⲁⲕⲁⲣⲓⲟⲥ (sic) ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ϫⲉⲣⲉ ⲫⲏ
ⲉ̀ⲧⲉ ⲫⲱⲓ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉⲣⲉ ⲡⲓⲙⲉⲛⲣⲓⲧ ⲛ̀ⲧⲏⲓ ⲛⲉⲙ
ⲛⲁⲁⲅⲅⲉⲗⲟⲥ ϫⲉⲣⲉ ⲡⲓⲁⲅⲱⲛⲓⲍⲧⲏⲥ ⲛ̀ⲧⲉ ⲧⲙⲉⲧⲟⲩⲣⲟ
ⲛ̀ⲛⲓⲫⲏⲟⲩⲓ̀ ⲱⲟⲩⲛⲓⲁⲧⲕ ⲛ̀ⲫⲟⲟⲩ ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲅⲉⲱⲣ- 10
ⲅⲓⲟⲥ ϫⲉ ⲁⲓⲥⲟⲃϯ ⲛⲁⲕ ⲛ̀ⲍ̀ ⲛ̀ϫⲗⲟⲙ ⲛ̀ⲱⲟⲩ ϧⲉⲛ
ⲛⲉⲛϫⲓϫ ⲛ̀ⲡⲁⲓⲱⲧ ⲉϥⲛⲁⲧⲏⲓⲧⲟⲩ ⲉ̀ϫⲱⲕ ϧⲉⲛ ⲡⲁⲓ
ⲉ̀ⲍⲟⲟⲩ ⲱⲟⲩⲛⲓⲁⲧⲕ ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ
ⲁⲩⲥⲟⲃϯ ⲛⲁⲕ ⲛ̀ⲛⲟⲩⲃⲣⲏⲡⲓ ⲛ̀ⲛⲟⲩⲣⲟ ⲟⲩⲟⲥ ⲛⲁⲥ-
ⲥⲉⲗⲥⲱⲗ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲟⲩⲛⲟⲩⲃ ⲥⲓ ⲙⲁⲣⲅⲁⲣⲓⲧⲏⲥ 15
ⲟⲩⲟⲥ ⲁⲓⲛⲁⲧⲏⲓⲥ ⲉ̀ϫⲱⲕ ϧⲉⲛ ⲛⲁϫⲓϫ ⲙ̀ⲫⲟⲟⲩ ⲱⲟⲩ-
ⲛⲓⲁⲧⲕ ⲛ̀ⲫⲟⲟⲩ ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ⲁⲩⲥⲟⲃϯ
ⲛⲁⲕ ⲛ̀ⲛⲟⲩⲛⲓⲱϯ ⲛ̀ⲑⲣⲟⲛⲟⲥ ⲉⲩⲃⲟϫⲓ ⲟⲩⲟⲥ ⲉⲩⲥⲉⲗ-
ⲥⲱⲗ ⲉ̀ⲃⲟⲗ ⲛ̀ⲕⲁⲗⲱⲥ ϧⲉⲛ ⲟⲩⲛⲟⲩⲃ ⲉⲩⲥⲟⲧⲡ ⲙ̀ⲙⲁⲱⲱ
ⲛⲉⲙ ⲟⲩⲱ̀ⲛⲓ ⲙ̀ⲙⲏⲓ ⲉ̀ⲛⲁⲱⲉⲛ̀ⲥⲟⲩⲉⲛⲩ ⲟⲩⲟⲥ ⲉⲩ- 20
ⲛⲁⲧⲥⲉⲙⲥⲟⲕ ⲥⲓϫⲱⲩ ⲙ̀ⲫⲟⲟⲩ ϧⲉⲛ ⲛⲓⲉⲡⲱⲣⲁⲛⲓⲟⲛ
fol. 160. ⲉⲧⲥⲁⲡⲱⲱⲓ ⲉ̀ⲃⲟⲗⲥⲓⲧⲉⲛ ⲡⲓⲡⲛ̅ⲁ̅ ⲉⲑⲟⲩⲁⲃ ⲱⲟⲩⲛⲓⲁⲧⲕ
ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓϯ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ⲁⲩⲟⲩⲱⲛ ⲛⲁⲕ ⲛ̀ⲛⲓ-
ⲡⲩⲗⲱⲛ ⲙ̀ⲙⲁⲣⲅⲁⲣⲓⲧⲏⲥ ⲛ̀ⲧⲉ ⲛⲓⲥⲕⲏⲛⲏ ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ
ⲟⲩⲟⲥ ⲛ̀ⲧⲉⲕⲥⲱⲗ ⲉ̀ϧⲟⲩⲛ ⲛ̀ⲡⲉⲙⲑⲟ ⲛ̀ϯⲧⲣⲓⲁⲥ 25
ⲉⲑⲟⲩⲁⲃ ⲙ̀ⲙⲟⲛ ⲫⲏ ⲉⲧⲉⲣⲕⲟⲗⲓⲛ ⲙ̀ⲙⲟⲕ ⲱⲟⲩⲛⲓⲁⲧⲕ
ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲓϫⲱⲣⲓ ϫⲉ ⲁ̀ ⲡⲁⲓⲱⲧ
ⲛⲁ̀ⲅⲁⲑⲟⲥ ⲥϧⲁⲓ ⲛ̀ⲡⲉⲕⲣⲁⲛ ⲉ̀ⲡⲓⲍⲁⲣⲙⲁ ⲛ̀ⲧⲉ ϯⲧⲣⲓⲁⲥ
ⲉⲑⲟⲩⲁⲃ ϫⲉ ⲥⲓⲛⲁ ⲛⲏ ⲉⲑⲛⲁϫⲟⲥ ϫⲉ ⲫ̅ϯ ⲛ̀ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲁ̀ⲣⲓⲃⲟⲏⲑⲓⲛ ⲉ̀ⲣⲟⲛ ⲛ̀ⲧⲉⲕⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟⲛ ⲟⲩⲟⲥ 30

παιρⲏ† ⲛ̀τεκсωτεμ ἐρωογ ⲱογниатк ⲱ па-
менрит гεωргιος ⲁⲉ акογωⲛ̄ⲥ ⲙ̀пαран ἐвоλ
нем паⲓωт ⲛ̀ⲁгаθос нем пιппⲛ̄ⲁ̄ εθογав
ⲙ̀пемθо ⲛ̀ниογрωογ ⲛ̀тⲉ пікосмос тнрϥ ογоⲥ
ⲁⲛок ⲥωⲛ †ⲛаογонⲥк ἐвоλ ϧεⲛ тфе екοι
ⲛ̀ⲛογωини ⲙ̀маϣω †ⲭω ⲙ̀мос ⲛак ⲱ памен-
рит ⲁⲉ ⲙ̀пирⲏ† ἐтε ⲙ̀пе ⲥλι ϧεⲛ †метрωми
тнрс ϣⲭемⲭом ⲛ̀ⲛογωⲛⲥ ⲙ̀пαран ἐвоλ ⲛ̀
ⲣ̄† ⲛ̀ромпι ⲛⲉⲥοογ ἐвнλ ἐрок ⲙ̀маγатк екὸⲥι
ἐратк ⲙ̀пемθо ⲙ̀паι ⲟ̄ ⲛ̀ⲛογро ϧεⲛ †οι-
ⲣ̄ⲅ̄.[1] кογменн тнрс ⲓ̀тε ἐпікосмос оγⲇе пресвγ-
терос оγⲇе ⲇιⲁкωнос оγⲇе λаικос ἐвнλ ἐрок
ⲙ̀маγатк ϧεⲛ пікосмос тнрϥ ϣе таⲭιⲭ
ⲛ̀ⲛογⲓ̀наⲙ ⲱ паменрит [ⲁⲉ] †ⲛⲁсемни немак
ⲛ̀ⲛογⲇιаθηкн ⲁⲉ ἐϣωп ⲛ̀текталок ἐпекⲥо
ⲙ̀ппⲛ̄ⲁ̄тικон ϧεⲛ тфе оγоⲥ ⲛ̀текⲓ̀ нем тек-
θωογтс тнрс ἐоγωϣт ⲛ̀†тριас εθογав ἐре
нн εθογав тнроγ соγωнк εθве питаⲓ̀ ἐ†на-
тнιϥ нак ⲱ паменрит оγоⲥ ⲉγⲉ̀мⲥ[2] тнроγ
ⲁⲉ ⲛ̀ток пе гεωргιос пιменрит ⲛ̀тε ⳪† 20
ⲉγⲉ̀ерпроскγнин ⲙ̀мок тнроγ ката пιоγаⲥ-
саⲥни ⲛ̀тε паⲓωт ⲛ̀ⲁгаθос ιс ⲥнппе он †ноγ
ⲱ паменрит аιтом пекран ἐфωι ⲛ̀теϥϣωпι
ⲛ̀ⲛογλγмнн ⲛ̀ⲛογⲭаι ϧεⲛ пікосмос тнрϥ
ⲥιна рωми ниβен ⲓ̀ⲉ ⲥⲥιми ниβен εθнаραογⲱ 25
ἐⲥанⲥоⲭⲥех ⲓ̀тε ϧεⲛ нимаⲛ̀†ⲥап ⲓ̀тε ϧεⲛ
нимандγмосιон ⲓ̀тε ϧεⲛ ниϣтекωоγ ⲓ̀тε ϧεⲛ

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1) After this number the Coptic numbering of the pages ceases.

2) Sic; read ⲉγⲉ̀ⲉми.

ϕⲓⲟⲙ ⲓⲧⲉ ϧⲉⲛ ⲛⲓⲁⲣⲱⲟⲩ (sic) ⲓⲧⲉ ϧⲉⲛ ⲛⲓⲗⲩⲙⲛⲏ
ⲓⲧⲉ ϧⲉⲛ ⲛⲓⲙⲱⲓⲧ ⲙ̀ⲙⲟⲱⲓ ⲓⲧⲉ ⲛ̀ⲧⲟⲩⲓ̀ ⲉ̀ⲧⲟⲧⲟⲩ
ⲛ̀ⲥⲓⲛⲱⲟⲩⲓ̀ ⲓⲧⲉ ⲛ̀ⲧⲟⲩⲣⲁⲩⲱ ⲉ̀ϩⲁⲛⲑⲏⲣⲓⲟⲛ ⲓⲧⲉ
fol. 161. ⲟⲩⲭⲣⲱⲙ ⲓⲧⲉ ϩⲁⲛⲙⲟⲩⲓ̀ ⲓⲧⲉ ϩⲁⲛⲙⲟⲩ ⲉⲩϩⲱⲟⲩ
ⲙ̀ⲙⲁⲱⲱ ⲓⲧⲉ ⲁ̀ⲛⲁⲅⲕⲏ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲟⲩⲙⲏⲱ ⲛ̀ϧⲓⲥⲓ 5
ⲉⲩⲟⲱ ⲙ̀ⲙⲁⲱⲱ ⲁ̀ⲡⲗⲱⲥ ϩⲟⲭϩⲉⲭ ⲛⲓⲃⲉⲛ ⲉⲧⲟⲩ-
ⲛⲁⲣⲁⲟⲩⲱ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ⲭⲉ ⲛⲓⲱⲏⲣⲓ ⲛ̀ⲧⲉ ⲛⲓⲣⲱⲙⲓ
ⲟⲩⲟϩ ⲛ̀ⲧⲟⲩⲱⲱ ⲉ̀ⲡⲱⲱⲓ ϩⲁⲣⲟⲓ ϧⲉⲛ ⲡⲉⲕⲣⲁⲛ ⲱⲁ
ⲡ̄ ⲛ̀ⲥⲟⲡ ⲭⲉ ϕ̄ⲧ̄ ⲛ̀ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁ̀ⲣⲓⲃⲟⲏⲑⲓⲛ ⲉ̀ⲣⲟⲛ
ⲧⲛⲁⲥⲱⲧⲉⲙ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ⲭⲱⲗⲉⲙ ⲟⲩⲟϩ ⲛ̀ⲧⲁⲭⲱⲕ 10
ⲉ̀ⲃⲟⲗ ⲛ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲟⲩⲛⲁⲉⲣⲉ̀ⲧⲓⲛ ⲙ̀ⲙⲟϥ ϧⲉⲛ
ⲡⲟⲩϩⲏⲧ ⲟⲩⲟⲩ ⲣⲱⲙⲓ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁⲕⲱⲧ ⲛ̀ⲛⲟⲩ-
ⲙⲁⲣⲧⲩⲣⲓⲟⲛ ϧⲉⲛ ⲡⲉⲕⲣⲁⲛ ⲓⲉ̀ ⲟⲩⲭⲱⲙ ⲛ̀ⲛⲱⲱ
ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲛⲉⲕϧⲓⲥⲓ ⲛⲉⲙ ⲛⲉⲕⲁ̀ⲅⲱⲛ ⲛ̀ⲧⲉϥⲧⲏϥ
ⲉ̀ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ϧⲉⲛ ⲡⲉⲕⲣⲁⲛ ⲧⲛⲁⲥϧⲁⲓ ⲛ̀ⲡⲉϥⲣⲁⲛ 15
ⲉ̀ⲡⲭⲱⲙ ⲙ̀ⲡⲱⲛϧ ⲟⲩⲟϩ ⲛ̀ⲧⲁⲑⲣⲉϥⲱⲱⲡⲓ ϧⲉⲛ ⲟⲩ-
ⲙⲁ ⲛ̀ⲛⲟⲩⲱⲧ ⲛⲉⲙⲁⲕ ϧⲉⲛ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲱⲁ ⲉ̀ⲛⲉϩ
ϕⲏ ⲉⲑⲛⲁⲧ ⲛ̀ⲟⲩⲡⲣⲟⲥⲫⲟⲣⲁ ⲓⲉ̀ ⲟⲩⲁ̀ⲡⲁⲣⲭⲏ ⲉ̀ⲧⲉⲕ-
ⲕⲗⲏⲥⲓⲁ ϧⲉⲛ ⲡⲉⲕⲣⲁⲛ ⲓⲉ̀ ⲛ̀ⲧⲉϥⲧⲉⲙⲙⲟ ⲛ̀ⲛⲟⲩϩⲏⲕⲓ
ϧⲉⲛ ⲡⲉⲕⲣⲁⲛ ⲓⲉ̀ ⲟⲩⲭⲏⲣⲁ ϧⲉⲛ ⲡⲓⲉ̀ϩⲟⲟⲩ ⲛ̀ⲧⲉ 20
ⲡⲉⲕⲉⲣϕⲙⲉⲩⲓ̀ ⲉⲧⲧⲁⲓⲏⲟⲩⲧ ⲧⲛⲁⲧ ⲛⲁϥ ⲛ̀ⲛⲟⲩⲃⲟⲏ-
ⲑⲓⲁ̀ ϧⲉⲛ ⲡⲁⲓ ⲕⲟⲥⲙⲟⲥ ⲛ̀ⲧⲁⲑⲣⲉϥⲟⲩⲛⲟϥ ⲛⲉⲙⲁⲕ
ϧⲉⲛ ⲛⲓⲁ̀ⲅⲁⲑⲟⲛ ⲛ̀ⲧⲉ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ϕⲏ ⲉⲑⲛⲁϩⲱⲃⲥ
ⲛ̀ⲛⲟⲩⲁⲓ ⲉϥⲃⲏⲱ ϧⲉⲛ ⲡⲉⲕⲣⲁⲛ ⲧⲛⲁϩⲟⲃⲥϥ ϧⲉⲛ
ⲛⲓⲉⲛⲧⲏⲙⲁ ⲛ̀ⲧⲉ ⲛⲓϕⲏⲟⲩⲓ̀ ϕⲏ ⲉⲑⲛⲁⲃⲉⲣⲟ ⲛ̀ⲛⲟⲩ- 25
ϧⲏⲃⲥ ϧⲉⲛ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ̀ ϧⲉⲛ ⲡⲉⲕⲣⲁⲛ ⲓⲉ̀ ⲟⲩⲥⲑⲟⲓ-
ⲛⲟⲩϥⲓ ⲧⲛⲁⲑⲣⲉ ⲛⲁⲁ̀ⲅⲅⲉⲗⲟⲥ ⲉⲣⲟⲩⲱⲓⲛⲓ ⲉ̀ⲣⲟϥ
ⲉϥⲛⲏⲟⲩ ϩⲁⲣⲟⲓ ϧⲉⲛ ⲟⲩⲣⲁⲱⲓ ϕⲏ ⲉⲑⲛⲁⲧ ⲛ̀ⲡⲉⲕⲣⲁⲛ
ⲉ̀ⲡⲉϥⲱⲏⲣⲓ ϧⲉⲛ ⲟⲩⲛⲁϩⲧ ⲛⲁⲑⲱⲧ[1] ⲙ̀ⲡⲟⲩϩⲏⲧ

1) Sic; read ⲧⲛⲁⲑⲱⲧ.

ⲉ̀ϩρηι ⲉ̀ϫωϥ ϕⲏ ⲉⲑⲛⲁϣⲱⲡ ⲛ̀ⲟⲩϣⲉⲙⲙⲟ ⲉ̀ⲣⲟϥ ϧⲉⲛ ⲡⲉⲕⲣⲁⲛ ϯⲛⲁϫⲱ ⲛⲁϥ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲉϥⲛⲟⲃⲓ ⲟⲩⲟϩ ϯⲛⲁϣⲟⲡϥ ⲉ̀ⲣⲟⲓ ϧⲉⲛ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ϣⲁ ⲉ̀ⲛⲉϩ ϯⲱⲣⲕ ⲙ̀ⲙⲟⲓ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟⲓ ⲱ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲁⲙⲉⲛⲣⲓⲧ ϫⲉ ⲙ̀ⲫⲣⲏϯ ⲉ̀ⲧⲁⲓⲕⲏⲛ ⲉ̀ϫⲟⲥ ⲛⲁⲕ ϯⲛⲟⲩ ⲟⲛ ϯϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲁⲕ ϫⲉ ϧⲉⲛ ⲛⲓⲙⲓⲥⲓ ⲛ̀ⲧⲉ ⲛⲓϩⲓⲟⲙⲓ ⲙ̀ⲙⲟⲛ ϕⲏ ⲉⲧⲟ̀ⲛⲓ ⲛ̀ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲣⲉϥϯⲱⲙⲥ ⲟⲩⲟϩ ϧⲉⲛ ⲡⲓϫⲟⲣⲟⲥ ⲛ̀ⲧⲉ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲙ̀ⲙⲟⲛ ϕⲏ ⲉⲧⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ϧⲉⲛ ⲛⲏ ⲉ̀ⲧⲁⲩϣⲱⲡⲓ ⲧⲏⲣⲟⲩ ⲟⲩⲇⲉ ⲛ̀ⲛⲉ ⲟⲩⲟⲛ ϣⲱⲡⲓ ⲉϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ⲓⲱⲥ ⲙ̀ⲙⲟⲕ ⲱ̀ ⲡⲁ- ⲙⲉⲛⲣⲓⲧ ϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉⲕⲟⲓⲕⲟⲛⲟⲙⲓⲁ̀ ⲛ̀ⲧⲁⲟⲗⲕ ⲉ̀ⲡϣⲱⲓ ⲛⲉⲙⲏⲓ ⲥⲓϫⲉⲛ ⲡⲓⲥⲁⲣⲙⲁ ⲛ̀ϫⲉⲣⲟⲩⲃⲓⲛⲓⲕⲟⲛ ⲟⲩⲟⲥ ⲛ̀ⲧⲁⲧⲏⲕ ⲛ̀ⲇⲱⲣⲟⲛ ⲛ̀ⲡⲁⲓⲱⲧ ⲛⲁ̀ⲅⲁⲑⲟⲥ ⲛⲉⲙ ⲡⲓⲡⲛ̅ⲁ̅ ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟⲥ ⲛ̀ⲧⲉ ⲛⲁⲧⲫⲉ ⲧⲏⲣⲟⲩ ⲣⲁϣⲓ ⲛⲉⲙⲁⲕ ϫⲉ ⲟⲩⲏⲓ ⲥⲉϫⲟⲩϣⲧ ⲉ̀ⲃⲟⲗ ϧⲁϫⲱⲕ ⲉⲑⲃⲉ
fol. 162. ⲡⲉⲕⲥⲱⲙⲁ ⲇⲉ ⲟⲛ ϯⲛⲁⲑⲣⲉ ⲥⲁⲛⲙⲟⲛⲙⲉⲛ ϣⲱⲡⲓ ϯⲛⲟⲩ ϫⲉ ⲛ̀ⲛⲉ ⲥⲗⲓ ϧⲉⲛ ⲛⲁⲓ ⲙⲏϣ ⲃⲓ ⲛⲉⲙⲁϥ ⲉ̀ⲡⲧⲏⲣϥ ϣⲁⲧⲟⲩⲓ̀ ⲛ̀ϫⲉ ⲛⲉⲕⲁⲗⲱⲟⲩⲓ̀ ⲛ̀ⲧⲟⲩⲟ̀ⲗϥ ⲓⲥ ⲧⲉⲕⲙⲁⲩ ⲛⲉⲙ ⲧⲉⲕⲥⲱⲛⲓ ⲃ̅ϯ ⲛⲉⲙ ⲧⲉⲕⲕⲉϣⲉⲗⲉⲧ ⲉ̀ⲧⲁⲩⲱⲡ ⲛ̀ⲥⲱⲥ ⲛⲁⲕ ⲁⲓⲕⲏⲛ ⲉ̀ⲟ̀ⲗⲟⲩ ⲉ̀ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ϧⲁϫⲱⲕ ϫⲉ ⲥⲓⲛⲁ ⲛ̀ⲛⲟⲩⲛⲁⲩ ⲉ̀ⲡⲉⲕⲙⲟⲩ ϧⲉⲛ ⲡⲁⲓ ⲕⲟⲥⲙⲟⲥ ⲁⲗⲗⲁ ⲛ̀ⲧⲟⲩⲛⲁⲩ ⲉ̀ⲣⲟⲕ ⲛⲉⲙ ⲡⲉⲕⲓ̀ⲱⲧ ⲛⲉⲙ ⲡⲉⲕⲡⲁⲡⲓⲟⲥ (sic) ⲛⲉⲙ ⲡⲓⲛⲓϣϯ ⲛ̀ⲛⲱⲟⲩ ⲉ̀ϯⲛⲁ- ⲧⲏⲓϥ ⲛⲁⲕ ϧⲉⲛ ⲧϥⲉ ϧⲉⲛ ⲧⲁⲙⲉⲧⲟⲩⲣⲟ ⲟⲩⲟⲥ ⲓⲥ ⲛⲓⲁ̀ⲥⲉⲃⲏⲥ ⲛ̀ⲛⲟⲩⲣⲱⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲁⲓⲧⲁⲕⲱⲟⲩ ⲉⲑⲃⲏⲧⲕ ⲉ̀ϣⲱⲡ ⲛ̀ⲧⲉ ⲡⲉⲕⲥⲛⲟϥ ϕⲱⲛ ⲉ̀ⲃⲟⲗ ⲥⲓϫⲉⲛ ⲡⲕⲁⲥⲓ ϯⲛⲟⲩ ⲡⲓϣⲉⲙϣⲓ ⲛ̀ⲧⲉ ⲛⲓⲇⲱⲗⲟⲛ ⲛⲁⲕⲱⲣϥ ⲟⲩⲟⲥ ⲥⲉⲛⲁϯⲱⲟⲩ ⲛ̀ⲡⲁⲣⲁⲛ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ϯⲛⲁⲑⲣⲉ ⲡⲉⲕⲥⲩⲛⲅⲉⲛⲏⲥ ⲕⲱⲧ ⲛⲁⲕ ⲛ̀ⲛⲟⲩⲧⲟⲡⲟⲥ ϧⲉⲛ ⲧⲉⲕⲡⲟⲗⲓⲥ ⲛ̀ⲧⲉϥⲭⲱ

ⲛⲡⲉⲕⲥⲱⲙⲁ ⲛ̀ϩⲏⲧϥ ϩⲉⲛ ⲟⲩⲧⲁⲓⲟ̀ ⲙⲉⲛⲉⲛⲥⲁ ⲟⲩ-
ⲕⲟⲩⲭⲓ ⲛ̀ⲥⲛⲟⲩ ⲡⲥⲁⲇⲁⲛⲁⲥ ⲛⲁⲧⲟⲩⲛⲟⲥ ⲟⲩⲇⲓⲱⲅⲙⲟⲥ
ⲅⲓⲝⲉⲛ ⲛⲓⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲟⲩⲟⲥ ⲥⲉⲛⲁⲫⲱⲛ ⲙ̀ⲡⲥⲛⲟϥ
ⲛ̀ⲛⲟⲩⲑⲃⲁ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ̀ⲃⲟⲗ ϩⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ
ⲧⲏⲣϥ ⲛ̀ⲕ̅ⲁ̅ ⲛ̀ⲣⲟⲙⲡⲓ ⲛⲉ̀ⲅⲟⲟⲩ ⲉⲃⲟⲗ ⲟⲛ ⲅⲓⲧⲉⲛ
ⲛⲓⲝⲟⲙ ⲉ̀ⲧⲛⲁⲗⲓⲧⲟⲩ ⲉ̀ⲃⲟⲗⲅⲓⲧⲟⲧⲕ ϩⲉⲛ ⲡⲉⲕⲧⲟⲡⲟⲥ
ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟⲥ ϥⲛⲁⲥⲟⲃⲛⲓ ⲛ̀ⲝⲉ ⲡⲓⲁ̀ⲥⲉⲃⲏⲥ ⲛ̀ⲛⲟⲩⲣⲟ
ⲛ̀ⲧⲉ ⲡⲓⲥⲛⲟⲩ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲉ̀ⲱⲣⲡⲱⲉⲣ ⲙ̀ⲡⲉⲕⲧⲟⲡⲟⲥ
ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟⲥ ϥⲛⲁⲟⲩⲱⲣⲡ ⲛ̀ⲟⲩⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ
ⲛⲉⲙ ⲛⲉϥⲙⲁⲧⲟⲓ ⲉ̀ⲃⲉⲣ ⲡⲁⲓ ⲅⲱⲃ ⲟⲩⲟⲥ ⲧⲛⲁⲑⲣⲉⲕ-
ⲱⲁⲓⲣⲓ ⲉ̀ⲣⲟϥ ϩⲉⲛ ⲟⲩⲙⲟⲩ ⲉϥⲥⲱⲟⲩ ⲙ̀ⲙⲁⲱⲱ
ⲙ̀ⲫⲣⲏⲧ ⲉ̀ⲧⲁⲕⲱⲁⲓⲣⲓ ⲛ̀ⲛⲁⲓ ⲟⲩⲣⲱⲟⲩ ⲛⲁⲓ ⲟⲩⲟⲥ
ⲁϥⲕⲱⲣϥ ⲛ̀ⲝⲉ ⲡⲓⲇⲓⲱⲅⲙⲟⲥ ⲉ̀ⲃⲟⲗⲅⲓⲧⲟⲧⲕ ⲡⲁⲓ ⲣⲏⲧ
ⲟⲛ ⲧⲛⲁⲟⲩⲟⲣⲡⲕ ⲉ̀ⲑⲣⲉⲕⲱⲁⲓⲣⲓ ⲉ̀ⲣⲟϥ ⲛ̀ⲑⲟϥ ⲡⲓⲁ-
ⲥⲉⲃⲏⲥ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲟⲩⲟⲥ ⲧⲛⲁⲧⲅⲉⲙⲥⲟ ⲛ̀ⲕⲉⲟⲩⲁⲓ
ⲉ̀ⲡⲉϥⲙⲁ ⲕⲁⲧⲁ ⲡⲓⲟⲩⲁⲣⲥⲁⲣⲅⲛⲓ ⲛ̀ⲧⲉ ⲡⲁⲓⲱⲧ ⲛ̀ⲁ-
ⲅⲁⲑⲟⲥ ⲟⲩⲟⲥ ⲫⲛⲁⲕⲱⲧ ⲛⲁⲕ ⲛ̀ⲛⲟⲩⲧⲟⲡⲟⲥ ⲉϥⲃⲟⲥⲓ
ⲉϥⲧⲁⲓⲛⲟⲩⲧ ⲛ̀ⲕⲁⲗⲱⲥ ⲟⲩⲟⲥ ϥⲛⲁⲧ̀ⲱⲟⲩ ⲛ̀ⲛⲉⲕ-
ⲕⲗⲏⲥⲓⲁ ⲟⲩⲟⲥ ⲥⲉⲛⲁⲱⲉⲙⲱⲓ ⲙ̀ⲙⲟⲓ ϩⲉⲛ ⲟⲩⲡⲁⲣ-
ⲣⲏⲥⲓⲁ̀ ϩⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲱⲁ ⲉ̀ⲛⲉⲅ ⲟⲩⲟⲥ
ⲧⲛⲁⲑⲣⲟⲩⲕⲱⲧ ⲛⲁⲕ ⲛ̀ⲅⲁⲛⲙⲏⲱ ⲛ̀ⲧⲟⲡⲟⲥ ϩⲉⲛ
ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲧⲛⲁⲑⲣⲉ ⲛⲓⲫⲩⲗⲏ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ
ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲧⲱⲟⲩ ⲛⲁⲕ ⲟⲩⲟⲥ ⲧⲛⲁⲑⲣⲉ ⲡⲉⲕⲣⲁⲛ
ⲙⲟⲥ ⲛ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲟⲩⲟⲥ ⲧⲛⲁⲑⲣⲉ ⲅⲁⲛⲙⲏⲱ
ⲉⲛ ⲧⲱⲣⲟⲛ (sic) ⲉ̀ⲡⲉⲕⲧⲟⲡⲟⲥ ⲧⲛⲁⲑⲣⲟⲩ ⲉⲣⲱⲁⲓ
fol. 163. ⲛⲁⲕ ϩⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲙⲁⲗⲓⲥⲧⲁ ⲡⲓⲉ̀ⲅⲟⲟⲩ
ⲛ̀ⲧⲉ ⲡⲉⲕⲉⲣⲫⲙⲉⲩⲓ̀ ⲉ̀ⲧⲉ ⲡⲓⲉ̀ⲅⲟⲟⲩ ⲛ̀ⲧⲉ ⲡⲉⲕⲭⲱⲕ
ⲉ̀ⲃⲟⲗ ⲡⲉ ⲟⲩⲟⲥ ϩⲉⲛ ⲡⲁⲓ ⲉ̀ⲅⲟⲟⲩ ⲁⲓⲧⲱⲡ ⲙ̀ⲡⲓ-
ⲥⲟⲩⲟⲛⲧ ⲉⲡⲕⲁⲅⲓ ⲛ̀ϩⲏⲧϥ ⲟⲩⲟⲥ ⲁⲓⲧ̀ⲭⲗⲟⲙ ⲅⲓⲝⲉⲛ
ⲛⲓⲕⲁⲣⲡⲟⲥ ⲛ̀ⲧⲉ ⲡⲕⲁⲅⲓ ϩⲉⲛ ⲡⲓⲉ̀ⲅⲟⲟⲩ ⲛ̀ⲧⲉ ⲡⲉⲕ-

ϫⲓⲛⲃⲓϫⲗⲟⲙ ⲛ̀ⲃⲏⲧϥ ⲟⲩⲟⲥ ⲟⲛ ⲃⲉⲛ ⲡⲓⲉⲥⲟⲟⲩ ⲛ̀ⲧⲉ
ⲡⲉⲕⲃⲓⲁⲓⲕ ⲡⲉⲧⲁⲣⲭⲏ ⲛ̀ⲛⲓⲕⲁⲣⲡⲟⲥ ⲛ̀ⲧⲉ ⲡⲕⲁⲥⲓ ⲉ̀ⲧⲉ
ⲥⲟⲩϫ̄ ⲛ̀ⲛⲁⲑⲱⲣ ⲡⲉ ⲡⲉⲕⲣⲁⲛ ⲃⲟⲥⲓ ⲃⲉⲛ ⲧⲫⲉ ⲟⲩⲟⲥ
ϥⲧⲁⲓⲛⲟⲩⲧ ⲟⲛ ⲥⲓϫⲉⲛ ⲡⲕⲁⲥⲓ ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲡⲁⲙⲁⲧⲟⲓ ⲛ̀ϫⲱⲣⲓ ⲱⲗ ⲉ̀ⲛⲉⲥ ⲛ̀ⲧⲉ ⲛⲓⲉ̀ⲛⲉⲥ
ⲁ̀ⲙⲏⲛ ⲛⲁⲓ ⲇⲉ ⲉ̀ⲧⲁ ⲡ̄ⲟ̄ⲥ̄ ϫⲟⲧⲟⲩ ⲛⲁϥ ⲁϥⲙⲁⲥϥ
ⲛ̀ϫⲟⲙ ⲛⲉⲙ ⲡⲟⲩⲛⲟϥ ⲛ̀ⲑⲟϥ ⲇⲉ ⲥⲱϥ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ
ⲁϥⲣⲁⲱⲓ ⲙ̀ⲙⲁⲱⲱ ⲡⲉ ⲟⲩⲟⲥ ⲛⲁϥⲑⲉⲗⲏⲗ ⲡⲉ ⲉϥϫⲱ
ⲙ̀ⲙⲟⲥ ϫⲉ ⲧⲱⲉⲡⲥⲙⲟⲧ ⲛ̀ⲧⲟⲧⲕ ⲡⲁⲩ̄ⲥ̄ ⲓⲏ̄ⲥ̄ ϫⲉ
ⲗⲕⲧⲁⲓⲟⲓ ⲙ̀ⲙⲁⲱⲱ ⲡⲁⲣⲁ ⲡⲁⲉⲙⲡⲱⲁ ⲟⲩⲟⲥ ⲁϥⲉⲣⲥ-
ⲫⲣⲁⲅⲓϩⲓⲛ ⲙ̀ⲙⲟϥ ⲁϥⲥⲟⲡϥ ⲉ̀ⲃⲟⲗϩⲁⲣⲟϥ ⲟⲩⲟⲥ ⲫⲏ
ⲉⲑⲟⲩⲁⲃ ⲧⲟⲩⲛⲟⲥ ⲛⲓⲙⲁⲧⲟⲓ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲱⲟⲩ ϫⲉ
ⲁ̀ⲙⲱⲓⲛⲓ ⲱ̀ ⲛⲁⲥⲛⲏⲟⲩ ϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲙ̀ⲫⲏ ⲉ̀ⲧⲁⲩⲟⲩ-
ϩⲥⲁϩⲛⲓ ⲙ̀ⲙⲟϥ ⲛⲱⲧⲉⲛ ⲟⲩⲟⲥ ⲡⲁⲓⲣⲏϯ ⲁϥⲥⲟⲩⲧⲱⲛ
ⲡⲉϥⲙⲟⲩⲧ ⲉ̀ⲃⲟⲗ ⲟⲩⲟⲥ ⲁⲩⲱ̀ⲗⲓ ⲛ̀ⲧⲉϥⲁ̀ⲫⲉ ⲉⲑⲟⲩⲁⲃ
ⲛ̀ϫⲉ ⲛⲓⲙⲁⲧⲟⲓ ⲟⲩⲟⲥ ⲥⲁⲧⲟⲧϥ ⲁϥⲓ̀ ⲉ̀ⲃⲟⲗ ⲛ̀ⲃⲏⲧϥ
ⲛ̀ϫⲉ ⲟⲩⲥⲛⲟϥ ⲛⲉⲙ ⲟⲩⲉ̀ⲣⲱϯ ⲟⲩⲟⲥ ⲁ̀ ⲡ̄ⲟ̄ⲥ̄ ⲑⲣⲉ
ⲙⲓϫⲁⲏⲗ ⲃⲓ ⲙ̀ⲡⲉϥⲥⲛⲟϥ ⲛⲉⲙ ⲡⲉϥⲉⲣⲱϯ ⲉ̀ⲧⲉϥ-
ⲥⲧⲟⲗⲏ ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ ⲟⲩⲟⲥ ⲁ̀ ⲡ̄ⲟ̄ⲥ̄ ⲃⲓ ⲛ̀ⲧⲉϥⲯⲩⲭⲏ
ⲃⲉⲛ ⲧⲉϥϫⲓϫ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟϥ ⲟⲩⲟⲥ ⲁϥⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ
ⲙ̀ⲙⲟϥ ⲟⲩⲟⲥ ⲁϥⲕⲟⲩⲗⲱⲗⲥ ⲃⲉⲛ ⲛⲓⲡⲟⲣⲫⲩⲣⲁ ⲛ̀ⲉ-
ⲡⲱⲣⲁⲛⲓⲟⲛ ⲟⲩⲟⲥ ⲁϥⲥⲱⲗ ⲉ̀ⲡⲃⲓⲥⲓ ⲛⲉⲙⲁⲥ ⲟⲩⲟⲥ
ⲛⲁⲣⲉ ⲡⲓⲥⲧⲉⲣⲉⲱⲙⲁ ⲧⲏⲣϥ ⲙⲉⲥ ⲡⲉ ⲛ̀ⲛⲁⲣⲅⲉⲗⲟⲥ
ⲉⲑⲟⲩⲁⲃ ⲛⲉⲙ ⲡⲓϫⲟⲣⲟⲥ ⲛ̀ⲧⲉ ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟⲥ
ⲛⲁⲩⲉⲣⲅⲩⲙⲛⲟⲥ ⲥⲓⲧⲥⲏ ⲙ̀ⲙⲟϥ ⲡⲉ ⲱⲁⲧⲉϥⲧⲏⲓϥ
ⲛ̀ⲇⲱⲣⲟⲛ ⲙ̀ⲡⲉϥⲓⲱⲧ ⲛ̀ⲁⲅⲁⲑⲟⲥ ⲛⲉⲙ ⲡⲓⲡⲛ̄ⲁ̄ ⲉⲑⲟⲩⲁⲃ
ⲟⲩⲟⲥ ⲁϥⲧ̀ ⲉ̀ϫⲱϥ ⲛ̀ⲧⲉϥⲥⲧⲟⲗⲏ ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ ⲛⲉⲙ
ⲟⲩⲃⲣⲏⲡⲓ ⲛ̀ⲛⲟⲩⲃ ⲉⲧⲥⲟⲧⲡ ⲟⲩⲟⲥ ⲛⲁⲥⲧⲟⲧⲥ ⲃⲉⲛ
ⲟⲩⲱⲛⲓ ⲙ̀ⲙⲏⲓ ⲟⲩⲟⲥ ⲛⲁⲣⲉ ⲍ̄ ⲛ̀ϫⲗⲟⲙ ⲥⲓϫⲱⲥ ⲟⲩⲟⲥ
ⲛⲁⲩⲱⲟⲛⲧ ⲉ̀ⲃⲟⲗ ⲃⲉⲛ ⲛⲓⲥⲣⲏⲣⲓ ⲛ̀ⲧⲉ ⲡⲓⲱⲱⲏⲛ ⲛ̀ⲧⲉ

ⲡⲱⲛϧ ⲟⲩⲟⲥ ⲁⲫⲥϧⲁⲓ ⲛ̀ⲧⲉⲫⲣⲁⲛ ⲛⲉⲙ ⲛⲓⲯⲟⲣⲡ-
ⲙ̀ⲙⲓⲥⲓ ⲯⲁ ⲉⲛⲉⲥ ⲟⲩⲟⲥ ⲁⲫⲑⲣⲉ ϯⲁⲅⲉⲗⲏ ⲧⲏⲣⲥ
ⲛ̀ⲧⲉ ⲧⲫⲉ ⲛⲉⲙ ⲛⲓⲧⲁⲅⲙⲁ ⲛ̀ⲧⲉ ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲧⲥⲉⲙ-
ⲥⲟⲩ ⲥⲓϫⲉⲛ ⲡⲓⲑⲣⲟⲛⲟⲥ ⲟⲩⲟⲥ ⲛ̀ⲧⲟⲩⲉⲣⲯⲁⲓ ⲛⲉⲙⲁⲩ
ϧⲉⲛ ⲓ̅ⲗ̅ⲏ̅ⲙ̅ ⲛ̀ⲧⲉ ⲧⲫⲉ ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁ ⲥⲁⲛⲙⲟⲛⲙⲉⲛ
fol. 164. ⲯⲱⲡⲓ ⲛⲉⲙ ⲥⲁⲛϫⲁⲣⲁⲃⲁⲓ ⲛⲉⲙ ⲥⲁⲛⲥⲉⲧⲉⲃⲣⲏϫ
ⲛⲉⲙ ⲥⲁⲛⲙⲟⲩⲛ̀ⲥⲱⲟⲩ ⲉⲩⲟⲯ ⲙ̀ⲙⲁⲯⲱ ⲟⲩⲟⲥ
ⲛⲓⲙⲏⲯ ⲉⲧⲟ̀ⲥⲓ ⲉ̀ⲣⲁⲧⲟⲩ ⲛⲉⲙ ⲛⲓⲕⲉⲙⲁⲧⲟⲓ ⲁⲩⲫⲱⲧ
ⲉ̀ϧⲟⲩⲛ ⲉ̀ϯⲃⲁⲕⲓ ⲡⲁⲥⲩⲛⲕⲣⲁⲧⲱⲣ ⲇⲉ ⲡⲓⲃⲱⲕ ⲛ̀ⲧⲉ
ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁⲫⲟ̀ⲥⲓ ⲉ̀ⲣⲁⲧϥ ⲥⲁⲃⲟⲗ ϧⲁⲧⲉⲛ
ⲡⲓⲥⲱⲙⲁ ⲛ̀ⲧⲉ ⲡⲉϥ̅ⲥ̅ ⲟⲩⲟⲥ ⲛⲁϥⲣⲓⲙⲓ ⲉ̀ⲣⲟϥ ⲡⲉ
ⲟⲩⲟⲥ ⲙ̀ⲡⲉ ⲥⲗⲓ ⲙ̀ⲙⲟⲩⲛ̀ⲥⲱⲟⲩ ⲟⲩⲇⲉ ϫⲟⲥⲉⲙ ⲯⲱⲡⲓ
ϧⲉⲛ ⲡⲓⲙⲁ ⲉ̀ⲣⲉ ⲡⲥⲱⲙⲁ ⲙ̀ⲡⲓⲑⲙⲏⲓ ⲛ̀ϧⲏⲧϥ ⲁⲗⲗⲁ
ⲛⲁⲣⲉ ⲡⲓⲙⲁ ⲧⲏⲣϥ ⲟⲓ ⲛ̀ⲛⲟⲩⲱⲓⲛⲓ ⲟⲩⲟⲥ ⲁ̀ ⲡⲓⲕⲉ ⲃ̅
ⲛ̀ⲛⲁⲗⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉⲧϫⲏ ϧⲉⲛ
ϯⲃⲁⲕⲓ ⲁⲩⲓ̀ ⲯⲁ ⲡⲓⲕⲉⲟⲩⲁⲓ ⲛ̀ⲯⲫⲏⲣ ⲛ̀ⲧⲱⲟⲩ ⲉϥ-
ⲥⲁⲃⲟⲗ ⲙ̀ⲡⲥⲱⲙⲁ ⲙ̀ⲡⲟⲩ̅ⲥ̅ ⲉϥⲣⲓⲙⲓ ⲉⲧⲁⲩⲛⲁⲩ
ⲉ̀ⲡⲟⲩ̅ⲥ̅ ϫⲉ ⲁⲩⲱ̀ⲗⲓ ⲛ̀ⲧⲉϥⲁ̀ⲫⲉ ⲟⲩⲟⲥ ⲡⲁⲓ ⲣⲏϯ
ⲁⲩⲫⲁϧⲧⲟⲩ ⲉ̀ϧⲣⲏⲓ ⲉ̀ϫⲱϥ ⲁⲩⲟⲩⲱⲯⲧ ⲙ̀ⲙⲟϥ ⲉⲩ-
ⲣⲓⲙⲓ ⲟⲩⲟⲥ ⲁⲡ̀ⲁⲥⲩⲛⲕⲣⲁⲧⲱⲣ ⲇⲉ ⲁϥⲧⲁⲙⲱⲟⲩ
ⲉ̀ⲥⲱⲃ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁ ⲡⲟ̅ⲥ̅ ϫⲟⲧⲟⲩ ⲙ̀ⲡⲟⲩ̅ⲥ̅ ⲟⲩⲟⲥ ⲁⲩ-
ⲣⲁⲯⲓ ⲙ̀ⲙⲁⲯⲱ ⲟⲩⲟⲥ ⲁⲩⲧⲱⲙⲓ ⲛ̀ⲧⲉϥⲁ̀ⲫⲉ ⲉⲑⲟⲩⲁⲃ
ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲉϥⲥⲱⲙⲁ ⲉⲧⲥⲙⲁⲣⲱⲟⲩⲧ ⲟⲩⲟⲥ ⲁⲥⲧⲱⲙⲓ
ⲉ̀ⲣⲟϥ ⲥⲱⲥ ⲓⲥϫⲉⲕ ⲙ̀ⲡⲟⲩϫⲟϫⲥ ⲉ̀ⲃⲟⲗ ⲉ̀ⲡⲧⲏⲣϥ
ⲟⲩⲇⲉ ⲡⲓⲙⲏⲓⲛⲓ ⲛ̀ⲧⲉ ϯⲯⲉⲛⲥⲏϥⲓ ⲙ̀ⲡⲉϥⲯⲱⲡⲓ ⲛ̀ϧⲏⲧϥ
ⲥⲟⲗⲱⲥ ⲟⲩⲟⲥ ⲡⲉϫⲉ ⲛⲉϥⲉⲃⲓⲁⲓⲕ ⲛ̀ⲛⲟⲩⲉⲣⲏⲟⲩ ϫⲉ
ⲧⲉⲛⲛⲁⲥϯ ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ ϫⲉ ⲁ̀ ⲫϯ ⲯⲱⲡ ⲉ̀ⲣⲟϥ
ⲛ̀ⲡⲉⲛⲟ̅ⲥ̅ ⲟⲩⲟⲥ ⲥⲁϫⲓ ⲛⲓⲃⲉⲛ ⲉⲧⲁϥϫⲟⲧⲟⲩ ⲛⲁϥ
ϥⲛⲁϫⲟⲕⲟⲩ ⲛⲁϥ ⲉ̀ⲃⲟⲗ ⲛ̀ⲕⲁⲗⲱⲥ ⲗⲟⲓⲡⲟⲛ ⲁⲩⲧⲁⲗⲟ
ⲙ̀ⲡⲓⲥⲱⲙⲁ ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟⲥ ⲛⲁϥⲯⲉⲯ ⲥⲑⲟⲓⲛⲟⲩϥⲓ

ἐβολ ογος ⲁγὸλϥ ἐπιⲏι ἐⲛⲁγχⲏ ⲛ̀ϧⲏⲧϥ ⲛ̀πιϣ-
ϭορ ⲛ̄ⲍ̄ ⲛ̀ⲣομπι ⲛⲉ ⲙ̀ⲙον ϩλι ⲛ̀ϧⲏⲧϥ ⲛⲉⲙⲱⲟγ
ⲡⲉ ογος ⲁγχοπϥ ⲛ̀ⲙⲁγ ογος ⲛⲁⲣⲉ πιχⲁⲕι
ⲛⲉⲙ πιⲙονⲙⲉⲛ ϣοπ ⲡⲉ ογος ⲁ̀ φιομ ϭⲓⲥι
ἐπϣωι ⲥⲁⲡϣωι ⲛ̀ⲧⲣολις ογος ⲛⲁϥογωϣ ἐωⲙⲥ
ⲙ̀ⲙος ἐⲡⲉⲥⲏⲧ ⲡⲉ ⲛιⲡⲓⲥⲧος ⲇⲉ ἐⲧⲁγⲥⲱⲧⲉⲙ
ἐⲧⲥⲙⲏ ⲙ̀ⲡⲟ̄ⲥ̄ ⲉϥⲥⲁϫⲓ ⲛⲉⲙ πιⲙⲁⲕⲁριος ϩⲉⲱρ-
ϩιος ογος ⲁγⲱϣ ἐβολ ϫⲉ ϕ̄ⲧ̄ ⲛ̀ϩⲉⲱρϩιος
ⲁ̀ριⲃⲟⲏⲑⲓⲛ ἐρον ϧⲉⲛ ⲧⲁⲓ ⲁ̀ⲛⲁϩⲕⲏ ογος ⲥⲁⲧⲟⲧϥ
ⲁϥⲍⲉρⲓ ⲛ̀ϫⲉ φιομ ογος ⲁγϫⲱρ ἐβολ ⲛ̀ϫⲉ
ⲛⲓϫⲟⲥⲉⲙ ογος ⲁϥϣⲁⲓ ⲛ̀ϫⲉ φρⲏ ἐπⲉϥⲣⲁⲥⲧ
ογος ⲛⲓⲁ̀λωογⲓ̀ ⲇⲉ ⲛ̀ⲧⲉ πⲓⲁ̀ⲣιος ϩⲉⲱρϩιος
ογος ⲁγϣⲓⲛⲓ ⲛ̀ⲥⲁ ⲛⲓⲟγⲣⲱⲟγ ⲁγϫⲉⲙⲟγ ⲁ̀ πⲟ̄ⲥ̄
fol. 165. ϥοτογ ἐβολ ⲁ̀ ογⲛⲓϣⲧ ⲛ̀ⲣⲁϣⲓ ϣωπι ϧⲉⲛ
ⲧⲟⲓⲕⲟγⲙⲉⲛⲏ ⲧⲏⲣⲥ ογος ⲁγογωⲛ ⲛ̀ⲫⲣο ⲛ̀ⲛⲓⲉⲕ-
ⲕⲗⲏⲥⲓⲁ ⲛ̀ⲕⲉⲥοⲡ ϧⲉⲛ πικοσμος ⲧⲏⲣϥ ογος
ⲁ̀ ⲛⲓⲉγⲃⲓⲁⲓⲕ (sic) ⲛ̀ⲧⲉ πⲓⲁ̀ⲣιος ϩⲉⲱρϩιος ϣωⲡ
ⲛ̀ⲍⲁⲛⲥⲟⲛⲇⲟⲛⲓⲟⲛ ⲉγⲧⲁⲓⲏⲟγⲧ ⲙ̀ⲙⲁϣⲱ ⲛⲉⲙ ϩⲁⲛ-
ⲥⲑⲟⲓⲛⲟγϥⲓ ⲉγⲥⲟⲧⲡ ⲙ̀ⲙⲁϣⲱ ογος ⲁγⲕⲱⲥ
ⲙ̀ⲡⲥⲱⲙⲁ ⲙ̀ⲡⲟγⲟ̄ⲥ̄ ⲛ̀ⲕⲁⲗⲱⲥ ογος ⲁγⲟ̀ⲗϥ ἐβολ
ⲛ̀ϫⲱⲡ ϧⲉⲛ ⲧⲣολις ογος ⲁγⲧⲁⲗοϥ ⲉ̀ⲟγϫⲟⲓ
ογος ⲁγⲟ̀ⲗϥ ⲉ̀ⲧⲟⲥⲡⲟⲗⲓⲥ ⲛⲉⲙ πιϫⲱⲙ ⲛ̀ⲧⲉ
ⲛⲉϥϧⲓⲥⲓ ⲉγⲥⲟⲡ ογος ⲁγϫⲓⲙⲓ ⲛ̀ⲛⲏ ⲉⲧⲉⲛⲟγϥ
ⲧⲏⲣⲟγ ⲉ̀ⲧⲁγⲉⲙⲧⲟⲛ ⲙ̀ⲙⲱⲟγ ϧⲉⲛ ⲡⲟ̄ⲥ̄ ογος
ⲛⲉ ογⲟⲛ ογⲣⲱⲙⲓ ⲇⲉ ϫⲉ ⲁⲛⲇⲣⲉⲁⲥ ⲡⲥⲟⲛ ⲡⲉ
ⲛ̀ⲑⲙⲁγ ⲙ̀ⲡⲓⲁ̀ⲣιος ϩⲉⲱρϩιος ογος ⲁϥⲱ̀ⲗⲓ
ⲛ̀ⲡⲥⲱⲙⲁ ⲙ̀ⲡⲓⲁ̀ⲣιος ϩⲉⲱρϩιος ⲉ̀ϧⲟγⲛ ⲉⲡⲉϥⲏⲓ
ⲉϥⲣⲁϣⲓ ⲙ̀ⲙⲁϣⲱ ογος ⲁ̀ ⲧⲣολις ⲧⲏⲣⲥ ⲑⲱογⲧ
ογος ⲁγⲕⲱⲧ ⲛ̀ⲛⲟγⲧⲟⲡⲟⲥ ⲛⲁϥ ϧⲉⲛ ⲡⲉϥⲏⲓ ⲙ̀ⲙⲓⲛ
ⲙ̀ⲙⲟϥ ογος ⲁγογωρⲡ ⲛ̀ⲓ̄ⲗ̄ⲏ̄ⲙ̄ ογος ⲁγⲓ̀ⲛⲓ

ⲛⲡⲓⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲃⲃⲁ ⲑⲉⲟⲇⲱⲥⲓⲟⲥ ⲟⲩⲟⲥ
ⲁⲫⲉⲣⲁⲣⲓⲁⲍⲓⲛ ⲙⲙⲟⲟⲩ ⲛⲥⲟⲩⲍ̄ ⲙⲡⲓⲁⲃⲟⲧ ⲁⲑⲱⲣ
ⲟⲩⲟⲥ ⲁⲩⲥⲉⲙⲛⲓ ⲛⲡⲉⲫⲗⲩⲙⲯⲁⲛⲟⲛ ⲉⲑⲟⲩⲁⲃ ⲛϩⲏⲧⲟ
ϩⲉⲛ ⲡⲁⲓ ⲉϩⲟⲟⲩ ⲣⲱ ⲟⲛ ⲛⲛⲟⲩⲱⲧ ⲉⲧⲉ ⲥⲟⲩⲍ̄
ⲛⲡⲓⲁⲃⲟⲧ ⲁⲑⲱⲣ ⲡⲉ ⲟⲩⲟⲥ ⲁⲩϫⲱⲕ ⲉⲃⲟⲗ ⲉϫⲱⲟ
ⲛϯⲑⲩⲥⲓⲁ ⲉⲑⲟⲩⲁⲃ ⲡⲓⲥⲱⲙⲁ ⲉⲑⲟⲩⲁⲃ ⲛⲉⲙ ⲡⲓⲥⲛⲟⲩ
ⲉⲧⲧⲁⲓϩⲟⲩⲧ ⲛⲧⲉ ⲡⲟ̄ⲥ̄ ⲓⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲟⲩⲟⲥ ⲁⲩⲱⲱⲡⲓ
ϩⲉⲛ ⲡⲓⲧⲟⲡⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲛϫⲉ ⲥⲁⲛⲙϩⲓⲛⲓ ⲛⲉⲙ
ⲥⲁⲛⲱⲫϩⲣⲓ ⲉⲩⲟⲱ ⲟⲩⲟⲥ ⲛⲑⲟⲩ ⲇⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲁⲫⲓ ⲉⲃⲟⲗϩⲉⲛ ⲧⲫⲉ ⲕⲁⲧⲁ ⲡⲓⲟⲩⲁⲥⲥⲁⲍⲛⲓ
ⲛⲧⲉ ⲡⲟ̄ⲥ̄ ⲟⲩⲟⲥ ⲁⲫⲱⲁⲓⲣⲓ ⲛⲉⲩⲥⲓⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲏ-
ⲗⲁⲧⲏⲥ ⲟⲩⲟⲥ ⲁⲫⲫⲱⲣⲕ ⲛⲛⲉⲛⲃⲁⲗ ⲛϯⲟⲕⲕⲗⲏⲧⲓ-
ⲁⲛⲟⲥ ⲉⲃⲟⲗ ⲟⲩⲟⲥ ⲁⲫⲑⲣⲟⲩⲥⲓⲧⲫ ⲉⲃⲟⲗϩⲉⲛ ⲡⲓ-
ⲡⲁⲗⲗⲁⲧⲓⲟⲛ ⲟⲩⲟⲥ ⲛⲥⲉⲧⲥⲉⲙⲥⲟ ⲛⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲥ
ⲛⲛⲟⲩⲣⲟ ⲛⲧⲉⲫⲱⲉⲃⲓⲱ ⲟⲩⲟⲥ ⲁⲫⲟⲩⲱⲛ ⲛⲛⲓⲉⲕ-
ⲕⲗⲏⲥⲓⲁ ⲉⲧϩⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲫ ⲁⲫⲟⲩⲱⲛ ⲛⲛⲓ-
ⲣⲱⲟⲩ ⲛⲧⲉ ⲛⲓⲱⲧⲉⲕⲱⲟⲩ ⲟⲩⲟⲥ ⲁⲫⲟⲩⲱⲛⲥ ⲉⲃⲟⲗ
ⲙⲡⲓⲥⲧⲁⲩⲣⲟⲥ ⲟⲩⲟⲥ ⲁⲫⲧⲁϫⲣⲟ ⲙⲡⲓⲛⲁⲍϯ ⲛⲛⲟⲣ-
ⲑⲟⲇⲟⲝⲟⲥ ⲁⲫⲕⲱⲧ ⲛϯⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲛⲧⲉ ⲡⲟ̄ⲥ̄ ϩⲉⲛ
ⲓⲗ̄ⲏ̄ⲙ̄ ⲛⲉⲙ ⲥⲁⲛⲕⲉⲙⲏⲱ ⲛⲛⲉⲕⲕⲗⲏⲥⲓⲁ ϩⲉⲛ ⲡⲓ-
ⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲫ ⲟⲩⲟⲥ ⲛⲑⲟⲩ ⲟⲛ ⲁⲫⲓ ⲉϩⲟⲩⲛ ⲉⲡ-
ⲧⲟⲡⲟⲥ ⲛϯⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲁⲫⲱⲗⲏⲗ ⲛϩⲏⲧⲥ ⲟⲩⲟⲥ
ⲛⲑⲟⲩ ⲟⲛ ⲁⲫⲓ ⲉϩⲟⲩⲛ ⲉⲡⲧⲟⲡⲟⲥ ⲙⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲛⲉⲙ ⲉⲗⲉⲛⲏ ⲧⲉⲫⲙⲁⲩ ⲛⲉⲙ ⲉⲩⲇⲟⲝⲓⲁ ⲧⲉⲫ-
ⲥⲱⲛⲓ ⲟⲩⲟⲥ ⲁ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟⲛⲥϥ ⲉⲣⲟϥ
fol. 166. ⲟⲩⲟⲥ ⲁϥⲧⲁⲙⲟϥ ϩⲉⲛ ⲡⲓⲉϫⲱⲣⲥ ⲛⲛⲏ ⲉⲧⲉⲫⲛⲁⲁⲓ-
ⲧⲟⲩ ⲟⲩⲟⲥ ⲛⲑⲟϥ ⲡⲉ ⲉⲧⲁϥⲕⲱⲧ ⲙⲡⲧⲟⲡⲟⲥ ⲉⲑⲟⲩⲁⲃ
ⲛⲧⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϩⲉⲛ ϯⲟⲥⲡⲟⲗⲓⲥ ⲉⲑⲃⲉ
ϫⲉ ⲛⲁϥⲟⲓ ⲛⲕⲟⲩϫⲓ ⲛⲱⲟⲣⲡ ⲡⲉ ⲟⲩⲟⲥ ⲁϥⲁⲁⲓϥ
ⲛⲑⲁⲩⲙⲁⲥⲧⲟⲛ ⲙⲡⲁⲓ ⲣⲏϯ ⲟⲩⲟⲥ ⲫⲁⲓ ϯⲛⲟⲩ ⲉⲧⲟⲩ-

ϣοπ ⲛ̀ⲃⲏⲧϥ ⲛ̀ⲧⲉ ⲛⲁⲓ ⲙⲏⲓⲛⲓ ⲛⲉⲙ ⲛⲁⲓ ⲭⲟⲙ
ⲉⲧⲟϣ ⲛⲁⲓ ⲉⲧⲥⲃⲏⲟⲩⲧ ⲥⲓ ⲕⲉⲭⲱⲙ ⲭⲱⲣⲓⲥ ⲫⲁⲓ
ⲉⲩⲱⲟⲩ ⲙ̀ⲫ̄ⲧ ⲛⲉⲙ ⲡⲉϥⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲡⲓⲁ-
ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲉ̀ⲧⲁϥⲭⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲉϥⲁ̀ⲣⲱⲛ ⲛ̀ⲧⲉ
ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲛ̀ⲥⲟⲩ ⲕ̄ⲣ̄ ⲙ̀ⲡⲓⲁ̀ⲃⲟⲧ ⲫⲁⲣ- 5
ⲙⲟⲩⲑⲓ ⲛ̀ⲟⲩⲉ̀ⲥⲟⲟⲩ ⲛ̀ⲡⲁⲣⲁⲥⲕⲉⲩⲏ ⲛ̀ⲛⲁⲭⲡ ⲑ̄ⲧ
ⲙ̀ⲡⲓⲉ̀ⲥⲟⲟⲩ ⲟⲩⲟⲥ ⲛⲏ ⲧⲏⲣⲟⲩ ⲉ̀ⲧⲁⲩⲉⲣⲙⲁⲣⲧⲩⲣⲟⲥ
ⲉ̀ⲃⲟⲗⲥⲓⲧⲉⲛ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲟⲩⲟⲥ ⲛ̀ⲥⲉⲓⲣⲓ
ⲛ̀ⲕ̄ⲏ̄ ⲛ̀ϣⲱ ⲛⲉⲙ ⲭ̄ⲡ̄ ⲛⲉⲙ ⲁⲗⲉⲝⲁⲛⲇⲣⲁ ⲧⲟⲩⲣⲱ
ⲟⲩⲟⲥ ⲁⲩⲃⲓ ⲙ̀ⲡⲓϧⲗⲟⲙ ⲛ̀ⲁⲧⲧⲁⲕⲟ ⲉ̀ⲃⲟⲗⲥⲓⲧⲉⲛ 10
ⲡⲉⲛⲟ̄ⲥ ⲓ̄ⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲟⲩⲟⲥ ⲛ̀ⲥⲉⲟⲩⲛⲟϥ ⲙ̀ⲙⲱⲟⲩ ⲧⲛⲟⲩ
ⲛⲉⲙ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ϧⲉⲛ ⲓ̄ⲗ̄ⲏ̄ⲙ̄ ⲑⲃⲁⲕⲓ ⲛ̀ⲛⲏ-
ⲉⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ ⲟⲩⲟⲥ ⲓⲥ ⲛⲁⲓ ⲙⲉⲛ ⲁⲛⲭⲟⲧⲟⲩ
ⲛⲁⲕ (sic) ϣⲁ ⲡⲁⲓ ⲙⲁ ⲉⲛⲧⲁⲙⲱ ⲙ̀ⲙⲱⲧⲉⲛ ⲉⲑⲃⲉ
ⲛⲓϧⲓⲥⲓ ⲛⲉⲙ ⲛⲓⲁ̀ⲣⲱⲛ ⲛ̀ϣⲟⲩⲧⲁⲓⲱⲟⲩ ⲛⲁⲓ ⲉ̀ⲧⲁϥⲉⲣ- 15
ⲥⲩⲡⲟⲙⲉⲛⲓⲛ ⲉ̀ⲣⲱⲟⲩ ⲛ̀ⲭⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ
ⲡⲓϣⲱⲓⲝ ⲛ̀ⲣⲉϥⲃⲣⲟ ⲛ̀ⲧⲉ ⲡⲉⲛⲟ̄ⲥ ⲓ̄ⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲙⲁⲣⲉⲛⲛⲁⲩ
ⲁⲉ ⲉ̀ⲛⲓⲧⲁⲓⲟ ⲉⲧⲃⲟⲥⲓ ⲉ̀ⲧⲁϥⲃⲓⲧⲟⲩ ϧⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ̀
ⲥⲓⲧⲉⲛ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓ̄ⲏ̄ⲥ̄ ⲓ̄ⲏ̄ⲥ̄ ⲥⲱⲧⲉⲙ ⲭⲉ ⲧⲛⲟⲩ
ⲱ ⲛⲁⲙⲉⲛⲣⲁⲧ ⲛ̀ⲛⲏ ⲉ̀ⲧⲁⲓⲛⲁⲩ ⲉ̀ⲣⲱⲟⲩ ϧⲉⲛ ⲛⲁⲃⲁⲗ 20
ⲛⲉⲙ ⲛⲏ ⲉⲧⲁⲓⲥⲟⲑⲙⲟⲩ ⲛ̀ⲛⲁⲙⲁϣ ⲁ̀ⲛⲟⲕ ⲡⲓⲉ̀ⲗⲁ-
ⲭⲓⲥⲧⲟⲥ ⲑⲉⲟ̀ⲇⲱⲧⲟⲥ ⲁⲥϣⲱⲡⲓ ⲁⲉ ϧⲉⲛ ⲡⲥⲛⲟⲩ
ⲛ̀ⲡⲓⲙⲁⲓⲛⲟⲩⲧ ⲛ̀ⲛⲟⲩⲣⲟ ⲑⲉⲟⲇⲟⲥⲓⲟⲥ ⲫⲁ ⲡⲓⲣⲉⲕⲉⲣ-
ⲫⲙⲉⲩⲓ̀ ⲉⲧⲧⲁⲓⲛⲟⲩⲧ ⲁⲕⲛⲁⲩ ⲉ̀ⲟⲩⲱⲫⲏⲣⲓ ϧⲉⲛ
ⲡⲓϣⲟⲣⲡ ⲛ̀ⲉ̀ⲥⲟⲟⲩ ⲉ̀ⲧⲁⲕⲉⲣⲟⲩⲣⲟ ⲟⲩⲟⲥ ⲁⲕⲛⲁⲩ 25
ⲉ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲉ̀ⲧⲁⲕⲓ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲧⲫⲉ ϧⲉⲛ
ⲟⲩⲛⲓϣⲧ ⲛ̀ϣⲟⲩ ⲟⲩⲟⲥ ⲛⲁⲣⲉ ⲡⲓⲁ̀ⲣⲭⲏⲁ̀ⲅⲅⲉⲗⲟⲥ
ⲙⲟϣⲓ ⲛⲉⲙⲁⲕ ⲡⲉ ⲁⲕⲧⲥⲉⲙⲥⲟ ⲙ̀ⲡⲓⲙⲁⲓⲛⲟⲩⲧ
ⲛ̀ⲛⲟⲩⲣⲟ ⲑⲉⲟⲇⲟⲥⲓⲟⲥ ⲥⲓϫⲉⲛ ⲡⲑⲣⲟⲛⲟⲥ ⲛ̀ⲛⲓⲣⲱⲙⲉⲟⲥ
ⲉⲑⲃⲉ ⲭⲉ ⲛⲁⲣⲉ ⲟⲩⲛⲁⲥⲧ ⲉⲕⲧⲁⲭⲣⲟⲩⲧ ⲛ̀ⲧⲁϥ 30

ⲡⲉ ⲉϧⲟⲩⲛ ⲉⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲡⲉϥⲥⲛⲟⲩ ⲧⲏⲣϥ
ⲡⲉ [ⲗⲟⲓ]ⲡⲟⲛ ⲙⲉⲛⲉⲛⲥⲁ ϗ ⲛⲣⲟⲙⲡⲓ ⲓⲥϫⲉⲛ ⲉⲧⲁ-
ϥⲉⲣⲟⲩⲣⲟ ⲟⲩⲟϩ ⲁϥⲕⲱⲧ ⲛⲛⲟⲩⲛⲓⲱϯ ⲛⲛⲉⲕⲕⲗⲏⲥⲓⲁ
fol. 167. ϧⲉⲛ ⲫⲣⲁⲛ ⲙⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ ⲁϥⲑⲱⲟⲩϯ
ⲉϧⲟⲩⲛ ⲛⲛⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲧⲏⲣⲟⲩ ⲉⲡⲓⲁⲣⲓⲁⲥⲙⲟⲥ ⲛⲧⲉ
ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ ⲁϥⲟⲩⲱⲣⲡ ⲛⲥⲁ ⲧⲁⲙⲉⲧ-
ⲉⲗⲁϫⲓⲥⲧⲟⲥ ϩⲱ ⲛⲉⲙ ⲛⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲧⲏⲣⲟⲩ ⲟⲩⲟϩ
ⲛⲉ ⲁⲓⲟϩⲓ ⲉⲣⲁⲧ ϩⲱ ⲡⲉ ϧⲉⲛ ⲟⲩⲙⲉⲧⲁⲧϫⲟⲙ ⲛⲧⲉ
ϯⲙⲉⲧϧⲉⲗⲗⲟ ⲗⲟⲓⲡⲟⲛ ⲉⲧⲁⲛⲉⲣⲁⲣⲓⲁϫⲓⲛ ⲛϯⲉⲕⲕⲗⲏ-
ⲥⲓⲁ ⲉⲑⲟⲩⲁⲃ ϧⲉⲛ ⲫⲣⲁⲛ ⲙ̄ⲫ̄ϯ ⲛⲉⲙ ⲡⲓⲁⲣⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟϩ ⲁ ⲛⲓⲫⲩⲗⲟⲡⲟⲛⲟⲥ ⲉⲣⲯⲁⲗⲓⲛ
ⲕⲁⲧⲁ ⲡⲉⲧⲧⲟⲙⲓ ⲟⲩⲟϩ ⲛⲁⲣⲉ ⲡⲟⲩⲣⲟ ⲛⲉⲙⲁⲛ ⲡⲉ
ⲛⲉⲙ ϯⲥⲩⲛⲕⲗⲏⲧⲟⲥ ⲧⲏⲣⲥ ⲛⲉⲙ ⲛⲁϯⲡⲟⲗⲓⲥ ⲧⲏⲣⲟⲩ
ⲟⲩⲟϩ ⲙⲉⲛⲉⲛⲥⲁ ⲑⲣⲉⲛϩⲉⲙⲥⲓ ⲛⲉⲙ ⲡⲟⲩⲣⲟ ⲛⲉⲙ
ⲡⲓⲙⲏⲱ ⲧⲏⲣϥ ⲟⲩⲟϩ ⲁ ⲡⲟⲩⲣⲟ ⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲑⲣⲟⲩⲱⲱ
(sic) ⲉⲣⲟⲛ ⲛϯⲙⲁⲣⲧⲩⲣⲓⲁ ⲛⲧⲉ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲉⲑⲃⲉ ⲭⲉ ⲛⲉ ⲥⲟⲩ̄ⲕ̄ⲣ̄ ⲙ̀ⲫⲁⲣⲙⲟⲩⲑⲓ ⲡⲉ ⲡⲓⲉϩⲟⲟⲩ
ⲉⲧⲉⲙⲙⲁⲩ ⲟⲩⲟϩ ⲛⲁⲛⲃⲓⲥⲙⲏ ⲡⲉ ϧⲉⲛ ⲟⲩϫⲁⲣⲱϥ
ⲉⲧⲁϥⲫⲟϩ ⲇⲉ ⲉ̀[ⲡⲓ]ⲙⲁ ⲉⲣⲉ ⲡⲟ̄ⲥ̄ ⲙⲉⲑⲣⲉ ⲛⲁϥ
ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲙ̀ⲙⲟⲛ ⲫⲏ ⲉⲧⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ϧⲉⲛ
ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲧⲏⲣⲟⲩ ⲟⲩⲇⲉ ⲛⲛⲉ ⲟⲩⲟⲛ ⲱⲱⲡⲓ
ⲉϥⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ ⲱⲁ ⲉⲛⲉⲩ ⲟⲩⲟⲩ ⲁ̀ⲛⲟⲕ ⲥⲱ ⲁ ⲡⲓⲩⲱⲃ
ⲉⲣⲣⲱⲟ[ⲩⲱ] ⲛⲏⲓ ⲉⲓϫⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲟⲩⲙⲏⲱ ⲛ̀ⲥⲧⲣⲁ-
ⲧⲏⲗⲁⲧⲏⲥ ⲛⲉⲙ ⲛⲓⲉ̀ⲡⲁ[ⲣ]ⲭⲟⲥ ⲛⲉⲙ ⲟⲩⲣⲟ (sic)
ⲛⲧⲉ ⲡⲁⲓ ⲕⲟⲥⲙⲟⲥ ⲁⲩϫⲱ ⲛ̀ⲥⲱⲟⲩ ⲙ̀ⲡⲱⲟⲩ ⲧⲏⲣϥ
ⲙ̀ⲡⲁⲓ ⲕⲟⲥⲙⲟⲥ ⲛⲉⲙ ⲡⲟⲩⲁϫⲓⲱⲙⲁ ⲛⲉⲙ ⲧⲟⲩⲙⲉⲧ-
ⲣⲁⲙⲁⲟ̀ ⲟⲩⲟϩ ⲁⲩⲙⲟⲩ ⲥⲓϫⲉⲛ ⲫⲣⲁⲛ ⲙ̀ⲡⲉⲛⲟ̄ⲥ̄
ⲓⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲛⲁⲥⲣⲁϥ ⲛ̀ⲡⲉⲁⲥⲉⲃⲏⲥ ⲛⲛⲟⲩⲣⲟ ⲇⲓⲟⲕⲗⲏ-
ⲧⲓⲁⲛⲟⲥ ⲡⲓⲁⲛⲟⲙⲟⲥ ⲟⲩⲟϩ ⲛⲉ ⲁϥⲃⲓⲥⲓ ⲛⲛⲁⲓ ⲧⲏⲣⲟⲩ
ⲛ̀ϫⲉ ⲡⲁⲓ ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲫⲁⲓ ⲟⲩⲟϩ ⲉⲧⲁⲛⲕⲏⲛ

ⲉⲛⲓ̀ⲣⲓ ⲛ̀ϯⲥⲩⲛⲁⲍⲓⲥ ⲉⲑⲟⲩⲁⲃ ⲟⲩⲟⲥ ⲉ̀ⲧⲁ ⲣⲟⲩⲥⲓ ϣⲱⲡⲓ ⲁⲛⲓ̀ⲣⲓ ⲛ̀ⲡⲓⲗⲩⲭⲛⲓⲕⲟⲛ ⲛⲉⲙ ⲡⲟⲩⲣⲟ ⲁⲛⲉⲛⲕⲟⲧ ⲟⲩⲟⲥ ⲛⲉ ⲙ̀ⲡⲉ ⲥⲗⲓ ⲛ̀ⲃⲏⲧⲟⲩ ⲟⲩⲱⲙ ⲡⲉ ⲟⲩⲇⲉ ⲡⲕⲉⲟⲩⲣⲟ ⲁⲗⲗⲁ ⲛⲁϥⲉⲛⲕⲟⲧ ⲛⲉⲙⲁⲛ ⲉⲩⲥⲟⲡ ⲃⲉⲛ ϯⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲥⲁⲛⲁⲣⲟⲩⲥⲓ ⲡⲉ ⲛ̀ϯⲕⲩⲣⲓⲁⲕⲏ ⲉⲑⲃⲉ ⲉⲧⲁ ⲡⲓⲁ̀ⲅⲓⲁⲥⲙⲟⲥ ϣⲱⲡⲓ ⲛ̀ⲛⲟⲩⲉ̀ⲥⲟⲟⲩ ⲛ̀ⲥⲁⲃⲁⲧⲟⲛ ⲉⲧⲁ ⲡⲓⲉ̀ⲭⲱⲣⲥ ⲇⲉ ϣⲱⲡⲓ ⲁⲛⲓ̀ⲣⲓ ⲛ̀ϯⲥⲩⲛⲁⲍⲓⲥ ⲛ̀ⲧⲉ ⲡⲓⲉ̀ⲭⲱⲣⲥ ⲕⲁⲧⲁ ⲫⲏ ⲉⲧⲉⲣⲡⲣⲉⲡⲓ ⲟⲩⲟⲥ ⲁⲛϯ ⲛ̀ⲡⲓⲁ̀ⲙⲏⲛ ⲁⲛⲥⲉⲙⲥⲓ ⲟⲩⲟⲥ ⲁⲛⲥⲁⲭⲓ ⲛ̀ⲛⲓⲙⲉⲧⲛⲓϣϯ ⲛ̀ⲧⲉ ϕ̄ϯ ⲟⲩⲟⲥ ⲛⲁϥ[ⲓ] ⲛⲉⲙⲁⲛ ⲛ̀ⲭⲉ ⲡⲟⲩⲣⲟ ⲟⲩⲟⲥ ⲁ̀ ⲟⲩⲁⲓ ⲃⲉⲛ ⲛⲉⲛⲓⲟϯ ⲛ̀ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲅⲟⲗϥ ⲃⲉⲛ ⲟⲩⲟ̀ⲡⲧⲁⲥⲓⲁ ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲧⲫⲉ ⲟⲩⲟⲥ ⲁϥⲛⲁⲩ ⲉ̀ⲥⲁⲛⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲩⲃⲟⲥⲓ ⲙ̀ⲙⲁϣⲱ ⲟⲩⲟⲥ ⲥϣⲉ ⲁⲛ ⲛ̀ⲧⲉ ⲥⲗⲓ ⲛ̀ⲣⲉⲙⲛ̀ⲕⲁⲥⲓ ⲥⲁⲭⲓ ⲉ̀ⲣⲱⲟⲩ ⲁⲓⲛⲁⲩ ⲉ̀ⲣⲟⲓ ⲟⲛ ⲡⲉⲭⲁϥ . . . ⲡⲉⲙⲑⲟ ⲛ̀ⲡⲓⲑⲣⲟⲛⲟⲥ ⲛ̀ⲧⲉ ⲫⲓⲱⲧ [ⲁⲓ]ⲛⲁⲩ ⲉ̀ⲥⲁⲛⲁⲛϣⲟⲛ̀ϣⲟ ⲛⲉⲙ ⲥⲁⲛⲁⲛ-ⲑⲃⲁⲛ̀ⲑⲃⲁ ⲉⲩⲥⲱⲥ ⲉ̀ϯⲧⲣⲓⲁⲥ ⲉⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ ⲉⲩ-
fol. 168. ⲛⲏⲟⲩ ⲕⲁⲧⲁ ⲧⲁⲍⲓⲥ ⲟⲩⲟⲥ ⲛⲁⲩⲟⲩⲱϣⲧ ⲙ̀ⲫϯ ⲟⲩⲟⲥ ⲛⲁⲩϯⲱⲟⲩ ⲛⲁϥ ⲟⲩⲟⲥ ⲛⲁⲩⲥⲙⲟⲩ ⲉ̀ⲣⲟϥ ⲟⲩⲟⲥ ⲛⲁⲩⲉⲣⲉ̀ⲧⲓⲛ ⲛ̀ⲛⲟⲩⲉ̀ⲑⲙⲁ ⲙⲉⲛⲉⲛⲥⲱⲥ ⲁⲩⲟ̀ⲅⲓ ⲉ̀ⲣⲁⲧⲟⲩ ⲛ̀ⲥⲧⲩⲭⲟⲥ ⲥⲧⲩⲭⲟⲥ ⲟⲩⲟⲥ ⲙ̀ⲙⲟⲛ ⲥⲗⲓ ⲛ̀ⲣⲉⲙⲛ̀ⲕⲟⲥⲙⲟⲥ ⲛⲁϣⲱⲁⲛ ⲙ̀ⲡⲓⲱⲟⲩ ⲛⲉⲙ ⲡⲓⲛⲓϣϯ ⲛ̀ⲧⲁⲓⲟ̀ ⲉⲧⲟⲩϣⲟⲡ ⲛ̀ⲃⲏⲧϥ ⲟⲩⲟⲥ ⲁⲓⲛⲁⲩ ⲉ̀ⲟⲩⲁⲓ ⲉϥⲛⲏⲟⲩ ⲉ̀ⲃⲟⲗ ⲥⲁⲃⲟⲩⲛ ⲛ̀ⲡⲓⲕⲁⲧⲁⲡⲉⲧⲉⲥⲙⲁ ⲉϥⲟ-ⲛⲓ ⲛ̀ⲛⲟⲩⲟⲩⲣⲟ ⲟⲩⲟⲥ ⲛⲁϥⲉⲣⲫⲟⲣⲓⲛ ⲛ̀ⲛⲟⲩⲃⲣⲏⲡⲓ ⲛ̀ⲛⲟⲩⲃ ⲡⲉ ⲉ̀ⲣⲉ ⲍ̄ ⲛ̀ⲭⲗⲟⲙ ⲥⲓⲭⲱⲥ ⲟⲩⲟⲥ ⲛⲁϥ-ⲧⲁⲗⲏⲟⲩⲧ ⲛ̀ⲛⲟⲩⲥⲑⲟ ⲛ̀ⲛⲟⲩⲱⲃϣ ⲟⲩⲟⲥ ⲛⲁϥⲉⲣ-ⲟⲩⲱⲓⲛⲓ ⲉ̀ⲥⲟⲧⲉ ⲫⲣⲏ ⲛ̀ⲛⲟⲩⲙⲏϣ ⲛ̀ⲕⲱⲃ ⲛ̀ⲥⲟⲡ ⲉϥⲥⲉⲃⲧⲱⲧ ⲃⲉⲛ ⲥⲁⲛⲥⲏϥⲓ ⲛⲉⲙ ⲥⲁⲛⲍⲟⲡⲗⲟⲛ ⲛⲉⲙ ⲥⲁⲛⲍⲃⲏⲟⲩⲓ̀ ⲛ̀ⲛⲟⲩⲣⲟ ⲁ̀ⲡⲗⲱⲥ ⲙ̀ⲙⲟⲛ ϣⲓ ϣⲟⲡ

ⲙⲡⲓⲁ̀ⲍⲓⲱⲙⲁ ⲙ̀ⲃⲁⲥⲓⲗⲓⲕⲟⲛ ⲟⲩⲟⲥ ϧⲉⲛ ⲡϫⲓⲛⲑⲣⲉⲕⲓ̀
ⲉ̀ⲃⲟⲗ ⲁ̀ ⲟⲩⲙⲏⲱ ⲉⲕⲟⲱ ⲟⲩⲁⲍⲕ ⲛ̀ⲥⲱⲕ ⲥⲁⲙⲛⲏ
ⲙ̀ⲙⲟⲕ ⲛⲉⲙ ⲥⲁⲙⲛⲁⲓ ⲙ̀ⲙⲟⲕ ⲟⲩⲟⲥ ⲁⲓⲛⲁⲩ ⲉ̀ⲛⲏ
ⲉⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ ⲉⲩⲉⲣⲡⲣⲟⲥⲕⲩⲛⲓⲛ ⲙ̀ⲙⲟⲕ ⲁⲓ[ⲛⲁⲩ]
ⲇⲉ ⲁⲓⲧⲱⲙⲧ ⲟⲩⲟⲥ ⲛⲁⲓ[ⲟⲩⲱⲱ ⲉ̀ⲓ]ⲙⲓ ⲉ̀ⲣⲟⲕ ⲭⲉ
ⲛⲓⲙ ⲡⲉ ⲟⲩⲟⲥ ⲁⲓⲥⲟⲙⲥ ⲥⲁⲟⲩⲓ̀ⲛⲁⲙ ⲙ̀ⲙⲟⲓ ⲁⲓⲛⲁⲩ
ⲉ̀ⲟⲩⲙⲟⲩⲛⲁⲭⲟⲥ ⲉⲕⲟⲥⲓ ⲉ̀ⲣⲁⲧⲕ ⲉ̀ⲣⲉ ⲥⲁⲛⲧⲉⲛⲥ
ⲙ̀ⲙⲟⲕ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲛⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲛ̀ⲧⲉ ϕϯ ⲟⲩⲟⲥ
ⲛⲁⲕⲉⲣⲫⲟⲣⲓⲛ ⲛ̀ⲛⲟⲩⲭⲗⲟⲙ ⲛ̀ⲛⲟⲩⲣⲟ ⲛⲉⲙ ⲟⲩⲥⲉⲃⲥⲱ
ⲙ̀ⲙⲟⲛ ⲥⲗⲓ ϧⲉⲛ ⲛⲓⲙⲉⲧⲟⲩⲣⲱⲟⲩ ⲛ̀ⲧⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ
ⲟⲛⲓ ⲙ̀ⲙⲟⲥ ⲟⲩⲟⲥ ⲉ̀ⲣⲉ ⲟⲩⲱⲃⲱⲧ ⲛ̀ⲛⲟⲩⲃ ϧⲉⲛ
ⲧⲉⲕⲭⲓⲍ ⲛ̀ⲛⲟⲩⲓ̀ⲛⲁⲙ ⲟⲩⲟⲥ ⲛⲁⲣⲉ ⲡⲉⲕⲥⲟ[1] ⲙⲉⲥ
ⲛ̀ⲣⲁⲱⲓ ⲟⲩⲟⲥ ⲉ̀ⲣⲉ ⲟⲩⲛⲓⲱϯ ⲛ̀ⲛⲱⲟⲩ ⲕⲱϯ ⲉ̀ⲣⲟⲕ
ⲟⲩⲟⲥ ⲁⲓϯⲥⲟ ⲉ̀ⲣⲟⲕ ⲉⲓⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲡⲁⲓⲱⲧ
ϯϯⲥⲟ ⲉ̀ⲣⲟⲕ ⲙⲁⲧⲁⲙⲟⲓ ⲭⲉ ⲛ̀ⲑⲟⲕ ⲛⲓⲙ ⲉⲕⲱⲟⲡ
ϧⲉⲛ ⲡⲁⲓ ⲛⲓⲱϯ ⲛ̀ⲧⲁⲓⲟ̀ ⲙ̀ⲡⲁⲓⲣϩϯ ⲟⲩⲟⲥ ⲛ̀ⲑⲟⲕ
ⲇⲉ ⲁⲕⲉⲣⲁ̀ⲙⲁⲗϩⲝ ⲉ̀ⲣⲟⲓ ⲟⲩⲟⲥ ⲡⲉⲭⲁⲕ ⲛⲏⲓ ⲭⲉ ⲁ̀ⲛⲟⲕ
ⲡⲉ ⲡⲁⲩⲗⲉ ⲡⲓⲣⲉⲙⲧⲁⲙⲙⲁ ⲕⲁⲗⲱⲥ ⲁⲕⲓ̀ ⲱ̀ ⲡⲓⲙⲁ-
ⲛⲉⲥⲱⲟⲩ ⲛ̀ⲧⲉ ⲡⲉⲛⲟⲩⲣⲟ ⲙ̀ⲙⲏⲓ ⲡⲉⲛⲟ̅ⲥ̅ ⲓ̅ϩ̅ⲥ̅ ⲡⲭ̅ⲥ̅
ⲟⲩⲟⲥ ϧⲉⲛ ⲡϫⲓⲛⲑⲣⲉⲕⲭⲉ ⲛⲁⲓ ⲛⲏⲓ ⲁⲓⲣⲁⲱⲓ ⲭⲉ
ⲁⲓⲭⲉⲙ ⲡⲁⲣⲣⲏⲥⲓⲁ̀ ⲛⲁⲍⲣⲁⲕ ⲟⲩⲟⲥ ⲡⲉⲭⲏⲓ ⲛⲁⲕ ⲭⲉ
ⲱ̀ ⲡⲁⲩ̅ⲥ̅ ⲛⲓⲱⲧ ⲉⲑⲟⲩⲁⲃ ϯϯⲥⲟ ⲉ̀ⲣⲟⲕ ⲓⲥ ⲭⲉ ⲁⲕⲁⲓⲧ
ⲛⲉⲙⲡⲱⲁ ⲛ̀ⲡⲉⲕⲁⲥⲡⲁⲥⲙⲟⲥ ⲉⲑⲟⲩⲁⲃ ϯϯⲥⲟ ⲉ̀ⲣⲟⲕ
ⲥⲓⲛⲁ ⲛ̀ⲧⲉⲕⲧⲁⲙⲟⲓ ⲭⲉ ⲛⲓⲙ ⲡⲉ ⲡⲁⲓ ⲛⲓⲱϯ ⲛ̀ⲛⲟⲩⲣⲟ
ⲉ̀ⲧⲁⲣⲓ̀ ϯⲛⲟⲩ ⲟⲩⲟⲥ ⲁ̀ ⲡⲁⲓ ⲙⲏⲱ ⲧⲏⲣⲕ ⲉⲣⲡⲣⲟⲥ-
ⲕⲩⲛⲓⲛ ⲙ̀ⲙⲟⲕ ⲟⲩⲟⲥ ⲛ̀ⲑⲟⲕ ⲇⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲕ-
[ⲛ]ⲉⲧⲕ ⲣⲱⲕ ⲛ̀ⲥⲱⲃⲓ ⲙ̀ⲡⲛ̅ⲁⲧⲓⲕⲟⲛ ⲡⲉⲭⲁⲕ ⲛⲏⲓ ⲭⲉ
fol. 169. ⲛ̀ⲡⲉⲕⲥⲟⲩⲉⲛ ⲫⲁⲓ ⲱⲁ ϯⲛⲟⲩ ⲡⲉⲭⲏⲓ ⲛⲁⲕ ⲭⲉ ⲉⲓⲛⲁⲱ-

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1) Ms. ⲡⲉⲕⲥⲟⲙ.

cογεν ϕαι ⲛ̀ⲛⲁϣ ⲛ̀ρⲏϯ ὠ παιωτ ⲙ̀πιναγ
ἐροϥ ἐνεϩ ἐϧⲏλ ἐϯⲛογ ⲁϥερογω πεχⲁϥ ⲛⲏⲓ
χε ἐταγογορπετ (sic) ϣⲁροκ ἐθριθωτ ⲙ̀πεκ-
ϩⲏⲧ ⲉⲑⲃⲉ ⲛⲏ ἐτⲁκερμελετⲁⲛ ⲙ̀ⲙⲱⲟγ ϧⲉⲛ
πεκϩⲏⲧ ⲛ̀ⲥⲁϥ ϧⲉⲛ ϯⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲑⲃⲉ πⲓⲁⲣⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ πιⲙⲉⲛⲣⲓⲧ ⲛ̀ⲧⲉ ϕ̄ϯ πⲓⲥⲱⲧⲡ ⲙ̀ⲙⲁⲣ-
ⲧⲩⲣⲟⲥ χⲉ ⲉϥϧⲟⲥⲓ ἐⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲧⲏⲣⲟⲩ ⲕⲁⲧⲁ
ⲡⲥⲁϫⲓ ⲛ̀ⲡⲉⲛⲥⲱⲧⲏⲣ ἐⲡⲓⲇⲏ ψⲩⲭⲏ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁⲓ
ἐⲃⲟⲗϧⲉⲛ ⲥⲱⲙⲁ ⲓⲧⲉ ⲛⲓⲑⲙⲏⲓ ⲓⲧⲉ ⲛⲓⲣⲉϥⲉⲣⲛⲟⲃⲓ
ϣⲁⲣⲉ ⲛⲟⲩϩⲃⲏⲟⲩⲓ̀ ⲧⲏⲣⲟⲩ ⲟⲩⲱⲛϩ ἐⲃⲟⲗ ϧⲉⲛ
ⲟⲩⲡⲓⲛⲁⲣⲓⲥ ⲛ̀ⲡⲛ̄ⲁ̄ⲧⲓⲕⲟⲛ ⲟⲩⲟϩ ϣⲁⲥϣⲱⲡⲓ ⲙ̀ⲡⲉⲙⲑⲟ
ἐⲃⲟⲗ ⲛ̀ⲛⲉϥⲃⲁⲗ ⲛ̀ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ἐⲣⲉ ⲛⲉϥⲡⲣⲁϩⲓⲥ
ⲥϧⲛⲟⲩⲧ ἐⲣⲟⲥ λοιπον ἐⲧⲁⲥⲣⲁⲛⲁϥ ⲛ̀ⲡⲁⲩ̄ⲥ ⲓ̄ⲏ̄ⲥ
ⲡⲭ̄ⲥ̄ ἐϯⲉⲙⲧⲟⲛ ⲛⲏⲓ ⲁ̀ⲛⲟⲕ ϧⲁ ⲡⲉϥⲃⲱⲕ ἐⲑⲣⲉϥϧⲉⲙ
ⲡⲁϣⲓⲛⲓ ⲁⲓⲓ̀ ἐⲃⲟⲗϧⲉⲛ ⲡⲁⲓ ⲕⲟⲥⲙⲟⲥ ⲁϥⲁⲓⲧ-
ⲉⲛⲉⲙⲡϣⲁ ϧⲉⲛ ⲧⲉϥⲙⲉⲧⲁⲅⲁⲑⲟⲥ ⲁϥⲉⲛⲧ ἐϧⲟⲩⲛ
ἐⲧⲉϥⲡⲟⲗⲓⲥ ⲟⲩⲟⲥ ⲁⲓⲉⲣⲑⲉⲱⲣⲓⲛ ⲛ̀ϕⲁⲓ ϯⲛⲟⲩ ⲧⲉⲕ-
ⲛⲁⲩ ἐⲣⲟϥ ϩⲱⲕ ἐⲣⲉ ⲧⲁⲓ ⲃⲣⲏⲡⲓ ⲛ̀ⲛⲟⲩⲣⲟ ⲧⲟⲓ ἐⲣⲟϥ
ἐⲣⲉ ⲍ̄ ⲛ̀ⲭⲗⲟⲙ ἐⲭⲱⲥ ⲁⲓⲛⲁⲩ ἐⲣⲟⲥ ⲁⲓⲱϣ ⲛ̀ⲛⲓϧⲁⲓ
ⲉⲧⲥϧⲛⲟⲩⲧ ἐⲣⲟⲥ χⲉ ⲡⲁⲓ ⲡⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ πⲓⲙⲉⲗⲓⲧⲱⲛ
ⲛ̀ⲣⲉⲙϯⲟⲥⲡⲟⲗⲓⲥ ϕⲏ ἐⲧⲁϥⲙⲟⲩ ⲛ̀ⲛ̄ ⲛ̀ⲥⲟⲡ ἐⲭⲉⲛ
ϕⲣⲁⲛ ⲛ̀ⲡⲉⲛⲟⲩ̄ⲥ ⲓ̄ⲏ̄ⲥ̄ ⲡⲭ̄ⲥ̄ ⲟⲩⲟⲥ ⲁⲓⲛⲁⲩ ἐⲛⲏ ⲉⲑⲟⲩⲁⲃ
ⲧⲏⲣⲟⲩ ⲉⲩⲉⲣⲡⲣⲟⲥⲕⲩⲛⲓⲛ ⲙ̀ⲙⲟϥ ⲟⲩⲟⲥ ⲁⲛⲟⲕ ϩⲱ
ⲁⲓⲱⲉⲡ ⲟⲩⲙⲏⲱ ⲛ̀ϧⲓⲥⲓ ϩⲓⲭⲉⲛ ϕⲣⲁⲛ ⲛ̀ⲡⲉⲛⲟⲩ̄ⲥ ⲓ̄ⲏ̄ⲥ̄
ⲡⲭ̄ⲥ̄ ⲟⲩⲟⲥ ⲁⲓⲙⲟⲩ ⲛ̀ⲇ̄ ⲛ̀ⲥⲟⲡ ⲛⲁⲓⲭⲱ ⲙ̀ⲙⲟⲥ ⲡⲉ
ϧⲉⲛ ⲛⲁⲙⲉⲩⲓ̀ ⲡⲉ[χⲉ] ⲓⲥ ϩⲏⲡⲡⲉ ϯⲱⲏⲱ ⲛⲉⲙⲁϥ ϧⲉⲛ
ⲡⲓⲧⲁⲓⲟ̀ ⲟⲩⲟⲥ ⲁⲓⲧⲁϩⲛⲟ ⲛ̀ⲡⲓⲉⲣⲡⲣⲟⲥⲕⲩⲛⲓⲛ ⲙ̀ⲙⲟϥ
ⲟⲩⲟⲥ ⲡⲁⲓ ⲣⲏϯ ϧⲉⲛ ⲟⲩⲥⲟⲩⲥⲟⲩ ⲛ̀ⲟⲩⲱⲧ ⲁ̀ ϕⲏ
ⲉⲧⲥⲱⲟⲩⲛⲟⲩ ⲛ̀ⲡϩⲏⲧ ⲛ̀ⲛⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲟⲩⲱⲣⲡ
ϣⲁⲣⲟⲓ ⲛ̀ⲡⲓⲁ̀ⲣⲭⲏⲁ̀ⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ ⲟⲩⲟⲥ πεχⲁϥ

ⲛⲏⲓ ϫⲉ ⲡⲓⲥⲱⲧⲡ ⲡⲁⲩⲗⲉ ⲉⲑⲃⲉ ⲟⲩ ⲟⲩⲛ ⲛ̀ⲡⲉⲕ-
ϣⲱⲡⲓ ϧⲉⲛ ⲡⲓⲁⲥⲡⲁⲥⲙⲟⲥ ⲛ̀ⲡⲛ̄ⲁ̄ⲧⲓⲕⲟⲛ ⲕⲁⲧⲁ ⲡⲓⲟⲩ-
ⲁϩⲥⲁϩⲛⲓ ⲛ̀ⲧⲉ ⲡⲓⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲁⲓϫⲱ ⲉ̀ⲣⲟϥ ⲛ̀ⲫⲏ
ⲉⲧϧⲉⲛ ⲡⲁϩⲏⲧ ⲟⲩⲟϩ ⲁϥⲟⲗⲧ ⲥⲁⲧⲟⲧϥ ϣⲁ ⲫⲏ
ⲉⲑⲟⲩⲁⲃ ⲁ̀ⲡⲁⲛⲟⲩⲃ ⲡⲓⲟ̀ⲙⲟⲗⲟⲅⲓⲧⲏⲥ ⲉⲡⲓⲇⲏ ⲁϥϣⲱⲡⲓ
ϧⲉⲛ ⲧⲙⲉⲧⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲉⲙ ⲧⲙⲉⲧⲙⲟⲩⲛⲁϫⲟⲥ
ⲉⲩⲥⲟⲡ ⲁϥⲧⲁⲙⲟϥ ⲉ̀ⲡⲓⲟⲩⲁϩⲥⲁϩⲛⲓ ⲛ̀ⲧⲉ ⲡ̄ⲟ̄ⲥ̄
fol. 170. ⲡⲉϫⲉ ⲫⲏ ⲉⲑⲟⲩⲁⲃ ⲟ̀ⲙⲟⲗⲟⲅⲓⲧⲏⲥ ⲛⲏⲓ ϫⲉ ⲡⲁⲓⲱⲧ
ⲉⲑⲟⲩⲁⲃ ⲡⲁⲗⲉ (sic) ⲙⲁϣⲉ ⲛⲁⲕ ϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲙ̀ⲫⲟⲩ-
ϩⲥⲁϩⲛⲓ ⲙ̀ⲡⲟ̄ⲥ̄ ⲟⲩⲟϩ ⲛ̀ⲡⲉⲣϫⲟⲥ ϫⲉ ⲁⲓⲃⲓⲥⲓ ⲙ̀ⲙⲁϣⲱ
ϩⲱ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲡⲓⲛⲓϣϯ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲡⲓⲇⲏ ϧⲉⲛ
ⲡⲉⲕⲟⲩⲱϣ ⲙ̀ⲙⲁⲩⲁⲧⲕ ⲉⲑⲃⲉ ⲡ̄ⲟ̄ⲥ̄ ⲡⲓⲑⲙⲏⲓ ⲇⲉ
ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲛ̀ⲑⲟϥ ϩⲓⲧⲉⲛ ϩⲁⲛⲕⲉⲗⲉⲃⲓⲛ ⲛⲉⲙ ϩⲁⲛ-
ⲙⲁϫⲓ ⲛⲉⲙ ϩⲁⲛⲃⲁϣⲟⲩⲣ ⲛⲉⲙ ϩⲁⲛⲓϥϯ ⲛⲉⲙ
ⲟⲩⲭⲣⲱⲙ ⲛⲉⲙ ⲟⲩⲥⲏϥⲓ ⲛ̀ⲣⲟⲃ̄ ⲛⲉⲙ ϩⲁⲛⲟⲩⲣⲱⲟⲩ
ⲛ̀ⲑⲏⲣⲓⲟⲛ ⲉⲩϩⲱⲟⲩ ϯϫⲱ ⲅⲁⲣ ⲙ̀ⲙⲟⲥ ⲛⲁⲕ ⲱ̀ ⲡⲁ-
ⲙⲉⲛⲣⲓϯ ϫⲉ ⲛⲁⲛⲉ ⲟⲩⲥⲟⲡ ⲛ̀ⲛⲟⲩⲱⲧ ⲁⲛ ⲛ̀ⲧⲉ
ⲡⲓϩⲩⲡⲉⲣⲉⲧⲏⲥ ⲓ̀ ⲛ̀ⲧⲉⲫϫⲟⲥ ⲛⲁⲕ ϫⲉ ⲡⲟⲩⲣⲟ ⲙⲟⲩϯ
ⲉ̀ⲣⲟⲕ ⲁ̀ⲙⲟⲩ ⲉ̀ⲃⲟⲗ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲟ̄ ⲛ̀ⲣⲟⲙⲡⲓ ⲛ̀ⲧⲉ
ⲟⲩⲁ̀ⲛⲁⲭⲱⲣⲓⲧⲏⲥ ⲉⲫⲉⲣⲡⲟⲗⲓⲧⲉⲩⲉⲥⲑⲉ ϧⲉⲛ ⲧⲉⲫ-
ⲙⲟⲛⲏ ⲉ̀ⲧⲁⲓⲥⲱⲧⲉⲙ ⲇⲉ ⲉ̀ⲛⲁⲓ ⲁⲓϯⲙⲉⲧⲁⲛⲓⲁ̀ ⲛ̀ⲡⲓ-
ⲁ̀ⲣⲭⲏⲁ̀ⲅⲅⲉⲗⲟⲥ ⲛⲉⲙ ⲫⲏ ⲉⲑⲟⲩⲁⲃ ⲉⲓⲭⲱ ⲙ̀ⲙⲟⲥ
ϫⲉ ϫⲱ ⲛⲏⲓ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ ⲡⲁⲓ ⲣⲏϯ ⲁⲩⲣⲁϣⲓ ⲛⲉⲙⲏⲓ
ⲟⲩⲟϩ ⲁⲓϩⲱⲗ ϣⲁ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲥⲁⲧⲟⲧ ⲁⲓⲉⲣ-
ⲡⲣⲟⲥⲕⲩⲛⲓⲛ ⲙ̀ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲧⲉ ⲡ̄ⲭ̄ⲥ̄
ⲗⲟⲓⲡⲟⲛ ⲱ̀ ⲡⲓⲙⲁⲛⲉⲥⲱⲟⲩ ⲛ̀ⲧⲉ ⲡ̄ⲭ̄ⲥ̄ ⲉ̀ⲧⲉⲛϩⲟⲧ
ⲧⲁϫⲣⲉ ⲡⲉⲕϩⲏⲧ ϫⲉ ⲙ̀ⲙⲟⲛ ⲫⲏ ⲉⲧⲟ̀ⲛⲓ ⲙ̀ⲙⲟⲕ
ⲛ̀ⲑⲟϥ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ϧⲉⲛ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ
ⲧⲏⲣⲟⲩ ⲉⲧⲁⲩⲃⲓϧⲗⲟⲙ ϩⲱⲥ ⲇⲉ ⲉ̀ⲣⲉ ⲫⲏ ⲉⲑⲟⲩⲁⲃ
ⲥⲁϫⲓ ⲛⲉⲙⲏⲓ ⲁ̀ ⲡⲓⲙⲁⲧⲟⲓ ⲛ̀ⲧⲉ ⲫ̄ⲧ̄ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲅⲉⲱⲣ-

γιος ⲓ̀ ⲉⲱⲁροι (sic) ἐρε πεγⲥο ⲥιακτιν ⲛ̀ⲛογ-
ⲱινι ἐβολ ⲁγερασπⲍεсθε ⲙ̀ⲙοι ογοⲥ ⲁγмⲁⲥт
ⲛ̀ⲣⲁⲱι ⲛем ογⲛоγ ογοⲥ пеⲭⲁγ ⲛнι ⲭε ⲉⲱωп
ⲛ̀текⲥωλ ⲛ̀текполис (sic) ⲁнкγра кωт ⲛ̀ⲛογнⲓ
ⲛнι ⲛ̀ⲃнтс ⲥινⲁ ⲛ̀таⲓ ⲛ̀таⲱωпι ⲃатотк εθβε
ⲭε кеⲣ̄ ⲛем ⲉ̄ ⲛⲛⲁ̀вот ⲱатекⲓ̀ ⲱароι ⲉ̀таι
полис εθογав ⲛаι ⲇε ⲉ̀таⲭотоγ ⲛнι аитωογ-
ⲛоγ ⲃεⲛ ⲧоγⲛоγ ⲉ̀волⲃεⲛ пιⲥорама поγро
ⲇε ⲛем пикε ⲓ̄ⲃ̄ ⲛ̀епіскопос ⲉ̀таγⲛаγ ⲉпⲥо
ⲛ̀пιепіскопос ⲉⲫοι ⲛ̀ⲛογωινι ⲁγⲉ̀мι ⲭε ⲁⲫⲛаγ
ⲉ̀ογбωрп ⲉ̀волⲁ ογοⲥ ⲁγⲧⲥο ⲉ̀роⲫ ⲉ̀θрⲉⲫⲭω
ⲉ̀рωоγ ⲛ̀ⲛⲏ ⲉтаⲫⲛаγ ⲉ̀рωоγ ⲛ̀ⲑоⲫ ⲇε ⲉ̀таⲫⲓ
ⲉ̀роⲫ ⲛ̀ⲭε пеⲫгнт ⲁⲫⲭω ⲉ̀рωоγ ⲛ̀ⲧоптасіа̀
тнрс ⲉ̀таⲫⲛаγ ⲉ̀рос ογοⲥ ⲁγерⲱⲫнрι ⲙ̀ⲙⲁⲱω
ογοⲥ ⲁγⲧωоγ ⲙ̀ⲫⲧ̄ ⲛем пιмартγрос εθογав
пιа̀гιос гεωргιос ογοⲥ а̀ поγро ерογὼ пеⲭⲁⲫ
ⲭε ⲃεⲛ [пι]ⲉ̀ⲥооγ ⲉ̀та пⲱ̄ⲥ̄ тⲥемсοι ⲥιⲭεⲛ
[пθр]онос ⲛ̀ⲛιρωмеос пара паем[пⲱ]а ογοⲥ
аінаγ ⲃεⲛ ⲛⲁвⲁⲗ ⲛ̀рεⲫ[ер]новι ⲉпіа̀гιос гεωр-
гιос ⲉ̀таⲫι ⲉволⲃεⲛ тфε ⲉⲫтаіⲏоγт ⲉпⲉⲥθο
fol. 171. ⲉрε ογон ογконтаріон ⲛ̀ⲛоγв ⲃεⲛ теⲫхιⲭ
ⲛ̀ⲛоγⲓ̀ⲛⲁм ⲉрε пιархⲁггелос моⲱι ⲛемаⲫ
ογοⲥ аінаγ ⲉоγбрнпι ⲛ̀ⲛоγв тοι ⲉⲭεⲛ теⲫа̀фε
ⲉрε ⲍ̄ ⲛ̀ⲭлом тοι ⲉⲭεⲛ теⲫафε ογοⲥ ⲛаⲫер-
ογωινι ⲉⲥотε фрн ⲛ̀ⲛоγθва ⲛ̀кωп ⲛ̀соп
ογοⲥ ⲁⲫⲓ̀ ⲱароι ⲉⲫмеⲥ ⲛ̀ⲣⲁⲱι ⲁⲫамонι ⲙ̀ⲙοι
ογοⲥ ⲁⲫтⲥемсοι ⲥιⲭεⲛ пθронос ⲛ̀ⲧметоγро
ογοⲥ ἐρε ογмнⲱ ⲃεⲛ ⲛⲏ ⲉтемпⲱа ⲃεⲛ пι-
стратеγма ерθеὼрιⲛ ⲙ̀ⲙоⲫ ⲛ̀ⲥо ογε (sic[1])

[1]) Read ογβε.

ⲥⲟ ⲟⲩⲟⲥ ⲁⲓⲛⲁⲩ ⲉⲣⲟⲕ ⲛ̀ⲕⲉⲥⲟⲡ ϧⲉⲛ ⲧⲉⲕⲉⲕ-
ⲕⲗⲏⲥⲓⲁ̀ ⲉⲑⲟⲩⲁⲃ ⲁⲕⲧⲁⲙⲟⲓ ⲛ̀ⲛⲏ ⲉⲧⲉⲣⲛⲟⲕⲣⲓ ⲛ̀ⲧⲁ-
ⲯⲩⲭⲏ ⲁⲛⲟⲕ ⲁⲉ ⲉⲧⲁⲓⲥⲱⲧⲉⲙ ⲉ̀ⲛⲁⲓ ⲁⲓⲥⲙⲟⲩ ⲉ̀ⲡⲁ ⲟ̅ⲥ̅
ⲓ̅ⲏ̅ⲥ̅ ⲛⲉⲙ ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̀ⲧⲁⲕ ⲙⲉ-
ⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁ̀ ⲡⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲱⲉ ⲉ̀ⲧⲉⲕ- 5
ⲃⲁⲕⲓ ⲁⲕⲕⲱⲧ ⲛ̀ⲛⲟⲩⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲉⲥⲧⲁⲓⲛⲟⲩⲧ ϧⲉⲛ
ⲫⲣⲁⲛ ⲙ̀ⲫ̅ⲧ̅ ⲛⲉⲙ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲟⲥ ⲁⲕⲉⲣ-
ⲁⲣⲓⲁⲍⲓⲛ ⲙ̀ⲙⲟⲥ ⲛ̀ⲛⲉⲕϫⲓϫ ⲛ̀ⲡⲁⲧⲉⲕⲓ̀ ⲉ̀ⲃⲟⲗ ϧⲉⲛ
ⲥⲱⲙⲁ ⲛⲉ ⲟⲩⲁⲓ ⲥⲱⲕ ⲡⲉ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲡⲓⲧ̅ⲓ̅ⲏ̅ ⲛⲉⲡⲓⲥ-
ⲕⲟⲡⲟⲥ ⲉ̀ⲧⲁⲩⲑⲱⲟⲩⲧ ϧⲉⲛ ⲛⲓⲅⲉⲁ (sic) ⲟⲩⲟⲥ ⲁⲕⲉⲣ- 10
ⲟ̅ⲉ̅ ⲛ̀ⲣⲟⲙⲡⲓ ⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲟⲩⲟⲥ ⲁⲕⲉⲛⲕⲟⲧ ϧⲉⲛ
ⲡⲟ̅ⲥ̅ ⲉⲕϫⲏ ⲣⲓ̅ⲏ̅ ⲛ̀[ⲣⲟⲙ]ⲡⲓ ⲓⲥ ⲛⲁⲓ ⲙⲉⲛ ⲁⲛϫⲟⲧⲟⲩ
ⲛⲱ[ⲧⲉⲛ] ⲱ ⲛⲁⲙⲉⲛⲣⲁⲧ ⲛ̀ⲥⲛⲏⲟⲩ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲓ-
ⲛⲓⲱⲧ ⲛ̀ⲧⲁⲓⲟ̀ ⲉ̀ⲧⲁ ⲫ̅ⲧ̅ ⲧⲏⲓⲧⲟⲩ ⲙ̀ⲡⲓⲙⲁⲧⲟⲓ ⲛ̀ϫⲱⲣⲓ
ⲛ̀ⲧⲉ ⲧϫⲟⲙ ⲡⲓⲛⲓⲱⲧ ⲛ̀ⲛⲁⲑⲗⲩⲧⲏⲥ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣ- 15
ⲅⲓⲟⲥ ⲫⲁⲓ ⲉⲧⲟⲩⲉⲣⲱⲁⲓ ⲛⲁⲕ ⲙ̀ⲫⲟⲟⲩ ϧⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ
ⲧⲏⲣⲕ ⲛⲉⲙ ϧⲉⲛ ⲛⲓⲫⲏⲟⲩⲓ̀ ⲡⲓⲕⲉⲥⲉⲡⲓ ⲛ̀ⲧⲉ ⲡⲉⲕⲱⲟⲩ
ⲛⲉⲙ ⲡⲉⲕⲛⲓⲱⲧ ⲛ̀ⲧⲁⲓⲟ̀ ⲉⲧⲃⲟⲥⲓ ⲉ̀ⲁⲕϫⲏ ϧⲉⲛ ⲓ̅ⲗ̅ⲏ̅ⲙ̅
ⲛ̀ⲧⲉ ⲧⲫⲉ ⲧⲡⲟⲗⲓⲥ ⲛ̀ⲡⲟⲩⲣⲟ ⲡ̅ϫ̅ⲥ̅ ⲗⲟⲓⲡⲟⲛ ⲧⲛⲟⲩ
ϫⲉ ⲱ ⲛⲁⲙⲉⲛⲣⲁⲧ ⲉⲧⲥⲙⲁⲣⲱⲟⲩⲧ ϧⲉⲛ ⲡⲟ̅ⲥ̅ ⲥⲱⲥⲟⲛ 20
ⲉ̀ⲁⲛⲉ̀ⲙⲓ ϧⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ ϫⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ϧⲉⲛⲧ ⲉ̀ϧⲟⲩⲛ ⲫ̅ⲧ̅ ⲛ̀ⲧⲁⲓ ϧⲉ ⲧⲏⲣⲥ ⲟⲩⲟⲥ ⲟⲩⲟⲛ-
ⲧⲉⲕ ⲡⲁⲣⲣⲏⲥⲓⲁ̀ ⲙ̀ⲙⲁⲩ ⲉ̀ⲥⲱⲗ ⲉ̀ϧⲟⲩⲛ ⲙ̀ⲡⲉⲙⲑⲟ
ⲛ̀ⲧⲧⲣⲓⲁⲥ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ⲉ̀ⲃⲓⲥⲙⲟⲧ ⲉ̀ϫⲉⲛ
ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲗⲟⲓⲡⲟⲛ ⲙⲁⲣⲉⲛϫⲁⲛ ⲥⲱⲛ ⲙ̀ⲡⲣⲟⲥ- 25
ⲧⲁⲧⲏⲥ ⲉⲃⲟⲗⲥⲓⲧⲉⲛ ⲧⲁ̀ⲅⲁⲡⲏ ⲉ̀ϧⲟⲩⲛ ⲉ̀ϧⲟⲩⲛ (sic)
ⲉ̀ⲛⲉⲛⲥⲛⲏⲟⲩ ⲛ̀ⲥϩⲏⲕⲓ ⲛⲉⲙ ⲛⲓⲱⲉⲙⲙⲱⲟⲩ ⲙⲁⲣⲉⲛ-
ⲙⲉⲛⲣⲉ ⲛⲉⲛⲉⲣϩⲏⲩ ⲙⲁⲣⲉⲛⲁ̀ⲣⲉⲥ ⲉ̀ⲡⲓⲧⲟⲩⲃⲟ ⲉⲥⲉⲱⲱⲡⲓ
ⲛⲁⲛ ⲧϩⲣⲟⲩ ⲱ ⲛⲁⲙⲉⲛ[ⲣⲁⲧ ⲉ̀ⲑ] ⲣⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉ-
ⲱⲣⲅⲓⲟⲥ ⲃⲓⲥⲙⲟⲧ ⲉ̀ⲥⲣϩⲓ ⲉ̀ⲧⲱⲛ ⲛⲁⲥⲣⲉⲛ ⲡⲉⲛ̅ⲟ̅ⲥ̅ 30

ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲥⲟⲡⲱⲥ ⲛ̀ⲧⲉϥⲱⲉⲛⲥⲏⲧ [ⲥⲁ]ⲣⲟⲛ ⲟⲩⲟⲥ ⲛ̀ⲧⲉϥⲭⲱ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲉⲛⲛⲟⲃⲓ ⲟⲩⲟⲥ ⲛ̀ⲧⲉϥⲥⲙⲟⲩ ⲉⲡ[ⲑ]ⲱⲟⲩⲧ ⲉ̀ⲃⲟⲩⲛ ⲛ̀ⲧⲉ ⲡⲉⲛⲗⲁⲟⲥ ⲛⲓⲕⲟⲩⲭⲓ ⲛⲉⲙ ⲛⲓⲛⲓⲱⲧ ⲛⲓⲃⲉⲗⲗⲟⲓ [ⲛⲉⲙ] ⲛⲓⲁ̀ⲗⲱⲟⲩⲓ̀ ⲛⲓⲭⲏⲣⲁ ⲛⲉⲙ ⲛⲓⲡⲁⲣⲑⲉⲛⲟⲥ ⲟⲩⲟⲥ ⲟⲛ ⲛ̀ⲧⲉϥⲥⲙⲟⲩ ⲛ̀ϥⲏ ⲉ̀ⲧⲁϥ- 5
fol. 172. ⲭⲓϥⲣⲱⲟⲩⲱ ⲛ̀ⲡⲁⲓⲭⲱⲙ ⲁϥⲑⲁⲙⲓⲟϥ ⲉ̀ⲃⲟⲗ ⲃⲉⲛ ⲛⲉϥ- ⲃⲓⲥⲓ ⲙ̀ⲙⲏⲓ ⲃⲉⲛ ⲡⲭ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲡⲉⲛⲟ̅ⲥ̅ ϥⲁⲓ ⲉ̀ⲧⲉ ⲉ̀ⲃⲟⲗ ⲥⲓⲧⲟⲧϥ ⲉⲣⲉ ⲡⲓⲱⲟⲩ ⲡⲣⲉⲡⲓ ⲛⲁϥ ⲛⲉⲙ ⲡⲉϥⲓⲱⲧ ⲛ̀ⲁⲁⲅⲁⲑⲟⲥ (sic) ⲛⲉⲙ ⲡⲓⲡⲛ̅ⲛ̅ⲁ̅ ⲉⲑⲟⲩⲁⲃ ⲛ̀ⲣⲉϥ- ⲧⲁⲛⲃⲟ ⲟⲩⲟⲥ ⲛ̀ⲟⲙⲟⲟⲩⲥⲓⲟⲥ ⲛⲉⲙⲁϥ ϯⲛⲟⲩ ⲛⲉⲙ 10
ⲛ̀ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲱⲁ ⲉ̀ⲛⲉⲥ ⲛ̀ⲧⲉ ⲛⲓⲉ̀ⲛⲉⲥ ⲧⲏⲣⲟⲩ ⲁ̀ⲙⲏⲛ

fol. 172 obverse.

ⲫ ⲃⲉⲛ ⲡⲣⲁⲛ ⲛ̀ⲡⲉⲛ[1]
ⲟ̅ⲩ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲁϥⲱⲱⲡⲓ ⲛ̀ⲭⲉ 15
ⲡⲁⲓ ⲁ̀ⲅⲁⲑⲟⲛ ⲛ̀ⲱⲉⲛⲉⲣⲫⲙⲉⲩⲓ̀
ⲛ̀ⲧⲉ ⲡⲁⲓ ⲭⲱⲙ ⲉ̀ⲃⲟⲗ ⲥⲓⲧⲟⲟⲧⲟⲩ
ⲛ̀ⲛⲉⲛⲙⲁⲓⲛⲟⲩϯ ⲛ̀ⲥⲛⲏⲟⲩ ⲙ̀ⲙⲁⲓ
ⲁⲅⲁⲡⲉ ⲡⲓⲇⲓⲁⲕⲟⲛ ⲡⲉⲧⲣⲟⲥ ⲉⲛⲉ .....
ⲡⲓϯⲁⲕⲟⲛ ⲕⲉⲗⲗⲟⲩⲭ ⲛⲉⲙ ⲛⲟⲩⲱⲏ[ⲣⲓ ⲛ̀ⲡⲛ̅ⲁ̅ⲧⲓⲕ](?)ⲟⲛ 20
ⲁⲩⲱⲟⲫϥ ⲉ̀ⲃⲟⲗ ⲃⲉⲛ ⲡⲟⲩⲃⲓⲥⲓ ⲙ̀ⲙ[ⲏⲓ ⲁⲩⲧⲏⲓϥ](?)
ⲉ̀ⲃⲟⲩⲛ ⲉ̀ϯⲁⲕⲓⲁ̀ ⲛⲉⲕⲗⲏⲥⲓⲁ̀ ⲉⲧⲉ . . . . . .
ⲙⲓⲭⲁⲏⲗ ⲛ̀ⲧⲉ ϯⲭⲉⲫⲣⲟⲛⲉ ⲃ . . . . . .
ⲉⲩⲱⲉⲛⲉⲣⲫⲙⲉⲩⲓ̀ ⲛⲱⲟⲩ ⲛⲉⲙ ⲛⲟⲩⲓⲟϯ
ϯϯⲥⲟ ⲉ̀ⲃⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁⲱⲱ ⲛ̀ⲃⲏⲧϥ ⲓⲉ̀ ⲛⲏ 25
ⲉⲑⲛⲁⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟϥ ⲛ̀ⲧⲟⲩⲭⲟⲥ ⲭⲉ ⲛⲏ ⲉⲧ ⲟⲛ[ⲥ](?)
ⲛ̀ⲧⲱⲟⲩ ⲛ̀ⲧⲉ ⲡⲟ̅ⲥ̅ ⲉⲣⲡⲉϥⲛⲁⲓ ⲛ̀ⲛⲓⲱϯ ⲛⲉⲙ[ⲁⲩ]

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[1]) This and the following 17 lines are written below the last lines of the text.

ⲕⲉ ⲛⲏ ⲉⲧ[ⲁⲩⲥⲓⲛⲓ](?) ⲉⲃⲟⲗ ⲛ̀ⲧⲱⲟⲩ ⲧⲉ ⲡ̅ⲟ̅ⲥ̅ ϯⲙ̀
ⲧⲟⲛ ⲛ̀ⲟⲩⲯⲓⲭⲏ ⲧⲉⲕⲣⲟⲑⲃⲟⲩ ϧⲉⲛ ⲕⲉⲛⲉ
ⲛⲉⲛⲓⲟϯ ⲉⲑⲟⲩⲁⲃ ⲁⲅⲣⲁ[ⲅⲁⲙ ⲛⲉⲙ ⲓⲥⲁⲁⲕ]
ⲛⲉⲙ ⲓⲁ[ⲕⲱⲃ]

fol. 172 reverse.

ⲥ̅ⲧ̅ⲣ̅ⲥ̅ ⲡ̅ⲟ̅ⲥ̅ ⲫϯ ⲛ̀ⲧⲉ ⲛⲓⲭⲟⲙ ⲡⲏ ⲉⲧϧⲉⲛ ⲕⲉⲛⲉ ⲛ̀ⲡⲉⲕⲓⲱⲧ
ⲛ̀ⲁ̀[ⲅⲁⲑⲟⲥ][1]
ⲡⲏ ⲉⲣⲉ ⲛⲉⲕⲁⲥⲱⲣ ⲙⲉⲥ ⲛ̀ⲛⲁⲓ ⲛⲉⲙ ⲙⲉⲧⲱⲉⲛⲥⲏⲧ ⲡⲏ
ⲉⲧⲭ . . . . . .
ⲥⲟⲙⲥ ⲛ̀ⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ⲛ̀ⲥⲁ ⲑⲙⲉⲇⲁⲛⲓⲁ ⲛ̀ⲛⲓⲣⲉⲕⲉⲣⲛⲟⲃⲓ
ⲡⲏ ⲉⲑⲃⲟⲩⲱ ⲫⲙⲟⲩ ⲁⲛ ⲛ̀ⲡⲓⲣⲉⲕⲉⲣⲛⲟⲃⲓ ⲛ̀ⲡⲣⲏϯ ⲧⲉⲕ
[ⲧⲁⲥ]ⲑⲟⲕ ⲧⲉⲕⲱⲛϧ ⲧⲉⲛⲧⲱⲃⲥ̅ ⲛ̀ⲧⲉⲕⲙⲉⲧⲁⲅⲁⲑⲟⲥ
[ϫϯ] ⲡⲓⲙⲁⲓⲣⲱ[ⲙⲓ] ⲥ̅ⲓⲧⲉⲛ ⲛⲓϯⲥ̅ⲟ ⲛ̀ⲧⲉ ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲧⲉⲕⲉⲣⲡⲓⲛⲁⲓ ⲛⲉⲙ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲣⲉ ϧⲓⲥⲓ ⲉⲱⲉⲛⲉⲣϫⲙⲉⲩⲓ
. . . . . ⲱⲟⲩ ϧⲉⲛ ⲡⲁⲓ ⲕⲟⲩⲭⲓ ⲛ̀ⲭⲱⲙ ϧⲉⲛ ⲡⲁⲓ ⲉⲱⲛ
ϧⲉⲛ ⲕⲉ ⲉⲱⲛ ⲉⲑⲛⲏⲟⲩ ⲡ̅ⲟ̅ⲥ̅ ⲉⲕⲉⲃⲓ ⲛ̀ⲛⲟⲩⲯⲩⲭⲏ
ⲉⲛⲓⲧⲟⲡⲟⲥ ⲛ̀ⲧⲉ ⲡⲉⲙⲧⲟⲛ ⲭⲉ ⲛ̀ⲑⲟⲕ ⲉⲣⲉ ⲡⲉⲣⲱⲓⲱⲓ ⲛⲓⲛ(?) ⲁⲓ
ⲧⲟⲧⲕ ⲡⲓⲱ[ⲟⲩ] ⲛⲉⲙ ⲡⲓⲥⲙⲟⲩ ⲉⲣⲡⲣⲉⲡⲓ ⲛⲁⲕ ⲫⲓⲱⲧ
ⲛⲉⲙ ⲡⲱⲏⲣⲓ ⲛⲉⲙ ⲡⲓⲡⲛ̅ⲁ̅ ⲱⲁ ⲛⲓⲉ̀ⲛⲉⲥ ⲧⲏⲣⲟⲩ ⲁ̀ⲙⲏⲛ.
ⲭⲣⲟⲛⲟⲛ ⲙⲁⲣⲧⲩⲣⲟ ⲭ̅ⲟ̅ⲃ̅.

[1]) These lines are written in the middle of the page.

FRAGMENTS OF A SAHIDIC VERSION

OF THE

MARTYRDOM OF SAINT GEORGE.

Fragment A.

[Codex Borgianus CLII.]

page 12. col. I. ⲁⲑⲁⲛⲁⲥⲓⲟⲥ[1] ⲁⲉ ⲁϥⲭⲓ ⲛ̀ⲟⲩⲁⲡⲟⲧ ⲙ̀ⲙⲟⲩⲛⲱⲣϣ̀
ⲁϥⲉ̀ⲡⲉⲓⲕⲁⲗⲉⲓ ⲛ̀ϩⲛ̀ⲣⲁⲛ ⲛ̀ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲉϩⲣⲁⲓ ⲉ̀ⲭⲱϥ·
ⲁϥⲧⲁⲗϥ ⲛⲁϥ. ⲁⲩⲱ ⲛ̀ⲧⲉⲣⲉϥϩⲟⲟϥ ⲙ̀ⲡⲉⲗⲁⲁⲩ ⲙ̀ⲡⲉ-
ⲑⲟⲟⲩ ϣⲱⲡⲉ ⲙ̀ⲙⲟϥ ⲉⲡⲧⲏⲣϥ. ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲁⲉ
ⲡⲉⲭⲁϥ ⲙ̀ⲡⲣ̀ⲣⲟ ⲭⲉ ⲉⲧⲓ ⲕⲉⲕⲟⲩⲓ̈ ⲡⲉ ⲛ̀ⲧⲁⲇⲟⲕⲓⲙⲁϩⲉ 5
ⲙ̀ⲙⲟϥ. ⲉ̀ϣⲱⲡ ⲉⲣ̀ϣⲁⲛ ⲧⲙ̀ ⲡⲉⲑⲟⲟⲩ ϣⲱⲡⲉ ⲙ̀ⲙⲟϥ·
ⲉⲓⲉ̀ ⲁ̀ⲛⲟⲕ ϩⲱⲱⲧ ⲟⲛ ϯⲛⲁⲟⲩⲁϩⲧ ⲛ̀ⲥⲁ ⲡⲉⲛⲧⲁⲩ-
ⲥⲧⲁⲩⲣⲟⲩ ⲙ̀ⲙⲟϥ. ⲡⲁⲗⲓⲛ ⲟⲛ ⲁϥⲭⲓ [ⲛ̀ⲕ]ⲉⲁ̀ⲡⲟⲧ
page 12. col. II. ⲙ̀ⲙⲟⲩⲛ̀ⲟⲣϣ̀ (sic) ⲁⲩⲱ ⲁϥⲧⲉϩ ϩⲛ̀ⲕⲉ̀ⲡⲁϩⲣⲉ ⲉ̀ⲣⲟϥ
ⲁϥⲉⲡⲉⲓⲕⲁⲗⲉⲓ ⲛ̀ϩⲛ̀ⲕⲉⲛⲟϭ ⲛ̀ⲣⲁⲛ ⲛ̀ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲉⲩ- 10
ϩⲟⲟⲩ ⲛ̀ϩⲟⲩⲟ̀ ⲛ̀ϣⲟⲣⲡ ⲉϩⲣⲁⲓ ⲉ̀ⲭⲱϥ ⲁϥⲧⲁⲗϥ
ⲛⲁϥ ⲟⲛ. ⲁⲩⲱ ⲁϥⲭⲓⲧϥ ⲛ̀ⲧⲟⲟⲧϥ ⲙ̀ⲡⲙⲁⲣⲟⲥ· ⲁϥ-
ⲥⲫⲣⲁⲅⲓϩⲉ ⲙ̀ⲙⲟϥ ⲛ̀ϣⲟⲙⲛ̀ⲧ ⲛ̀ⲥⲟⲡ ⲉⲡⲣⲁⲛ ⲙ̀ⲡⲉⲓⲱⲧ
ⲙ̀ⲛ̀ ⲡ̀ϣⲏⲣⲉ ⲙ̀ⲛ̀ ⲡⲉⲡⲛ̄ⲁ̄ ⲉⲧⲟⲩⲁⲁⲃ. ⲁⲩⲱ ⲛ̀ⲧⲉⲩⲛⲟⲩ
ⲁϥⲥⲟⲟϥ ⲙ̀ⲡⲉⲙⲧⲟ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲣ̀ⲣⲟ ⲙ̀ⲛ̀ ⲡⲙ̀ⲁⲣⲟⲥ ⲁⲩⲱ 15
ⲙ̀ⲡⲉ ⲗⲁⲁⲩ ⲙ̀ⲡⲉⲑⲟⲟⲩ ϣⲱⲡⲉ ⲙ̀ⲙⲟϥ ⲉⲡⲧⲏⲣϥ. ⲁⲑⲁ-
page 14. col. I. ⲛⲁⲥⲓⲟⲥ ⲁⲉ ⲁϥⲣ̀ϣⲡⲏⲏⲣⲉ ⲙ̀ⲙⲟϥ ⲡⲉⲭⲁϥ ⲛⲁϥ ⲭⲉ
ⲱ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉⲧⲧⲁⲉⲓⲏⲩ ⲱ ⲡϩⲛⲏⲉ̀ ⲛ̀ⲧⲙⲉ ϯⲱⲣⲕ
ⲉⲣⲟⲕ ⲙ̀ⲡⲉⲥⲧⲁⲩⲣⲟⲥ ⲙ̀ⲡⲉⲭ̄ⲥ̄ ⲓ̄ⲥ̄ ⲡ̀ⲛⲟⲩⲧⲉ ⲛ̀ⲧⲁϥⲉⲓ
ⲉⲡⲕⲟⲥⲙⲟⲥ ⲉ̀ⲛⲟⲩϩⲙ̀ ⲛ̀ⲛⲉⲧⲥⲱⲣⲙ̀ (sic) ⲧⲏⲣⲟⲩ ⲛⲁ[2] 20

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1) For the memphitic version of this fragment see page 8, line 15.

2) Memphitic version, p. 9.

ⲛⲧⲁⲯⲩⲭⲏ· ⲁⲩⲱ ⲛ̄ⲣ̄† ⲛⲁⲓ ⲛⲧⲉⲥⲫⲣⲁⲅⲓⲥ· ⲉⲧⲣⲙ̀
ⲡⲉⲭ̄ⲥ̄ ⲭⲉⲕⲁⲥ ⲉⲩⲉ̀ⲟⲩⲱⲛ ⲛⲁⲓ. ⲛ̀ⲧⲉⲣⲉϥⲛⲁⲩ ⲇⲉ
ⲛ̀ⲃⲓ ⲡ̀ⲣⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲉ̀ⲧⲉϥⲡⲓⲥⲧⲓⲥ· ⲁϥⲗⲁⲕⲧⲓⲍⲉ
ⲙ̀ⲡⲕⲁⲣ· ⲁϥⲡⲱⲣ ⲁϥⲧⲁⲩⲟ̀ ⲉⲣⲁⲓ ⲛ̀ⲟⲩⲙⲟⲟⲩ ⲛ̀ⲑⲉ
page 14. col. II. ⲛ̀ⲟⲩⲉⲓⲉ̀ⲣⲟ ⲉϥⲣⲁⲗⲧⲉ. ⲁⲩⲱ ⲁϥⲃⲁⲡⲧⲓⲍⲉ ⲙ̀ⲙⲟϥ. 5
ⲉⲡⲣⲁⲛ ⲙ̀ⲡⲉⲓⲱⲧ ⲙ̀ⲛ̀ ⲡⲱⲏⲣⲉ ⲙ̀ⲛ̀ ⲡⲉⲡⲛ̄ⲁ̄ ⲉ̀ⲧⲟⲩⲁⲁⲃ.
ⲁⲥⲱⲱⲡⲉ ⲇⲉ ⲛ̀ⲧⲉⲣⲉϥⲟⲩⲱ̀ ⲉϥⲃⲁⲡⲧⲓⲍⲉ ⲙ̀ⲙⲟ̀ϥ
ⲛ̀ⲧⲉⲩⲛⲟⲩ ⲁ ⲡⲙⲟⲟⲩ ⲁ̀ⲛⲁⲭⲱⲣⲉⲓ ⲛⲁϥ ⲉ̀ⲡⲉϥⲙⲁ
ⲛ̀ⲕⲉⲥⲟⲡ. ⲡ̀ⲣⲣⲟ ⲇⲉ ⲛ̀ⲧⲉⲣⲉϥⲛⲁⲩ ⲉ̀ⲡⲉⲛⲧⲁϥⲱⲱⲡⲉ
ⲁϥⲕⲉⲗⲉⲩⲉ̀ ⲉⲧⲣⲉⲩⲭⲓ ⲛ̀ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲉ̀ⲃⲟⲗ ⲡ̀ⲃⲟⲗ 10
ⲛ̀ⲧⲡⲟⲗⲓⲥ ⲛ̀ⲥⲉⲧⲁⲩⲟϥ ⲉⲣⲁⲓ ⲅⲛ̀ ⲟⲩⲥⲛⲉ· ⲁϥⲭⲱⲕ
ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉϥⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲛ̀ⲥⲟⲩⲭⲟⲩⲧⲥⲁⲱϥ ⲙ̀ⲡⲉⲃⲟⲧ
page 15. col. I. ⲧ[ⲱⲃⲉ] ⲁⲩⲭⲓⲧϥ ⲉ̀ⲡ[ⲡⲁⲣⲁ]ⲇⲓⲥⲟⲥ ⲅⲛ̀ ⲟⲩⲉⲟⲟⲩ.
ⲙ̀ⲛ̀ⲛⲥⲱⲥ ⲁϥⲟⲩⲉⲥⲥⲁⲥⲛⲉ ⲛ̀ⲃⲓ ⲡⲣⲣⲟ ⲉⲧⲣⲉⲩⲭⲓ
ⲙ̀ⲡ̀ⲅⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ· ⲉ̀ⲡⲉⲱⲧⲉⲕⲟ ⲛ̀ⲕⲉⲥⲟⲡ ⲱⲁⲛ- 15
ⲧⲉϥⲥⲕⲉⲡⲧⲓ ⲙ̀ⲙⲟϥ· ⲭⲉ ⲟⲩ ⲡⲉⲧⲉϥⲛⲁⲁⲗϥ· ⲥⲧⲟⲟⲩⲉ̀
ⲇⲉ ⲛ̀ⲧⲉⲣⲉϥⲱⲱⲡⲉ ⲁϥⲕⲉⲗⲉⲩⲉ̀ ⲉⲧⲣⲉⲩⲥ̀ⲙⲓⲛⲉ ⲛ̀ⲟⲩ-
ⲛⲟⲃ ⲛ̀ⲧⲣⲟⲭⲟⲥ· ⲙ̀ⲡⲉⲥⲙⲟⲧ ⲛ̀ⲟⲩⲃⲗⲓⲃ· ⲛ̀ⲍⲁⲙⲱⲉ·
ⲉϥⲭⲓⲣⲁ ⲛ̀ⲍⲛ̀ⲥⲛⲉ ⲉⲧⲡⲉ ⲥⲓⲡⲉⲥⲛⲧ ⲇⲉ ⲥⲛ̀ⲃⲟⲣⲧⲉ·
ⲛⲉ· ⲉⲩⲭⲏⲣ ⲉⲡⲍⲟ ⲥ̀ⲛⲁⲩ ⲉⲩⲟⲃⲧ̀ ⲉ̀ⲍⲟⲩⲛ ⲉ̀ⲣⲟϥ. 20
ⲡ̀ⲣⲣⲟ ⲇⲉ ⲁϥⲟⲩⲉⲍⲥⲁⲍⲛⲉ ⲉⲧⲣⲉⲩⲛⲧϥ̀ ⲉ̀ⲃⲟⲗⲍⲙ̀
ⲡⲉⲱⲧⲉⲕⲟ· ⲛ̀ⲥⲉⲭⲓⲧϥ ⲉ̀ⲡⲙⲁ̀ ⲉ̀ⲧⲉⲣⲉ ⲡⲙⲁⲛ̀ⲅⲁⲛⲟⲛ
page 15. col. II. ⲛ̀ⲍⲏⲧϥ. ⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲇⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛ̀ⲧⲉⲣⲉϥⲉⲓ
ⲉ̀ⲡⲙⲁ ⲉ̀ⲧⲉⲣⲉ ⲡ̀ⲙⲁⲛⲅⲁⲛⲟⲛ ⲛ̀ⲍⲏⲧϥ̀· ⲁϥⲛⲁⲩ ⲉ̀ⲡⲉ-
ⲧⲣⲟⲭⲟⲥ ⲉⲧⲉ ⲡ̀ⲙⲁⲛ̀ⲅⲁⲛⲟⲛ ⲡⲉ ⲉϥⲭⲓⲣⲁ ⲛ̀ⲥⲛⲉ 25
ⲙⲉⲛ ⲥⲓⲧⲡⲉ ⲙ̀ⲙⲟϥ ⲥⲓⲡⲉⲥⲛⲧ ⲇⲉ ⲉϥⲭⲓⲃⲟⲣⲧⲉ ⲉⲡⲍⲟ
ⲥ̀ⲛⲁⲩ· ⲉⲩⲟⲃⲧ̀ ⲉ̀ⲍⲟⲩⲛ ⲉ̀ⲣⲟϥ. ⲁϥⲭⲟⲟⲥ ⲛ̀ⲧⲉⲩⲛⲟⲩ
ⲉⲣⲁⲓ ⲛ̀ⲍⲏⲧϥ ⲭⲉ ⲛⲁⲙⲉ· ⲛ̀†ⲛⲁⲟⲩⲭⲁⲓ ⲁⲛ ⲉ̀ⲃⲟⲗ-
ⲅⲙ̀ ⲡ[ⲉ]ⲓⲙⲁⲛ̀ⲅⲁⲛⲟⲛ. ⲙ̀ⲛ̀ⲛⲥⲱⲥ ⲇⲉ ⲁϥⲕ̀ⲧⲟϥ ⲅⲙ̀
ⲡⲉϥⲙⲉⲉⲩⲉ ⲡⲉⲭⲁϥ ⲅⲙ̀ ⲡⲉϥⲍⲏⲧ. ⲭⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ· 30

page 16. col. I. ⲉⲧⲃⲉ ⲟⲩ ⲉⲕⲙⲟⲕ[ⲥ] ⲥⲓ ⲛⲁⲓ. ⲛⲟⲉⲓ ⲙ̀ⲡⲉⲕⲗⲏⲣⲟⲥ ⲛ̀ⲧⲁⲫⲧⲁⲥⲟⲕ ⲁⲉ ⲡⲉⲭ̅ⲥ̅ ⲥⲱⲱⲫ ⲛ̀ⲧⲁⲩⲁⲱⲧϥ ⲥⲛ̀ ⲧⲙ̀ⲛⲧⲉ ⲛ̀ⲗⲓⲥⲧⲏⲥ ⲥ̀ⲛⲁⲩ. ⲛ̀ⲧⲉⲣⲉϥⲭⲉ ⲛⲁⲓ ⲇⲉ. ⲁϥϥⲉⲓ ⲛ̀ⲛⲉϥⲃⲁⲗ ⲉⲥⲣⲁⲓ ⲉⲧⲡⲉ ⲛ̀ⲛⲁⲥⲣⲙ̀ ⲡ̀ⲭⲟⲉⲓⲥ· ⲡ̀ⲣⲉϥⲣ̀ⲡⲉⲧⲛⲁⲛⲟⲩϥ ⲛⲁϥ. ⲡⲉⲭⲁϥ ⲭⲉ ⲡ̀ⲭⲟⲉⲓⲥ ⲡⲉⲧⲉⲙⲉϥⲱⲓⲃⲉ· ⲉⲛⲉⲥ ⲡⲁⲣⲟⲛⲟⲑⲉⲧⲏⲥ ⲛ̀ⲣⲉϥⲭⲣⲟ· ⲡⲱⲟⲩⲱⲟⲩ· ⲁⲩⲱ ⲡ̀ⲧⲉⲗⲏⲗ ⲙ̀ⲛ̀ ⲡⲉⲕⲗⲟⲙ ⲛ̀ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ· ⲡⲉⲧⲱⲟⲟⲡ[1] ⲭⲓⲛ̀ ⲧⲉⲥⲟⲩⲉⲓⲧⲉ· ⲡⲉⲛⲧⲁϥⲧⲁⲙⲓⲉ ⲧⲡⲉ· ⲁⲩⲱ ⲁϥⲥ̀ⲙ̀ⲛⲥⲉⲛⲧⲉ ⲙ̀ⲡⲕⲁⲥ· ⲥⲓⲭⲙ̀ ⲡⲙⲟⲟⲩ· ⲡⲉⲧⲟⲩⲁⲁⲃ ⲉ̀ⲧⲙⲧⲟⲛ ⲙ̀ⲙⲟϥ ⲥⲛ̀ ⲛⲉⲧⲟⲩⲁⲁⲃ. ⲡⲉⲧⲉ ⲙ̀ⲡⲉ. ⲗⲁⲁⲩ ⲛ̀ⲣⲱⲙⲉ ⲛⲁⲩ ·ⲉ̀ⲣⲟϥ ⲉⲛⲉⲥ. ⲡⲉⲛⲧⲁϥⲡⲱⲣⲱ̀ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲡⲉ ⲛ̀ⲑⲉ ⲛⲟⲩⲥⲃⲱ· ⲉⲁϥⲕⲱ ⲛ̀ⲥⲏⲧⲉ̀ ⲛ̀ⲙ̀ⲙⲟⲟⲩ ⲙ̀ⲛ̀ ⲛⲉ̀ⲓⲱⲧⲉ ⲙ̀ⲛ̀ ⲛⲁⲏⲣ ⲉⲧⲛⲁⲛⲟⲩⲟⲩ. ⲡⲉⲛⲧⲁϥⲙⲉⲥ ⲛⲉⲕⲗⲟⲟⲗⲉ ⲙ̀ⲙⲟⲩ ⲛ̀ⲥⲱⲟⲩ. ⲉⲧⲣⲉⲩⲥⲱⲟⲩ ⲉⲭⲛ̀ ⲛ̀ⲇⲓⲕⲁⲓⲟⲥ ⲙ̀ⲛ̀ ⲛ̀ⲣⲉϥⲣ̀ⲛⲟⲃⲉ. ⲡⲭⲟⲉⲓⲥ ⲓ̀ⲥ̀ ⲡⲉⲛⲧⲁϥⲱⲓ ⲛ̀ⲛ̀ⲧⲟⲟⲩ ⲥⲛ̀ ⲟⲩⲱⲓ ⲁⲩⲱ̀ ⲛⲉⲕⲣⲱⲟⲩ ⲥⲛ̀ ⲟⲩⲙⲁⲱⲉ· ⲡⲉⲛⲧⲁϥⲟⲩⲱⲥ ⲛ̀ⲥⲏⲧⲉ̀ ⲛ̀ⲧⲡ̀ⲁⲣⲑⲉⲛⲟⲥ ⲉ̀ⲧⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ ⲛ̀ⲑⲉ ⲛ̀ⲧⲁϥⲟⲩⲁⲱⲥ. ⲉ̀ⲃⲟⲗ ⲭⲉ ⲙ̀ⲛ̀ⲱⲃⲟⲙ ⲛ̀ⲗⲁⲁⲩ ⲉⲛⲉⲥ. ⲉⲥⲟⲧⲥⲉⲧ ⲛ̀ⲥⲁ ⲡ̀ⲭⲱⲕ ⲛ̀ⲧⲉⲕⲙ̀ⲛ̀ⲧⲛⲟⲩⲧⲉ. ⲧⲉⲛⲟⲩ ⲃⲉ ⲡⲁⲭⲟⲉⲓⲥ ⲁ̀ⲙⲟⲩ ⲛⲓ̀ⲃⲟⲏⲑⲉⲓ ⲉ̀ⲣⲟⲓ̈. ⲁⲩⲱ̀ ⲛⲓ̀ⲕⲱ ⲛⲁⲓ ⲉ̀ⲃⲟⲗ ⲁ̀ⲛⲟⲕ ⲡⲓⲣⲉϥ-

page 17. col. I. ⲣⲛⲟⲃⲉ (sic)· ⲛⲓ†ⲙ̀ⲧⲟⲛ ⲛⲁⲓ ⲉ̀ⲃⲟⲗ ⲥⲛ̀ ⲛ[ⲉ]ⲓ ⲥⲓⲥⲉ (sic)· ⲉⲧⲕⲱⲧⲉ ⲉ̀ⲣⲟⲓ̈· ⲭⲉ ⲡⲉⲕⲣⲁⲛ ⲥⲁ ⲉ̀ⲟⲟⲩ ⲱⲁ ⲉⲛⲉⲥ ⲛⲉⲛⲉⲥ ⲥⲁⲙⲏⲛ. ⲛⲧⲉⲣⲉϥⲭⲱⲕ ⲇⲉ[2] ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲉⲱ-ⲗⲏⲗ ⲁⲩⲱ̀ ⲛⲑ† ⲙ̀ⲡⲥⲁⲙⲏⲛ ⲁⲩⲛⲟⲭϥ ⲉ̀ⲥⲟⲩⲛ ⲥⲁ ⲡⲉ-ⲃⲗⲓⲗ ⲁⲩⲱ ⲛ̀ⲧⲉⲣⲟⲩⲥⲱⲕ ⲉ̀ⲭⲱϥ ⲁⲩⲱⲁⲁⲧϥ ⲁⲩⲗⲁⲁϥ ⲙ̀ⲙⲉⲗⲟⲥ ⲙⲉⲗⲟⲥ. ⲡ̀ⲣⲣⲟ ⲇⲉ ⲇⲓⲇⲓⲁ̀ⲛⲟⲥ ⲁϥⲭⲓⲥⲉ

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1) Memphitic version, p. 10.

2) Memphitic version, p. 11.

ⲉⲣⲁⲓ ⲛ̀ⲧⲉϥⲥ̀ⲙⲏ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛ̀ⲛⲉⲣⲣⲱⲟⲩ ϫⲉ ⲁⲛⲁⲩ
ϫⲉ ⲙ̀ⲛ̀ ⲕⲉⲛⲟⲩⲧⲉ ⲛ̀ⲑⲉ ⲙ̀ⲡⲁⲡⲟⲗⲗⲱⲛ· ⲙ̀ⲛ̀ ⲡϫⲉⲣⲙⲏⲥ
ⲙ̀ⲛ̀ ⲡ̀ϫⲉⲩⲥ. ⲙ̀ⲛ̀ ⲥⲕⲁⲙⲁⲛⲧ̀ⲣⲟⲥ ⲙ̀ⲛ̀ ⲫⲁⲓⲥⲧⲟⲥ
ⲙ̀ⲛ̀ ϩⲩⲣⲁⲕⲗⲩⲥ ⲛⲁⲓ ⲉ̀ⲧⲟ ⲛ̀ⲣ̀ⲣⲟ ⲉ̀ϫⲙ̀ ⲡⲟⲩⲛ̀ⲱⲟⲙⲛ̀ⲧ
page 17. col. II. ⲛ̀ⲧⲡⲉ· ⲁⲩⲱ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲟ̀ⲧⲟⲩ ⲉ̀ⲣⲉ ⲛ̀ⲣ̀ⲣⲱⲟⲩ ⲱ̀ 5
ⲛ̀ⲣ̀ⲣⲟ. ⲁⲩⲱ ⲉⲣⲉ ⲛ̀ϫⲱⲱ̀ⲣⲉ ⲁⲙⲁϩⲧⲉ ⲙ̀ⲡ̀ⲕⲁϩ
ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲟⲩ. ⲉⲩⲧⲱⲛ ⲃⲉ ⲓ̅ⲉ̅ ⲡⲉⲛⲧⲁⲩⲥⲧⲁⲩⲣⲟⲩ
ⲙ̀ⲙⲟⲩ ⲡ̀ⲛⲟⲩⲧⲉ ⲛ̀ⲓⲣⲉⲱⲣⲓⲟⲥ· ⲡⲁⲓ ⲛ̀ⲧⲁⲩⲙⲟⲟⲩⲧϥ
ⲛ̀ⲃⲓ ⲛ̀ϥⲁⲓⲱⲃⲱⲧ ⲛ̀ⲓⲟⲩⲇⲁⲓ. ⲉⲧⲃⲉ ⲟⲩ ⲙ̀ⲡⲉϥⲉⲓ ⲛⲉϥ-
ⲛⲁϩⲙⲉϥ ⲉ̀ⲃⲟⲗϩⲛ̀ ⲛⲁⲃⲓϫ. ⲛⲁⲓ ⲇⲉ ⲛ̀ⲧⲉⲣⲉϥϫⲟⲟⲩ 10
ⲛ̀ⲃⲓ ⲡⲉⲇⲣⲁⲕⲱⲛ ⲉ̀ⲧϩⲙ̀ ⲡ̀ⲛⲟⲩⲛ. ⲁϥⲟⲩⲉϩⲥⲁϩⲛⲉ
ⲉⲧⲣⲉⲩⲛⲟⲩϫⲉ ⲛ̀ⲛⲉϥⲕⲉⲉⲥ. ⲉϩⲣⲁⲓ ⲉⲩⲱϣⲏⲓ ⲉ̀ⲙⲛ̀
page 18. col. I. ⲙⲟⲟⲩ ⲛ̀ϩⲙⲓ̀ⲧϥ ⲉ̀ⲁϥϫⲟⲟⲥ ϫⲉ ⲙⲏⲡⲟⲧⲉ ⲛ̀ⲧⲉ ⲟⲩⲁ̀
ⲉⲓ ϩⲛ̀ ⲛⲉϫⲣⲓⲥ☦ⲁ̀ⲛⲟⲥ· ⲛⲉϥϥⲓ ⲙ̀ⲡⲉϥⲥⲱⲙⲁ· ⲛⲉϥⲕⲱⲧ
ⲉ̀ⲣⲟϥ ⲛ̀ⲟⲩⲙⲁⲣⲧⲩⲣⲓⲟⲛ· ⲛⲉϥⲉⲓⲛⲉ ⲙ̀ⲡⲉϥⲥ̀ⲛⲟϥ ⲉ̀ϩⲣⲁⲓ 15
ⲉ̀ϩⲛ ⲧⲁ̀ⲁⲡⲉ. ⲉ ⲛⲉ ⲁ ⲡⲛⲁⲩ ⲅⲁⲣ ⲙ̀ⲡⲁⲣⲓⲥⲧⲟⲛ
ⲱⲱⲡⲉ· ⲁⲩⲱ ⲡ̀ⲣⲣⲟ ⲙ̀ⲛ̀ ⲛ̀ⲕⲉ̀ⲣⲣⲟ ⲉⲧⲛ̀ⲙ̀ⲙⲁϥ. ⲁⲩⲃⲱⲕ
ⲉ̀ⲡⲁⲣⲓⲥⲧⲟⲛ. ⲁⲥⲱⲱⲡⲉ ⲇⲉ ϩⲛ̀ ⲧⲉⲩⲛⲟⲩ ⲉ̀ⲧⲙ̀ⲙⲁⲩ·
ⲁ̀ ⲡⲁⲏⲣ ⲙⲟⲩϩ ⲛ̀ⲕ̀ⲗⲟⲟ̀ⲗⲉ ⲁⲩⲱ ⲁⲩⲛⲟⲃ ⲛ̀ⲕⲙⲧⲟ
ⲱⲱⲡⲉ ϩⲱⲥⲧⲉ ⲛ̀ⲧⲉ ⲡ̀ⲕⲁϩ ⲱ̀ⲧⲟⲣⲧⲣ̀ ⲁⲩⲱ ⲛ̀ⲧ[ⲉ] 20
ⲛ̀ⲧⲟⲩⲉⲓⲏ (sic) ⲛⲟⲉⲓⲛ· ⲛ̀ⲧⲉ ⲑⲁⲗⲁⲥⲥⲁ ⲧⲱⲟⲩⲛ ⲉϩⲣⲁⲓ
page 18. col. II. ⲛⲁ ⲙⲏⲛⲧⲏ (sic) ⲙ̀ⲙⲁϩⲉ· ⲉ ⲛⲉ ⲁ ⲡ̀ϫⲟⲉⲓⲥ ⲅⲁⲣ ⲉⲓ ⲉ̀ⲡⲉ-
ϩⲛⲧ· ⲉ̀ⲃⲟⲗ ϩⲛ̀ ⲙ̀ⲡⲏⲩⲉ̀ ⲉϥϩⲙⲟⲟ· ⲉ̀ϩⲙ̀ ⲡ̀ϩⲁⲣⲙⲁ ⲛ̀ⲛⲉ-
ϫⲉⲣⲟⲩⲃⲓⲛ ⲁϥⲁϩⲉⲣⲁⲧϥ ϩⲁⲧⲛ̀ ⲧ̀ⲧⲁⲡⲣⲟ ⲙ̀ⲡ̀ⲱⲏⲓ·
ⲁϥⲕⲉⲗⲉⲩⲉ̀ ⲙ̀ⲙⲓϫⲁⲏⲗ ⲉⲧⲣⲉϥⲉⲓⲛⲉ ⲛ̀ⲛ̀ⲙⲉⲗⲟⲥ· ⲛ̀ⲅⲉ- 25
ⲱⲣⲓⲟⲥ ⲉ̀ϩⲟⲩⲛ ⲉⲛⲉⲩⲉ̀ⲣⲏⲩ. ⲉⲡⲉⲓⲇⲏ[1] ⲁϥⲥⲟⲟⲩ ϫⲓⲛ
ⲉϥⲟ̀ⲛϩ ϫⲉ ⲛ̀☦ⲛⲁⲟⲩϫⲁⲓ ⲁⲛ ⲉ̀ⲃⲟⲗϩⲙ̀ ⲡⲉⲓⲙⲁⲛⲅⲁ-
ⲛⲟⲛ. ϫⲉⲕⲁⲥ ⲉϥⲉ̀ⲡⲓⲥⲧⲉⲩⲉ̀ ϫⲉ ⲟⲩⲛ̀[ⲃⲟⲙ] ⲙ̀ⲡⲛⲟⲩⲧⲉ·

[1]) Memphitic version, p. 12.

ⲉⲧⲟⲩⲛⲉⲥ ⲛⲉⲧⲙ[ⲙⲟⲟⲩⲧ][1] ⲙ̀ⲛ̀ⲥⲁ ⲧⲣⲉⲩⲙⲟⲩ. ⲡⲭⲟ-
ⲉⲓⲥ ⲇⲉ ⲓⲥ ⲁⲫⲁⲙⲁⲥⲧⲉ ⲛ̀ⲅⲉⲱⲣⲅⲓⲟⲥ ⲥⲛ̀ ⲧⲉⲫ[ⲃⲓⲝ]
ⲡⲉⲭⲁⲫ ⲛⲁⲫ ⲭⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲧ̀ⲃⲓⲝ ⲛ̀ⲧⲁⲥⲡⲗⲁⲥⲥⲉ
page 19. col. I. ⲛ̀ⲁⲇⲁⲙ ⲡ̀ⲱⲟⲣⲡ ⲛ̀ⲣⲱⲙⲉ· ⲛⲧⲁⲓ̈ⲧⲁⲙⲓⲟⲫ ⲉ̀ⲃⲟⲗ ⲥⲙ̀
ⲡ̀ⲕⲁⲩ ⲛ̀ⲙⲓⲙⲁ̀ ⲛ̀ⲱⲁ. ⲛⲧⲟⲥ ⲟⲛ ⲧⲉⲛⲟⲩ· ⲉⲧⲛⲁⲡ̀ⲗⲁⲥⲥⲉ 5
ⲙ̀ⲙⲟⲕ. ⲁ̀ ⲡⲭⲟⲉⲓⲥ ⲛⲓⲫⲉ ⲉ̀ⲥⲟⲩⲛ ⲉⲩⲣⲁⲫ ⲛ̀ⲟⲩⲡ̀ⲛⲟⲏ
ⲛ̀ⲱⲛⲉ̀. ⲁⲩⲱ̀ ⲛ̀ⲧⲉⲣⲉ ⲡ̀ⲭⲟⲉⲓⲥ ⲁⲥⲡⲁⲍⲉ ⲙ̀ⲙⲟⲫ
ⲁⲫⲃⲱⲕ ⲉⲩⲣⲁⲓ̈ ⲙ̀ⲡⲏⲩⲉ̀ ⲙ̀ⲛ̀ ⲛⲉⲫⲁⲣⲅⲉⲗⲟⲥ. ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲇⲉ ⲛ̀ⲧⲉⲣⲉⲫⲧⲱⲟⲩⲛ ⲉ̀ⲃⲟⲗ ⲥⲛ̀ ⲛⲉⲧⲙⲟⲟⲩⲧ.
[ⲁ]ⲫⲙⲟⲟⲱⲉ ⲁⲫ[ⲧ]ⲱⲙⲛⲧ ⲉⲛ̀ⲣ[ⲣⲱⲟⲩ] ⲥⲛ̀ ⲧⲉⲡ[ⲗ]- 10
ⲁⲧⲓⲁ ⲉⲩⲧⲥⲁⲡ [ⲉ̀]ⲥⲛ̀ⲣⲱⲙⲉ ⲉⲁⲩⲱⲱⲗ[1] ⲛ̀ⲟⲩⲣ̀ⲡⲉ.
page 19. col. II. ⲁⲫⲧ ⲙⲡⲉⲫⲟⲩⲟⲓ̈ ⲁⲫⲣ̀ ⲥⲓⲑⲏ ⲙ̀ⲙⲟⲟⲩ· ⲡⲉⲭⲁⲫ ⲛⲁⲩ
ⲇⲉ ⲱ̀ ⲛ̀ⲣ̀ⲣⲱⲟⲩ· ⲁ̀ⲧⲉⲧⲛ̀ⲥⲟⲩⲱⲛⲧ̀ ⲙ̀ⲛ̀ ⲡⲉⲧⲛ̀ⲥⲧⲣⲁ-
ⲧⲉⲩⲙⲁ ⲭⲉ ⲁ̅ⲛ̅ⲣ̅ ⲛⲓⲙ· ⲁⲫⲉⲓⲱ̀ⲣⲙ̀ ⲇⲉ ⲉ̀ⲥⲟⲩⲛ ⲉ̀ⲥⲣⲁⲫ
ⲛ̀ⲃⲓ ⲡⲉⲇⲣⲁⲕⲱⲛ ⲉⲧⲥⲙ̀ ⲡⲛⲟⲩⲛ· ⲡⲉⲭⲁⲫ ⲭⲉ ⲡⲉⲫ- 15
ⲡⲣⲟⲥⲟⲡⲟⲛ ⲡⲉ· ⲥⲛ̀ⲕⲟⲟⲩⲉ̀ ⲇⲉ ⲛⲉⲩⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ
ⲙ̀ⲙⲟⲛ· ⲁⲗⲗⲁ ⲉⲫⲉⲓⲛⲉ ⲙ̀ⲙⲟⲫ ⲡⲉⲧⲙ̀ⲙⲁⲩ ⲅⲁⲣ
ⲁⲫⲟⲩⲱ̀ ⲉⲫⲙⲟⲩ ⲁⲩⲱ̀ ⲛ̀ⲁⲱ ⲛ̀ⲍⲉ ⲫⲛ̀ⲁⲱⲛⲍ. ⲁⲫⲟⲩ-
ⲱⲱⲃ̅ ⲛ̀ⲃⲓ ⲡⲉⲡⲉⲧⲟⲩⲁⲁⲃ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲡⲉⲭⲁⲫ ⲭⲉ
ⲁ̀ⲛⲟⲕ ⲡⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ· ⲡⲉⲛⲧⲁⲧⲉⲧⲛ̀ⲱⲁⲁⲧⲫ̀ ⲥⲛ̀ 20
page 20. col. I. ⲧⲉⲫⲙⲏⲧⲉ· ⲉⲃⲃⲉ ⲟⲩ ⲧⲉⲧⲛ̀ⲛⲟⲃⲛⲉⲃ̀ ⲙ̀ⲡ̀ⲣⲁⲛ ⲙ̀ⲡⲁ-
ⲛⲟⲩⲧⲉ ⲡⲉⲛⲧⲁⲫⲧⲁⲙⲓⲟ̀ ⲛ̀ⲧⲡⲉ ⲙ̀ⲛ̀ ⲡ̀ⲕⲁⲩ ⲙ̀ⲛ̀ ⲛⲉⲧ-
ⲛ̀ⲍⲏⲧⲟⲩ ⲧⲏⲣⲟⲩ· ⲁⲩⲱ̀ ⲁⲫⲧ ⲛⲏⲧⲛ̀ ⲛ̀ⲧⲙ̀ⲛ̀ⲧⲉⲣⲟ.
ⲉ̀ⲱⲁⲥⲧⲁⲕⲟ. ⲁⲫⲛⲁⲩ ⲇⲉ ⲛ̀ⲃⲓ ⲁ̀ⲛⲁⲧⲟⲗⲗⲓⲟⲥ[2] ⲡⲉⲥ-
ⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ ⲭⲉ ⲁ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲧⲱⲟⲩⲛ ⲉ̀ⲃⲟⲗ ⲥⲛ̀ 25
ⲛⲉⲧⲙⲟⲟⲩⲧ· ⲁⲫⲡⲓⲥⲧⲉⲩⲉ̀ ⲛ̀ⲧⲟⲫ ⲙ̀ⲛ̀ ⲧⲉⲫⲇⲁⲍⲓⲥ

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1) A later hand has written on the margin the Arabic equivalent of this word; سَرقوا

2) Memphitic version, p. 13.

ⲧⲏⲣⲥ· ⲯⲩⲭⲏ ⲛⲓⲙ ⲛ̀ⲧⲁⲩⲡⲓⲥⲧⲉⲩⲉ̀ ⲉ̀ⲡⲭⲟⲉⲓⲥ· ⲙ̀ⲡⲉ-
ⲥⲟⲟⲩ ⲉ̀ⲧⲉⲙ̀ⲙⲁⲩ ⲉⲩⲛⲁⲣ̀ ⲙⲁⲁⲃ ⲯⲓⲥ ⲛ̀ⲱⲉ ⲉⲡⲥ-
ⲧⲁⲓⲟⲩ ⲯⲓⲧⲉ ⲙ̀ⲯⲩⲭⲏ. ⲁⲕⲉⲗⲉⲩⲉ ⲛ̀ⲃⲓ ⲡ̀ⲣⲣⲟ ⲇⲁ-
page 20. col. II. ⲇⲓⲁ̀ⲛⲟⲥ ⲉⲧⲣⲉⲩⲭⲓⲧⲟⲩ[1] ⲡ̀ⲃⲟⲗ ⲛ̀ⲧⲡⲟⲗⲓⲥ ⲛ̀ⲥⲉⲥⲣⲁ
ⲙ̀ⲙⲟⲟⲩ· ⲉ̀ⲥⲉⲛ ⲙⲁⲛ̀ⲭⲁⲓⲉ· ⲛ̀ⲥⲉⲁⲁⲩ ⲙ̀ⲙⲏⲧ ⲛ̀ⲧⲁⲣⲙⲁ· 5
ⲛ̀ⲥⲉⲥⲟⲧⲃⲟⲩ ⲥⲛ̀ ⲧ̀ⲥⲛⲉ. ⲁⲩⲱ ⲛ̀ⲧⲉⲓⲥⲉ ⲁⲥⲭⲱⲕ
ⲉ̀ⲃⲟⲗ ⲛ̀ⲃⲓ ⲧⲉⲩⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲥⲛ̀ ⲟⲩⲥⲟⲙⲟⲗⲟⲅⲓⲁ̀ ⲉ̀ⲛⲁ-
ⲛⲟⲩⲥ· ⲛ̀ⲥⲟⲩ ⲙⲉⲛⲧⲏ ⲙ̀ⲡⲉⲃⲟⲧ ⲙ̀ⲱⲓⲣ· ⲁⲩⲭⲓ ⲛ̀ⲛⲉⲩ-
ⲕⲗⲟⲙ· ⲁⲩⲭⲓⲧⲟⲩ ⲉⲡⲡⲁⲣⲁⲇⲓⲥⲟⲥ ⲥⲛ ⲟⲩⲉⲓⲣⲏⲛⲏ·
ⲁⲩⲱ ⲥⲉⲧⲱⲃⲥ ⲉ̀ⲭⲱⲛ ⲁ̀ⲛⲟⲛ ⲛⲉⲓ ⲣⲉⲫⲣ̀ⲛⲟⲃⲉ ⲛ̀ⲛⲁⲥⲣⲛ̀ 10
ⲡⲉⲛⲣ̀ⲣⲟ ⲡⲉⲭ̅ⲥ̅.

Ⲙ̀ⲛ̀ⲛⲥⲁ ⲛⲁⲓ ⲁⲕⲉⲗⲉⲩⲉ ⲛ̀ⲃⲓ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ ⲉⲧⲉ ⲡⲉ
ⲇⲣⲁⲕⲱⲛ ⲉⲧⲥⲙ̀ ⲡⲛⲟⲩⲛ ⲡⲉ ⲉⲧⲣⲉⲩⲉⲓⲛⲉ ⲛⲁⲫ
page 21. col. I. ⲙ̀ⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲅⲉⲱⲣⲅⲓⲟⲥ· ⲉⲡⲃⲏⲙⲁ· ⲁⲩⲱ ⲁⲫⲟⲩⲉⲥ-
ⲥⲁⲥⲛⲉ ⲉⲧⲣⲉⲩⲉⲓⲛⲉ ⲛ̀ⲟⲩⲃ̀ⲗⲟⲃ̀ ⲙ̀ⲡⲉⲛⲓⲡⲉ· ⲛ̀ⲥⲉⲭⲧⲟ 15
ⲉ̀ⲭⲱⲫ ⲙ̀ⲡⲇⲓⲕⲁⲓⲟⲥ. ⲙ̀ⲛ̀ⲛⲥⲱⲥ ⲛ̀ⲥⲉⲉⲓⲛⲉ ⲛ̀ⲟⲩⲃⲁⲗⲁⲥⲧ̀
ⲛ̀ⲥⲉⲛⲟⲩⲭⲉ ⲉ̀ⲣⲟⲥ ⲛ̀ⲟⲩⲧⲁⲥⲧ̀ ⲥⲁⲣⲟⲥ· ⲱⲁⲛⲧⲉⲥ-
ⲃⲣⲃⲣ̀· ⲛ̀ⲥⲉⲟⲩⲱⲛ ⲛ̀ⲧⲉⲫⲧⲁⲡⲣⲟ ⲥⲛ̀ ⲟⲩⲁ̀ⲭⲱ ⲙ̀ⲡⲉⲛⲓⲡⲉ·
ⲛ̀ⲥⲉⲱⲟⲩⲉ ⲧⲁⲥⲧ̀ ⲉⲥⲣⲁⲓ̈ ⲉ̀ⲣⲱⲫ. ⲙ̀ⲛ̀ⲛⲥⲱⲥ ⲇⲉ ⲟⲛ
ⲁⲫⲕⲉⲗⲉⲩⲉ̀ ⲉⲧⲣⲉⲩⲃⲟⲗⲫ ⲉ̀ⲃⲟⲗ ⲥⲙ̀ ⲡ̀ⲡⲉⲛⲓⲡⲉ ⲛ̀ⲥⲉ- 20
ⲟⲫⲧ ⲛ̀ⲥⲛ̀ⲛⲉⲓⲃⲧ̀ ⲉ̀[ⲧ]ⲉⲫⲁ̀ⲡⲉ. ⲁⲫⲟⲩⲁⲥⲥⲁⲥⲛⲉ ⲇⲉ
page 21. col. II. ⲟⲛ ⲉⲧⲣⲉⲩⲉⲓⲛⲉ ⲛ̀ⲟⲩⲛⲟⲃ̀ ⲛ̀ⲱⲛⲉ· ⲛ̀ⲥⲉⲱ̀ⲧⲱⲱⲧⲫ̀
ⲛ̀ⲥⲉⲟⲩⲁⲥⲫ̀ ⲉⲥⲣⲁⲓ̈ ⲉ̀ⲭⲛ̀ ⲧⲉⲫⲁ̀ⲡⲉ ⲛ̀ⲥⲉⲟⲣⲭ̀ ⲙ̀ⲙⲟⲫ·
ⲥⲛ̀ ⲟⲩⲧⲁⲥⲧ̀· ⲁⲩⲱ ⲛ̀ⲥⲉⲕⲟⲣⲕⲣ̀ ⲙ̀ⲡⲱⲛⲉ. ⲥⲛ̀ ⲟⲩⲙⲁ̀
ⲉⲫⲥⲕⲣ̀ⲕⲱⲣ ⲉ̀ⲡⲉⲥⲛⲧ· ⲥⲱⲥⲧⲉ ⲛ̀ⲧⲉ ⲛⲉⲫⲙⲉⲗⲟⲥ ⲛⲟⲩⲥ 25
ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲉⲩⲉ̀ⲣⲏⲩ. ⲛ̀ⲧⲉⲣⲉⲫⲫⲓ ⲇⲉ ⲉⲥⲣⲁⲓ̈ ⲥⲁ ϯⲕⲉ (sic)
ⲃⲁⲥⲁⲛⲟⲥ. ⲥⲛ̀ ⲟⲩⲙ̀ⲛ̀ⲧⲭⲱⲱ̀ⲣⲉ· ⲉ̀ⲣⲉ ⲡⲱⲛⲉ ⲟⲫⲧ̀
ⲉⲭⲛ̀ ⲧⲉⲫⲁ̀ⲡⲉ· ⲱⲁ ⲡⲉⲫⲙⲟⲕⲥ. ⲁⲕⲉⲗⲉⲩⲉ̀ ⲉⲧⲣⲉⲩ-

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[1]) This word has been written on the margin by a later hand.

ⲁⲱⲧϥ ⲉⲣⲁⲓ ⲛⲥⲁϫⲱϥ· ⲛⲥⲉⲣⲱⲕ ⲙⲙⲟϥ. ⲡⲁⲓⲕⲁⲓⲟⲥ
ⲇⲉ ⲛⲉϥⲥⲟⲡⲥ̀ ⲉϥϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲡⲁϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉ⳨ⲭ̅ⲥ̅
ⲛⲁⲣⲙⲉⲧ ⲉ̀ⲃⲟⲗⲣⲛ̀ ⲛⲉⲓ ⲃⲁⲥⲁⲛⲟⲥ. ⲙ̀ⲛⲛⲥⲁ ⲛⲁⲓ
page 22. col. I. ⲇⲉ ⲁϥⲕⲉⲗⲉⲩⲉ̀ ⲛ̀ⲃⲓ ⲡⲉⲇⲣⲁⲕⲱⲛ ⲉⲧⲣⲙ̀ ⲡ̀ⲛⲟⲩⲛ.
ⲉⲧⲣⲉⲩⲧⲁⲙⲓⲟ̀ ⲛⲟⲩⲉ̀ⲣⲉ ⲛⲣⲟⲙⲛ̀ⲧ ⲛⲥⲉⲟⲩⲧ̀[1] ⲉ̀ⲣⲟⲩⲛ
ⲉ̀ⲣⲟⲥ ⲛⲣⲛ̀ⲉⲓⲃ̀ⲧ ⲉⲩⲱⲟⲩ̈ ⲙⲛ̀ ⲣⲉⲛⲟⲓⲙⲉ ⲉⲩⲱⲟⲩ̈·
ⲛⲥⲉⲛⲟⲩϫⲉ ⲉ̀ⲣⲟⲩⲛ ⲉ̀ⲣⲟⲥ ⲙ̀ⲡ̀ⲇⲓⲕⲁⲓⲟⲥ. ⲁⲩⲱ̀
ⲁⲩⲕⲉⲗⲉⲩⲉ̀ ⲉ̀ⲧⲣⲉⲩⲕⲱⲧⲉ ⲛⲣⲛ̀ⲣⲟⲙⲛ̀ⲧ̀ ⲙⲛ̀ ⲣⲉⲛ-
ⲙⲁⲛ̀ⲅⲁⲛⲟⲛ. ⲣⲱⲥⲧⲉ ⲛ̀ⲧⲉ ⲛⲉⲩⲙⲉⲗⲟⲥ ⲉⲧⲣⲓⲣⲟⲩⲛ
ⲱⲱⲱ ⲉ̀ⲃⲟⲗ ⲛ̀ⲑⲉ ⲛⲟⲩϫⲛⲟⲟⲩ ⲙ̀ⲡⲱⲱⲙ. ⲛⲧⲉⲣⲉⲩⲩⲉⲓ
ⲇⲉ ⲣⲁ ⲧⲕⲉⲃⲁⲥⲁⲛⲟⲥ (sic) ⲣⲛ̀ ⲟⲩⲙⲛⲧϫⲱⲱⲣⲉ. ⲁⲩⲕⲉ-
page 22. col. II. ⲗⲉⲩⲉ̀ ⲉⲧⲣⲉⲩϫⲓⲧⲏ̀ ⲉ̀ⲡⲉⲱⲧⲉⲕⲟ· ⲛⲥⲉ ⲛⲟϫⲩ ⲉ̀ⲃⲟⲗ·
ⲱⲁⲛⲧⲉⲩⲙⲟⲱⲧⲏ̀ ϫⲉ ⲣⲛ̀ⲁⲱ ⲛ̀ⲕⲟⲗⲗⲁⲥⲓⲥ· ⲏ̀ⲛⲁ
ⲁⲛⲣⲁⲗⲓⲥⲕⲉ ⲙ̀ⲡ̀ⲥⲁ ⲛ̀ⲧⲉⲩⲙ̀ⲛⲧⲃ̀ⲣⲣⲉ. ⲁ ⲡϫⲟⲉⲓⲥ ⲇⲉ
ⲟⲩⲱ̀ⲛⲉ̀ ⲉ̀ⲣⲟⲩ ⲣⲛ̀ ⲧⲉⲩⲱⲏ ⲉⲧⲙ̀ⲙⲁⲩ ⲡⲉⲭⲁⲩ ⲛⲁⲩ
ϫⲉ ⲧⲱⲕ ⲙ̀ⲙⲟⲕ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁ̀ⲛⲟⲕ ⲅⲁⲣ ⲧ̀ⲱⲟⲟⲡ
ⲛⲙ̀ⲙⲁⲕ. ⲉⲓⲥ ⲣⲛ̀ⲏⲧⲉ ⲁⲕⲙⲟⲩ ⲙ̀ⲡ̀ⲱⲟⲣⲡ ⲛ̀ⲥⲟⲡ
ⲁ̈ⲓⲧⲟⲩⲛⲟⲥⲕ̀ ⲡⲙⲉⲣⲭⲧⲟⲟⲩ ⲇⲉ [ⲛ̀]ⲥⲟⲡ ⲧⲛⲏⲩ
[ⲉ̀]ⲣⲟⲕ ⲣⲓϫⲛ̀ ⲛⲉ[ⲕ]ⲗⲟⲟ̀ⲗⲉ. ⲧⲁ ϫⲓ [ⲛ̀]ⲧⲡⲁⲣⲁ-
page 23. col. I. ⲑⲏⲕⲏ [ⲛ̀ⲧⲁⲓ] ⲃⲁⲗⲱⲟⲩ [ⲉ̀ⲣⲟⲕ ⲉ̀ⲧⲉ ⲡⲉⲕ] ⲥⲱⲙⲁ
[ⲙ̀ⲛ̀ ⲧⲉⲕ] ⲯⲩⲭⲏ ⲧⲉ. ⲧⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲅⲁⲣ ⲛⲁ-
ⲱⲱⲡⲉ ⲉⲥⲧ̀ⲥⲟⲉⲓⲧ ⲣⲛ̀ ⲙ̀ⲙⲛⲧⲉⲣⲱⲟⲩ ⲛ̀ⲥⲁⲱⲫⲉ
ⲛ̀ⲣⲟⲙⲡⲉ· ⲃ̀ⲙⲃⲟⲙ ⲧⲉⲛⲟⲩ· ⲁⲩⲱ̀ ⲛ̄ⲧ̄ⲙ̀ⲃⲱⲗ ⲉ̀ⲃⲟⲗ·
ⲁⲩⲱ̀ ⲁ̀ ⲡϫⲟⲉⲓⲥ ⲁⲥⲡⲁⲍⲉ ⲙ̀ⲙⲟϥ. ⲁϥⲃⲱⲕ ⲉ̀ⲣⲁⲓ
ⲙⲡⲏⲩⲉ ⲙ̀ⲛ̀ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ. ⲛⲧⲉⲣⲉ[2] ⲥⲧⲟⲟⲩⲉ̀ ⲇⲉ
ⲱⲱⲡⲉ· ⲁⲩⲕⲉⲗⲉⲩⲉ̀ ⲉ̀ⲧⲣⲉⲩⲉⲓⲛⲉ ⲙ̀ⲙⲟϥ ⲉⲡⲃⲏⲙⲁ.
ⲡⲉⲭⲁϥ ⲛⲁϥ ⲛ̀ⲃⲓ ⲡ̀ⲣⲣⲟ ⲙⲁⲣⲛⲉⲛⲧⲓⲟⲥ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ

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1) Memphitic version, p. 14.
2) Memphitic version, p. 15.

†ⲁⲓⲧⲓ ⲙⲙⲟⲕ ⲛⲟⲩⲁⲏⲧⲏⲙⲁ [ⲭⲉ] ⲛⲛⲉⲕⲣⲙⲁⲣⲓⲁ
[ⲛ]ⲥⲏⲧⲟ ⲱⲉ ⲡⲁ ⲭⲟⲉⲓⲥ ⲡⲣⲣⲟ [ⲙⲛ ⲡⲉ]ⲱⲃⲉ [ⲛ]ⲛⲟⲩ-
ⲧⲉ· ⲙⲛ ⲧⲁⲣⲧⲉⲙⲓⲥ ⲧⲙⲁⲁⲩ ⲛⲛⲛⲟⲩⲧⲉ ⲧⲏⲣⲟⲩ †ⲛⲁ-
page 23. col. II. ⲡⲓⲥⲧⲉⲩⲉ ⲉⲡⲉⲕⲛⲟⲩⲧⲉ. ⲡⲉⲭⲁⲩ ⲭⲉ ⲁⲭⲓ ⲡⲉⲧⲉⲕⲟⲩ-
ⲁⲱⲓ ⲡⲉⲭⲁⲩ ⲛⲃⲓ ⲙⲁⲅⲛⲉⲛⲧⲓⲟⲥ ⲭⲉ ⲉⲓⲥ ⲥⲏⲛⲧⲉ 5
ⲥⲉⲥⲁⲥⲧⲏⲛ ⲛⲃⲓ ⲙⲉⲛⲧⲁⲩⲧⲉ ⲛⲑⲣⲟⲛⲟⲥ ⲁⲩⲱ ⲡⲟⲩⲁ
ⲡⲟⲩⲁ ⲛⲛⲉⲑⲣⲟⲛⲟⲥ ⲉⲩⲧⲏⲃ ⲥⲛ ⲥⲉⲛⲡⲟⲃⲉ ⲛⲱⲉ.
ⲥⲟⲩⲛⲉ ⲙⲉⲛ ⲉⲃⲟⲗ ⲛⲥⲏⲧⲟⲩ· ⲥⲛⲉⲃⲟⲗⲥⲛ ⲥⲉⲛ-
ⲱⲏⲛ ⲛⲣⲉⲩ†ⲕⲁⲣⲡⲟⲥ. ⲥⲛⲕⲟⲟⲩⲉ ⲇⲉ ⲟⲛ ⲛⲥⲏⲧⲟⲩ
ⲉⲩⲟ ⲛⲁⲧⲕⲁⲣⲡⲟⲥ ⲉⲱⲱⲡⲉ ⲉⲩⲱⲁⲛⲃⲱⲗ ⲉⲃⲟⲗ ⲛⲃⲓ 10
ⲡⲙⲛⲧⲁⲩⲧⲉ ⲛⲑⲣⲟⲛⲟⲥ· ⲥⲓⲧⲛ ⲛⲉⲕⲱⲗⲏⲗ ⲛⲧⲉ ⲙⲡⲟⲃⲉ
page 24. col. I. ⲉⲧⲥⲓⲱⲟⲩ· ⲭⲓⲛⲟⲩⲛⲉ ⲉⲃⲟⲗ ⲁⲩⲱ ⲛⲥⲉ†ⲕⲁⲣⲡⲟⲥ
ⲉⲩⲡⲏⲥ ⲉⲃⲟⲗ ⲁⲩⲱ ⲛⲁⲧⲕⲁⲣⲡⲟⲥ ⲛⲥⲉⲃⲱ ⲉⲩⲟ
ⲛⲁⲧⲕⲁⲣⲡⲟⲥ· ⲧⲛⲛⲁⲡⲓⲥⲧⲉⲩⲉ ⲉⲡⲉⲕⲛⲟⲩⲧⲉ. ⲡⲡⲉⲧ-
ⲟⲩⲁⲁⲃ ⲇⲉ ⲛⲁⲙⲉ ⲉⲧⲧⲁⲓⲏⲩ ⲅⲉⲱⲣⲅⲓⲟⲥ· ⲁⲕⲕⲱⲗⲁ 15
ⲛⲛⲉⲩⲡⲁⲧ· ⲁⲩⲱⲗⲏⲗ ⲛⲁ ⲟⲩⲛⲟⲩ ⲥⲉⲛⲧⲉ· ⲥⲱⲥⲧⲉ
ⲛⲧⲉ ⲡⲁⲏⲣ ⲱⲱⲡⲉ· ⲥⲛ ⲟⲩⲛⲟⲃ ⲛⲱⲧⲟⲣⲧⲣ. ⲁⲩⲱ
ⲁⲩⲛⲟⲃ ⲛⲕⲙⲧⲟ ⲱⲱⲡⲉ ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁⲩⲱⲱⲡⲉ
ⲙⲡⲛⲁⲩ ⲛⲧⲁⲩⲧⲱⲟⲩⲛ ⲉⲃⲟⲗⲥⲛ ⲛⲉⲧⲙⲟⲟⲩⲧ. ⲁⲩⲱ
page 24. col. II. ⲛⲧⲉⲩⲛⲟⲩ ⲁ ⲡⲙⲛⲧⲁⲩⲧⲉ ⲛⲑⲣⲟⲛⲟⲥ ⲃⲱⲗ ⲉⲃⲟⲗ 20
ⲥⲓⲧⲛ ⲧⲃⲟⲙ ⲙⲡⲛⲟⲩⲧⲉ. ⲁ ⲛⲡⲟⲟⲃⲉ ⲛⲱⲉ ⲭⲓⲛⲟⲩⲛⲉ
ⲉⲃⲟⲗ ⲁⲩⲱⲱⲡⲉ ⲛⲣⲉⲩ†ⲕⲁⲣⲡⲟⲥ ⲉⲩⲡⲏⲥ. ⲛⲉ ⲙⲛⲕⲁⲣ-
ⲡⲟⲥ ⲥⲓⲱⲟⲩ ⲃⲉ ⲁⲩⲃⲱ ⲉⲩⲟ ⲛⲁⲧⲕⲁⲣⲡⲟⲥ ⲛⲧⲉ-
ⲣⲉⲩⲛⲁⲩ ⲇⲉ ⲛⲃⲓ ⲡⲣⲣⲟ ⲡⲉⲭⲁⲩ ⲭⲉ ⲛⲧⲕ ⲟⲩ ⲛⲟⲃ
ⲥⲏⲣⲁⲕⲗⲏⲥ ⲭⲉ ⲥⲛ ⲛⲕⲉⲱⲉ ⲉⲧⲱⲟⲩⲱⲟⲩ ⲁⲕⲟⲩⲉⲛⲥ 25
ⲧⲉⲕⲃⲟⲙ ⲉⲃⲟⲗ[1] ⲛⲥⲏⲧⲟⲩ. ⲅⲉⲱⲣⲅⲓⲟⲥ ⲥⲱⲱ †ⲥⲟⲟⲩⲛ
ⲭⲉ ⲉⲓⲛ[ⲁ]ⲧⲁⲕⲟⲩ ⲛⲁⲱ ⲛⲥ[ⲉ]· ⲁⲕⲉⲗⲉⲩⲉ ⲉⲧⲣⲉ[ⲩ]-
ⲧⲁⲙⲓⲟ ⲛⲟⲩⲛ[ⲟⲃ] ⲛⲃⲁⲱⲟⲩⲣ ⲛⲥⲉ[ⲱⲁⲗⲧⲩ] ⲥⲛ

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[1]) Memphitic version, p. 16.

ⲧⲉϥⲙⲏⲧⲉ ⲛ̀ⲥⲉⲁⲁϥ ⲛ̀ⲱ . . . . . ⲥⲛⲁⲩ ⲁⲩⲱ[1]. ⲧⲉ
page 25. col. I. ⲑⲉ ⲛ̀ⲧⲁϥ† ⲙ̀ⲡⲉϥⲡⲛ̅ⲁ̅.
ⲙⲛ̀ⲛⲥⲱⲥ ⲇⲉ ⲟⲛ ⲁϥⲟⲩⲉⲣⲥⲁⲣⲛⲉ ⲉⲧⲣⲉⲩⲉⲓⲛⲉ ⲛ̀ⲟⲩⲛⲟⲃ̅ ⲛ̀ⲭⲁⲗⲭⲓⲱⲛ (sic)· ⲛ̀ⲥⲉⲛⲟⲩ ⲍⲉ ⲉⲣⲁⲓ̈ ⲉ̀ⲣⲟϥ ⲙ̀ⲙ̀ⲙⲉⲗⲟⲥ ⲙ̀ⲡ̀ⲇⲓⲕⲁⲓⲟⲥ· ⲙ̀ⲛ̀ ⲟⲩⲧⲁⲣⲧ ⲛ̀ⲥⲉⲥⲁⲣⲧⲉ ⲥⲁⲣⲟϥ ⲥⲁ ⲡⲉⲭⲁⲗⲭⲓⲱⲛ (sic) ⲙ̀ⲛ̀ ⲟⲩⲗⲁⲙⲭⲁⲧⲏ̀ ⲙ̀ⲛ̀ ⲟⲩⲱⲧ· ⲙ̀ⲛ̀ ⲟⲩⲁⲙⲣⲏⲥⲉ ⲱⲁⲛⲧⲉϥⲃⲣ̀ⲃⲣ̀ ⲛⲉϥⲛⲏⲭ ⲱⲗⲓⲃ ⲉ̀ⲃⲟⲗ ⲛⲁⲙⲉⲛⲧⲏ ⲙ̀ⲙⲁⲁⲥⲉ. ⲛ̀ⲥⲩⲡⲉⲣⲏⲧⲏⲥ ⲇⲉ ⲛⲁⲓ̈ ⲉⲧⲥⲁⲣⲧⲉ ⲥⲁ ⲡⲉⲭⲁⲗⲭⲓⲟⲛ (sic) ⲁⲩⲡⲱⲧ
page 25. col. II. ⲉ̀ⲡⲟⲩⲉ̀· ⲛ̀ⲧⲉⲣⲟⲩⲧ̀ⲙⲉⲱⲃⲙⲃⲟⲙ ⲉ̀ⲫⲓ ⲉ̀ⲥⲣⲁⲓ̈ ⲥⲁ-
ⲛ̀ⲧⲉⲗⲧⲓⲗⲉ· ⲉⲧⲫⲱⲃⲉ ⲉ̀ⲥⲣⲁⲓ̈ ⲥⲙ̀ ⲡⲉⲭⲁⲗⲭⲓⲱⲛ (sic) ⲉⲧⲉⲫⲱⲟⲡ ⲛ̀ⲥⲏⲧϥ [ⲁⲩⲧⲁⲙⲉ ⲡ̀ⲣⲣⲟ ⲍⲉ ⲁ̀ ⲡⲓⲧⲁⲗⲁⲓ-ⲡⲟⲣⲟⲥ ⲣⲱⲕⲥ ⲙ̀ⲡⲧⲏⲣϥ ⲁϥⲟⲩⲁⲥⲥⲁⲣⲛⲉ ⲛ̀ⲥⲉⲧⲟⲙⲥϥ ⲙ̀ⲡⲕⲁⲥ ⲙ̀ⲛ̀ ⲡⲉⲭⲁⲗⲭⲓⲱⲛ (sic)· ⲉⲧⲉⲫⲱⲟⲡ ⲛ̀ⲥⲏⲧϥ][2]
ⲍⲉⲕⲁⲥ ⲛ̀ⲛⲉ ⲛⲉⲭⲣⲓⲥⲧⲓⲁ̀ⲛⲟⲥ ⲥⲉ ⲉ̀ⲣⲟϥ ⲛ̀ⲥⲉⲫⲓ̀ ⲉ̀ⲃⲟⲗ ⲥⲛ̀ ⲛⲉϥⲙⲉⲗⲟⲥ· ⲛ̀ⲥⲉⲉ̀ⲙⲓⲛⲉ ⲛ̀ⲟⲩⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲉ̀ⲣⲟϥ. ⲉⲩⲃⲏⲕ ⲇⲉ ⲉⲧⲁⲙⲉ ⲡ̀ⲣⲣⲟ· ⲁⲩⲛⲟⲃ̅ ⲇⲉ ⲛ̀ⲱⲧⲟⲣⲧⲣ̀ ⲇⲉ ⲱⲟⲡⲉ. ⲥⲱⲥⲧⲉ ⲛ̀ⲧⲉ ⲧⲡⲉ ⲡ̀ⲕⲁⲕⲉ ⲛ̀ⲥⲉⲧⲙ̀ⲡ̀ⲣⲟⲩⲟ̀ⲉⲓⲛ ⲛ̀ⲃ̅ⲓ ⲛ̀ⲥⲓⲟⲩ. ⲛⲉ ⲁ ⲡⲭⲟⲉⲓⲥ ⲅⲁⲣ ⲉⲓ ⲉ̀ⲡⲉⲥⲛⲧ. ⲙ̀ⲛ̀ ⲛⲉϥⲁⲣⲅⲉⲗⲟⲥ ⲉ̀ⲭⲙ̀ ⲡⲉⲭⲁⲗⲭⲓⲱⲛ
page 26. col. I. (sic) ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲍⲉ ⲁ̀ⲛⲟⲕ[3] ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲛ̀ⲧⲁϥ-ⲧⲟⲩⲛⲉⲥ ⲗⲁⲍⲁⲣⲟⲥ. ⲉ̀ⲃⲟⲗ ⲥⲛ̀ ⲛⲉⲧⲙⲟⲟⲩⲧ. ⲛ̀ⲧⲟⲕ ⲥⲱⲱⲕ ⲱ̀ ⲅⲉⲱⲣⲅⲓⲟⲥ †ⲭⲱ ⲙ̀ⲙⲟⲥ ⲛⲁⲕ ⲍⲉ ⲁ̀ⲙⲟⲩ ⲉ̀ⲃⲟⲗ ⲥⲙ̀ ⲡⲉⲭⲁⲗⲭⲓⲱⲛ (sic) ⲛ̀ⲅⲁⲍⲉⲣⲁⲧ̀ⲕ ⲉⲭⲛ̀ ⲛⲉⲕⲟⲩⲉ̀ⲣⲏⲧⲉ ⲉⲙⲛ̀ⲗⲁⲁⲩ ⲛ̀ⲧⲁⲕⲟ ⲱⲟⲟ̀ⲡ ⲛ̀ⲥⲏⲧⲕ̀. ⲁⲩⲱ ⲛ̀ⲧⲉⲩⲛⲟⲩ ⲁϥⲧⲱⲟⲩⲛ ⲉ̀ⲃⲟⲗ ⲥⲛ̀ ⲛⲉⲧⲙⲟⲟⲩⲧ

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[1]) The page ends here. [2]) The words enclosed by brackets have been written on the margin by a later hand.

[3]) Memphitic version, p. 17, l. 4.

ⲛⲑⲓ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲅⲉⲱⲣⲅⲓⲟⲥ· ⲥⲱⲥ
ⲙⲡⲉ ⲗⲁⲁⲩ ⲙⲡⲉⲑⲟⲟⲩ ⲱⲱⲡⲉ ⲙⲙⲟⲕ ⲉⲡⲧⲏⲣϥ.
ⲡⲉϫⲉ ⲡϫⲟⲉⲓⲥ ⲛⲁϥ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲟⲩⲛ ⲟⲩⲛⲟϭ
ⲛⲣⲁⲱⲉ ⲱⲟⲟⲡ ϩⲛ ⲧⲡⲉ· ⲙⲡⲉⲙⲧⲟ ⲉⲃⲟⲗ ⲛⲛⲁⲅⲅⲉⲗⲟⲥ
page 26. col. II. ⲉϫⲙ ⲡⲉⲕⲁⲅⲱⲛ. ⲁⲛⲟⲕ ⲇⲉ ⲟⲛ ϯⲛⲏⲩ ⲱⲁⲣⲟⲕ ϩⲓϫⲛ 5
ⲛⲉⲕⲗⲟⲟⲗⲉ ⲧⲁϯⲃⲟⲙ ⲛⲁⲕ· ⲛⲑⲉ ⲛⲁⲃⲣⲁϩⲁⲙ ⲙⲛ
ⲓⲥⲁⲁⲕ ⲙⲛ ⲓⲁⲕⲱⲃ ⲛⲁⲕⲗⲏⲣⲟⲛⲟⲙⲟⲥ ⲃⲙⲃⲟⲙ ⲁⲩⲱ
ⲛⲣϫⲣⲟ· ⲁⲛⲟⲕ ⲅⲁⲣ ϯⲱⲟⲟⲡ ⲛⲙⲙⲁⲕ. ⲡϫⲟⲉⲓⲥ
ⲇⲉ ⲓⲥ ⲁϥⲃⲱⲕ ⲉϩⲣⲁⲓ ⲙⲡⲛⲩⲉ ⲙⲛ ⲛⲉϥⲁⲅⲅⲉⲗⲟⲥ.
ⲙⲛⲛⲥⲱⲥ ⲇⲉ ⲟⲛ ⲛⲉⲧⲁϩⲉⲣⲁⲧⲟⲩ ⲉⲧⲥⲁϩⲧⲉ ϩⲁ 10
ⲡⲉϫⲁⲗⲭⲓⲟⲛ ⲛⲧⲉⲣⲟⲩⲛⲁⲩ ⲉⲡⲉⲛⲧⲁϥⲱⲱⲡⲉ· ⲁⲩⲡⲱⲧ
ⲁⲩⲧⲁⲙⲉ ⲡⲣⲣⲟ ϫⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ· ⲡⲉⲛⲧⲁⲕⲛⲟϫϥ ⲉⲡⲉ-
ϫⲁⲗⲕⲓⲟⲛ· ⲉⲓⲥ ϩⲛⲏⲧⲉ ⲧⲉⲛⲟⲩ ⲉϥϯⲥⲃⲱ ϩⲛ ⲧⲡⲟⲗⲓⲥ.
ⲁⲩⲱ ⲁϥⲕⲉⲗⲉⲩⲉ ⲉⲧⲣⲉⲩⲛⲧϥ ⲛⲁϥ.[1]

. 15

page ? col. I. ⲅⲉⲱⲣⲅⲓⲟⲥ ⲧⲁⲙⲟϥ ⲉⲣⲟϥ ⲁϥⲃⲓⲛⲉ ⲛⲛⲛⲟⲩⲃ ⲉⲩⲕⲏ
ⲉϩⲣⲁⲓ ⲁϥϫⲓⲧⲟⲩ ⲉϩⲟⲩⲛ ⲉⲡⲧⲟⲡⲟⲥ. ⲡⲣⲱⲙⲉ ⲇⲉ
ⲛⲧⲁϥⲱⲣϫ ⲛⲛⲟⲩϫ ⲛⲧⲉⲣⲉ ⲡⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲕⲁⲁϥ
ⲛⲟⲩⲕⲟⲩⲓ ⲁϥⲱⲱ ⲉⲃⲟⲗ ϫⲉ ⲡⲛⲟⲩⲧⲉ ⲙⲡϩⲁⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲕⲱ ⲛⲁⲓ ⲉⲃⲟⲗ· ⲁⲩⲱ ⲁϥϩⲟⲙⲟⲗⲟⲅⲉⲓ 20
ⲙⲡⲉϥⲛⲟⲃⲉ ⲙⲡⲉⲙⲧⲟ ⲉⲃⲟⲗ ⲛⲟⲩⲟⲛ ⲛⲓⲙ ⲁ ⲡⲛⲟⲩⲧⲉ
ⲱⲉⲛⲉϩⲧⲏϥ ϩⲁⲣⲟϥ ⲁϥⲛⲉϫ ⲡⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲉⲃⲟⲗ
ⲛϩⲏⲧϥ. ⲛⲧⲉⲣⲉ ⲡⲟⲩϫⲁⲓ ⲇⲉ ⲱⲱⲡⲉ ⲛⲁϥ ⲡⲉϫⲁϥ
ⲛⲧⲉϥϩϩⲓⲙⲉ ϫⲉ ⲁⲓⲣⲛⲟⲃⲉ ⲉⲡⲛⲟⲩⲧⲉ ⲙⲡϩⲁⲅⲓⲟⲥ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲧⲉⲛⲟⲩ ⲃⲉ ⲧⲱⲟⲩⲛ ⲛⲧⲉⲃⲱⲕ ⲉⲡⲉⲛⲏⲓ 25
ⲛⲧⲉⲥⲓⲛⲉ ⲛⲛⲛⲟⲩⲃ ⲙⲡⲧ[ⲟⲡⲟ]ⲥ. ⲡⲁⲛ[2] . . . .

page ? col. II. . . . . .

ⲕⲱⲛ . . . . . .

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[1]) The page ends here. [2]) The column ends here.

ⲛⲟⲃⲉ . . . . . .
ⲛⲁϥ ⲛ̀ⲃⲓ ⲧⲉϥϩⲓⲙⲉ ⲭⲉ ⲭⲓⲛ̀ⲭⲡ̀ⲥⲟⲛ̀ⲥⲁϥ ⲁⲩⲣⲱⲙⲉ
ⲭⲉ ⲣⲉⲱⲣⲓⲟⲥ ⲉⲓⲛⲉ ⲛⲁϥ ⲙ̀ⲡⲉⲕϫⲟⲩⲣ· ⲁⲓ☥ⲛⲁϥ
ⲛ̀ⲛⲛⲟⲩⲃ. ⲁⲩⲱ̀ ⲟⲩⲣⲱⲙⲉ ⲡⲉ ⲛ̀ⲟⲩⲟⲃⲱ̀ ⲛ̀ⲕⲁⲣⲟⲩⲥ.
ⲁ̀ⲛⲟⲕ ⲇⲉ ⲁⲓⲙⲟⲟⲩⲉ ⲛⲙ̀ⲙⲁϥ ⲱⲁϩⲟⲩⲛ ⲉ̀ⲡⲧⲟⲡⲟⲥ.
ⲁⲩⲱ̀ ⲁⲓⲗⲟ ⲉⲓⲛⲁⲩ ⲉ̀ⲣⲟϥ. ⲡⲣⲱⲙⲉ ⲇⲉ ⲁϥⲉⲓⲙⲉ
ⲭⲉ ⲡ̀ϩⲁⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲡⲉ ⲁⲩⲱ̀ ⲁϥⲱⲡ̀ϩⲙⲟⲧ
ⲛⲧⲙ̀ ⲡⲛⲟⲩⲧⲉ ⲉ̀ⲭⲙ ⲡⲉϩⲙⲟⲧ ⲛ̀ⲧⲁϥⲧⲁϩⲟϥ ⲙ̀ⲛ̀ ⲑⲉ
ⲛ̀ⲧⲁϥⲟⲩⲭⲁⲓ ⲉ̀ⲃⲟⲗ ϩⲙ̀ ⲡ̀ⲇⲁⲓⲙⲟⲛⲓⲟⲛ. ⲁⲩⲱ̀ ⲛⲉϥ-
ⲱⲟⲟⲡ ϩⲙ̀ ⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡ̀ϩⲁⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ ⲉϥⲇⲓⲁ-
ⲕⲟⲛⲉⲓ ⲛⲁϥ ⲱⲁ ⲡⲉϩⲟ[ⲟⲩ] ⲙ̀ⲡⲉϥ [ⲃⲓⲟⲥ] . , .
page ? . . . . . .
col. I. . . . . [ⲱⲡ]ⲏⲣⲉ . . . . . .
. . . . . ⲏⲡⲉ . . . . . .
ⲙ̀ⲙⲟⲟⲩ. ⲁⲩⲱⲱⲡⲉ ϩⲙ̀ ⲡ̀ⲧⲟⲡⲟⲥ ⲙ̀ⲡ̀ϩⲁⲣⲓⲟⲥ ⲣⲉⲱⲣ-
ⲣⲓⲟⲥ ϩⲱⲥⲧⲉ ⲛ̀ⲧⲉ ⲡⲉϥⲥⲟⲉⲓⲧ ⲡⲱϩ ⲱⲁ ⲛⲉϫⲱⲣⲁ
ⲧⲏⲣⲟⲩ ⲉⲧⲃⲉ ⲛ̀ⲃⲟⲙ ⲉⲧⲱⲟⲟⲡ ⲛ̀ϩⲏⲧϥ. ⲛⲉⲧⲱⲱⲛⲉ
ⲛ̀ϥⲧⲁⲗⲃⲟ ⲙ̀ⲙⲟⲟⲩ ⲛ̀ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲛ̀ϥⲛⲟⲩϫⲉ ⲙ̀ⲙⲟⲟⲩ
ⲉ̀ⲃⲟⲗ. ⲁⲩⲉⲓ ⲱⲁⲣⲟϥ ⲛ̀ⲃⲓ ⲛ̀ⲣ̀ⲣⲱⲟⲩ ⲙⲛ ⲛ̀ⲕⲱⲙⲏⲥ.
ⲁⲩⲡⲁϩⲧⲟⲩ ⲁⲩϫⲓⲥⲙⲟⲩ ϩⲙ̀ ⲡⲉϥⲧⲟⲡⲟⲥ ⲉ̀ⲧⲟⲩⲁⲁⲃ
ⲁⲩⲉⲓⲛⲉ ⲛⲁϥ ⲛ̀ϩⲛⲁⲱⲣⲟⲛ. ϩⲟⲓⲛⲉ ⲁⲩⲧⲁⲙⲓⲟ ⲛ̀ϩⲛ̀-
page ? ϩⲓⲕⲟⲛ ⲛ̀ⲛⲟⲩⲃ ⲁⲩⲧⲁϩⲟⲟⲩ . . . . . ⲡⲉϥⲧⲟⲡⲟⲥ
col. II. ϩⲛ̀ ⲕⲟⲟⲩⲉ ⲇⲉ ⲁⲩⲧⲁⲙⲓⲟ ⲛ̀ϩⲛ̀ⲗⲓⲙⲏⲛ ⲛ̀ⲛⲟⲩⲃ. ⲙ̀ⲛ̀
ϩⲉⲛⲕⲩⲙⲉⲗⲓⲟⲛ ⲙ̀ⲛ̀ ϩⲛⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲉⲩⲣ̀ⲡⲙⲉⲉⲩⲉ
ⲛ̀ⲛⲉⲩⲱⲏⲣⲉ. ⲁⲩⲱ̀ ⲛⲉⲣⲉ ⲡ̀ϩⲁⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ·
ϫⲓϩⲙⲟⲧ ⲉϩⲣⲁⲓ ⲉ̀ϫⲱⲟⲩ ⲛ̀ⲛⲁϩⲣⲙ̀ ⲡ̀ⲛⲟⲩⲧⲉ. ⲁⲩⲱ̀
ⲁ ⲡⲉ☧ⲥ ☥ⲛⲁϥ ⲙ̀ⲡⲉⲓ ⲕⲉⲛⲟⲃ ⲛ̀ϩⲙⲟⲧ·ⲛ̀ⲑⲉ ⲛ̀ⲧⲁϥⲱⲣⲕ
ⲛⲁϥ ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ ⲭⲉ ⲗⲓⲱⲣⲕ̀ ⲙ̀ⲙⲟⲓ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟⲓ·
ⲭⲉ ⲣⲱⲙⲉ ⲛⲓⲙ ⲉⲧⲱⲟⲟⲡ ϩⲛ̀ ⲟⲩⲁ̀ⲛⲁⲅⲕⲏ ⲙ̀ⲛ̀ ⲡ̀ⲓ-
ⲣⲁⲥⲙⲟⲥ ⲛⲓⲙ· ⲉϥⲱⲁⲛⲱⲱ ⲉ̀ϩⲣⲁⲓ ⲉ̀ⲣⲟⲓ ϩⲛ̀ ⲡⲉϥϩⲛⲧ

page ? col. I. ⲧⲏⲣⲓ ⲛⲉⲩⲭⲟⲟⲥ ⲍⲉ ⲡⲛⲟⲩⲧⲉ ⲙⲡⲥⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲃⲟⲏⲑⲉⲓ ⲉⲣⲟⲓ. ⲧⲛⲁⲛⲁⲥⲙⲟⲩ ⲉⲃⲟⲗ ⲅⲙ ⲡⲓⲣⲁⲥⲙⲟⲥ
ⲛⲓⲙ· ⲙⲛ ⲁⲛⲁⲅⲕⲏ ⲛⲓⲙ ⲉⲓⲥ ⲛⲁⲓ ⲙⲉⲛ ⲁⲛⲭⲟⲟⲩ
ⲉⲧⲃⲏⲏⲧⲕ ⲱ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲙⲡⲉⲭⲥ ⲁⲩⲱ ⲡⲭⲱⲱⲣⲉ
ⲛⲁⲩⲛⲁⲧⲟⲥ· ⲡⲉⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲧⲧⲁⲉⲓⲟ ⲛⲁⲕ ⲅⲛ
ⲧⲡⲉ ⲁⲩⲱ ⲅⲓⲭⲙ ⲡⲕⲁⲥ· ⲧⲛⲥⲟⲡ ⲙⲙⲟⲕ ⲁⲣⲓⲡⲣⲉⲥ-
ⲃⲉⲩⲉ ⲉⲅⲣⲁⲓ ⲉⲭⲱⲛ ⲛⲛⲁⲅⲣⲛ ⲡⲉⲛⲧⲁⲕⲙⲉⲣⲓⲧⲏ
ⲡⲉⲭⲥ ⲛⲉⲕⲱⲉⲛⲉⲅⲧⲏⲕ ⲅⲁⲣⲟⲛ. ⲛⲉⲕⲁⲩⲍⲁⲛⲉ ⲛⲛⲉⲛ-
page ? col. II. ⲥⲱⲱ, ⲙⲛ ⲛⲉⲛⲅⲉⲛⲏⲙⲁ. ⲛⲧⲥⲁⲛⲱ ⲛⲣ[ⲱ]ⲙⲉ
ⲛⲉⲕⲧⲃⲟⲙ ⲛⲛⲧⲃⲛⲟⲟⲩⲉ ⲁⲩⲱ ⲛⲉⲕⲥⲱⲧⲡ ⲛⲙⲙⲁⲛ
ⲙⲡⲉⲕⲛⲁ· ⲙⲛ ⲧⲉⲕⲁⲅⲁⲡⲏ ⲥⲓ ⲟⲩⲥⲟⲡ. ⲛⲧⲣⲓ ⲙⲙⲁⲩ
ⲛⲛⲓⲥⲓⲥⲉ· ⲙⲛ ⲡⲓⲡⲟⲗⲩⲙⲟⲥ ⲉⲃⲟⲗ ⲥⲓⲭⲱⲛ. ⲁⲩⲱ
ⲛⲉⲣⲣⲱⲟⲩ ⲙⲛ ⲛⲉⲍⲟⲩⲥⲓⲁ ⲙⲛ ⲛⲁⲣⲭⲱⲛ ⲙⲛ ⲛⲉ-
ⲕⲣⲓⲧⲏⲥ· ⲉⲧⲁⲣⲭⲉⲓ ⲉⲭⲱⲛ. ⲛⲧⲗⲁⲩ ⲛⲍⲩⲙⲉⲣⲟⲥ ⲉⲍⲟⲩⲛ
ⲉⲡⲉⲕⲡⲗⲁⲥⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲛⲧⲣ ⲛⲁⲛ ⲛⲍⲛⲟⲩ-
ⲟⲉⲓⲱ ⲛⲉⲓⲣⲏⲛⲓⲕⲟⲛ· ⲍⲉ ⲧⲛⲥⲟⲟⲩⲛ ⲍⲉ ⲟⲩⲛⲃⲟⲙ
page ? col. I. ⲙⲙⲟⲕ ⲉⲡⲣⲉⲥⲃ[ⲉⲩⲉ ⲉⲍ]ⲣⲁⲓ ⲉⲭⲱⲛ [ⲛ]ⲧⲛ ⲧⲉⲭⲁⲣⲓⲥ
ⲙⲛ ⲧⲙⲛⲧⲙⲁⲓⲣⲱⲙⲉ ⲙⲡⲉⲛⲭⲟⲉⲓⲥ ⲓⲏ ⲡⲉⲭⲥ ⲡⲁⲓ
ⲉⲃⲟⲗ ⲅⲓⲧⲟⲟⲧⲕ ⲉⲣⲉ ⲡⲉⲟⲟⲩ ⲙⲛ ⲡⲧⲁⲉⲓⲟ· ⲙⲛ ⲧⲉ-
ⲡⲣⲟⲥⲕⲩⲛⲉⲥⲓⲥ ⲡⲣⲉⲡⲉⲓ ⲛⲁⲕ ⲙⲛ ⲡⲉⲕⲉⲓⲱⲧ ⲛⲁⲅⲁ-
ⲑⲟⲥ ⲙⲛ ⲡⲉⲡⲛ̄ⲁ̄ ⲉⲧⲟⲩⲁⲁⲃ· ⲛⲣⲉⲕⲧⲁⲛⲍⲟ ⲙⲡⲧⲏⲣⲕ
ⲁⲩⲱ ⲛⲍⲟⲙⲟⲟⲩⲥⲓⲟⲛ· ⲧⲉⲛⲟⲩ ⲙⲉⲛ ⲁⲩⲱ ⲛⲟⲩⲟⲉⲓⲱ
ⲛⲓⲙ ⲁⲩⲱ ⲱⲁ ⲛⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ ⲛⲛⲁⲓⲱⲛ ⲅⲁⲙⲏⲛ.

ⲁⲥⲭⲱⲕ ⲉ[ⲃⲟⲗ ⲛⲃ]ⲓ ⲧⲙⲁⲣⲧⲩⲣⲓⲁ [ⲙⲛ ⲛⲃⲟⲙ]
ⲙⲡⲥⲁⲣⲓⲟⲥ [ⲅⲉⲱⲣⲅⲓⲟⲥ] ⲅⲛ ⲟⲩⲉⲓⲣⲏⲛⲏ [ⲛⲧⲉ]
ⲡⲛⲟⲩⲧⲉ ⲅⲁⲅⲁⲙⲏⲛ (sic) . . . . . ⲓⲣ ⲙⲡⲁ
col. II. . . . . ρ?

ⲉⲅⲱ ⲉⲗⲁⲭ ⲥⲧⲉⲫⲁⲛⲟⲥ ⲕⲁⲓ ⲓⲱⲁⲛⲛⲏⲥ ⲁⲇⲉⲗⲫⲟⲩ

ⲅⲣⲁⲯⲁ ⲁ̀ⲣⲓⲡⲉⲛⲙⲉⲉⲩⲉ· ⲡⲟ̅ⲥ̅ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ ⲉⲫⲉⲥⲙⲟⲩ
ⲁⲩⲱ̀ ⲛⲉⲫⲥⲁⲣⲉⲥ ⲉ̀ⲡⲱⲛⲥ ⲙ̀ⲛ̀ ⲡ̀ⲧⲁⲥⲟ ⲉ̀ⲣⲁⲧⲫ
ⲙ̀ⲡⲁⲡⲁ ⲓⲁⲕⲱⲃ ⲡⲩ̅ⲩ̅ ⲙ̀ⲡⲁⲣⲭⲏⲡⲁⲡⲁ ⲗⲏⲩⲥ ⲙ̀ⲛ̀
ⲕⲟⲩⲗⲃⲁⲛ ⲁ̀ⲡⲟⲭⲱⲣⲓⲟⲛ ⲱⲙⲓⲛ ⲡⲁⲛⲟⲥ ⲭⲉ ⲛ̀ⲧⲟⲫ
ⲁⲫⲫⲓ ⲡ̀ⲣⲟⲟⲩⲱ ⲙ̀ⲡⲉⲓⲭⲱⲱⲙⲉ ⲛ̀ⲥⲩⲡⲟⲙⲛⲏⲙⲁ ⲙ̀ⲡⲓ- 5
ⲥⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲥⲁ ⲡⲟⲩⲭⲁⲓ̈ ⲛ̀ⲧⲉⲫⲯⲩⲭⲏ ⲭⲉ
ⲕⲁⲥ ⲉ̀ⲣⲉ ⲡⲥⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲛⲁⲭⲓⲥⲙⲟⲧ ⲉ̀ⲭⲱⲫ
ⲛ̀ⲛⲁⲥⲣⲙ̀ ⲡ̀ⲣⲣⲟ ⲡⲉⲭ̅ⲥ̅ ⲛ̀ⲫ̀ⲧⲟⲩⲭⲟⲫ ⲥⲙ̀ ⲡⲉⲓⲇⲓⲱⲛ
ⲙ̀ⲡⲟⲛⲏⲣⲟⲛ ⲁⲩⲱ̀ ⲛ̀ⲫ̀ⲧⲛⲁⲫ ⲛ̀ⲟⲩⲙⲉⲣⲟⲥ ⲙ̀ⲛ̀ ⲟⲩ
ⲕⲗⲏⲣⲟⲥ ⲙ̀ⲛ̀ ⲛⲉⲧⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ ⲥⲙ̀ ⲡⲕⲉⲁⲓⲱⲛ 10
ⲉⲧⲛⲏⲩ [ⲥⲁⲙⲏⲛ].

Fragment B.

M̄Ē. col. I.
ⲙⲟⲩⲧⲉ[1] ⲉⲣⲟⲩ ϫⲉ ⲁϫⲏⲣ· ⲁⲩⲛⲟϫⲓ ⲉⲃⲟⲗ ⲙ̀ⲙⲁⲩ
ⲛ̀ⲃⲓ ⲛ̀ϩⲩⲡⲏⲣⲉⲧⲏⲥ ⲁⲩⲕⲟⲧⲟⲩ ⲉⲡⲉⲥⲏⲧ. ⲁⲩⲟⲩⲉ̀ ⲇⲉ
ⲉⲃⲟⲗ ⲙ̀ⲡⲧⲟⲟⲩ ⲛ̀ⲟⲩⲥⲧⲁⲇⲓⲟⲛ. ⲁⲩⲱ ⲛ̀ⲧⲉⲩⲛⲟⲩ
ⲉⲓⲥ ⲟⲩⲛⲟⲃ ⲛ̀ϩⲣⲟⲩⲙ ⲡⲉ ⲁⲫⲱⲡⲉ· ϩⲱⲥⲧⲉ ⲉⲧⲣⲉⲡ-
ⲧⲟⲟⲩ ⲧⲏⲣϥ̀ ⲛⲟⲉⲓ. ⲁⲩⲱ ⲁ ⲡϫⲟⲉⲓⲥ ⲉⲓ[2] ϩⲓϫⲛ̀ 5
ⲛⲉⲕⲗⲟⲟⲗⲉ· ⲁⲫⲙⲟⲩⲧⲉ ⲉⲣⲉⲱⲣⲓⲟⲥ ⲉⲫϫⲱ ⲙ̀ⲙⲟⲥ
ⲛⲁϥ· ϫⲉ ⲱ ⲡⲁⲥⲱⲧⲡ ⲛ̀ϩⲙ̀ϩⲁⲗ ⲧⲱⲟⲩⲛ ⲉϩⲣⲁⲓ
ϩⲓϫⲙ̀ ⲡ̀ⲕⲁϩ. ϩⲛ̀ ⲧⲉⲩⲛⲟⲩ ⲇⲉ ⲉⲧⲙ̀ⲙⲁⲩ ⲁϥⲧⲱⲟⲩⲛ
col. II. ⲛ̀ⲃⲓ ⲡ̀ⲡⲉⲧⲟⲩⲁⲁⲃ ⲣⲉⲱⲣⲓⲟⲥ ⲉⲃⲟⲗϩⲛ̀ ⲛⲉⲧⲙⲟⲟⲩ.
ⲁⲫⲡⲱⲧ ϩⲓⲡⲁϩⲟⲩ ⲛ̀ⲛϩⲩⲡⲉⲣⲉⲧⲏⲥ ⲁϥϫⲓⲱϭⲁⲕ ⲉⲃⲟⲗ 10
ϫⲉ ϭⲱ ⲛⲏⲧⲛ̀ ⲛⲟⲩⲕⲟⲩⲓ̈. ⲛ̀ϩⲩⲡⲏⲣⲉⲧⲏⲥ ⲇⲉ ⲛ̀ⲧⲉⲣⲟⲩ-
ⲥⲱⲧⲙ̀ ⲉⲧⲉⲫⲥⲙⲏ ⲁⲩⲕⲟⲧⲟⲩ ⲉⲡⲁϩⲟⲩ· ⲁⲩⲱ ⲛ̀ⲧⲉ-
ⲣⲟⲩⲛⲁⲩ ⲉⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲣⲉⲱⲣⲓⲟⲥ· ⲉⲫⲡⲏⲧ ϩⲓⲡⲁϩⲟⲩ
ⲙ̀ⲙⲟⲟⲩ ⲉϥϫⲓⲱϭⲁⲕ ⲉⲃⲟⲗ· ⲁⲩϩⲉ ϩⲁ ⲛⲉϥ ⲟⲩⲉ̀ⲣⲏⲧⲉ
ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲱ ⲡⲉⲛⲙⲉⲣⲓⲧ ⲛⲉⲓ̈ⲱⲧ ⲉⲧⲧⲁⲉⲓⲛⲩ 15
ⲁⲩⲱ ⲡ̀ϩⲙ̀ϩⲁⲗ ⲙ̀ⲡⲛⲟⲩⲧⲉ ϩⲛ̀ ⲟⲩⲙⲉ· ⲙⲁ ⲛⲁⲛ
ϩⲱⲱⲛ ⲛ̀ⲧⲉⲥⲫ̀ⲣⲁⲅⲓⲥ ⲉⲧϩⲙ̀ ⲡⲉⲭ̄ⲥ̄ ⲓ̄ⲥ̄· ⲁⲩⲱ ⲛ̀ⲧⲉⲩ-
M̄Ϛ̄. col. I.
ⲛⲟⲩ ⲁⲩⲙⲟⲟⲩ ⲟⲩⲱⲛϩ ⲉⲃⲟⲗϩⲓ ϩⲛ̀ ⲙ̀ⲡ̀ⲇⲓⲕⲁⲓⲟⲥ
ⲫⲃⲁⲡⲧⲉⲓϫⲉ ⲙ̀ⲙⲟⲟⲩ ⲉⲡⲣⲁⲛ ⲙ̀ⲡⲉⲓ̈ⲱⲧ ⲙ̀ⲛ̀ ⲡ̀ⲱⲏⲣⲉ
ⲙ̀ⲛ̀ ⲡⲉ ⲡⲛ̄ⲁ̄ ⲉⲧⲟⲩⲁⲁⲃ. ⲙ̀ⲙⲁⲧⲟⲓ̈ ⲇⲉ ⲛ̀ⲧⲁⲩϫⲟⲟⲩ- 20

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[1]) Memphitic version, p. 24, l. 24.

[2]) Memphitic version, p. 25.

cογ ⲛ̀ⲃⲓ ⲛⲉⲣⲣⲱⲟγ. ⲉⲛⲟγⲭⲉ ⲉⲃⲟⲗ ⲙ̀ⲡⲥⲱⲙⲁ
ⲙ̀ⲡⲡⲉⲧⲟγⲁ̀ⲁⲃ ⲅⲉⲱⲣⲅⲓⲟⲥ. ⲡⲉⲣⲗⲏⲅⲱⲛ· ⲙⲛ̀ ⲕ̀ⲗⲏ-
ⲅⲁⲧⲓⲟⲥ ⲙⲛ̀ ⲗⲁⲛⲁⲥⲓⲁ̀ⲣⲓⲟⲥ ⲙⲛ̀ ⲙⲁⲛⲇ̀ⲣⲓⲁ̀ⲛⲟⲥ ⲛⲧⲉ-
ⲣⲟγⲣⲉⲓⲇⲉ ϣⲁ ⲡ̀ⲣⲣⲟ ⲁγⲭⲓϣⲕⲁⲕ ⲉⲃⲟⲗ ⲉγⲭⲱ
ⲙ̀ⲙⲟⲥ ⲭⲉ ⲁ̀ⲛⲟⲛ ϩⲛ̀ⲭⲣⲓⲥⲧⲓⲁ̀ⲛⲟⲥ ⲡⲁⲣⲣⲏⲥⲓⲁ. ⲡⲣⲣⲟ
col. II. ⲇⲉ ⲁⲫϣⲱⲡⲉ ϩⲛ̀ ⲟγⲛⲟⲃ ⲛ̀ϩⲃⲁ· ⲁⲫⲕⲉⲗⲉγⲉ̀ ⲭⲉ
ⲕ̀ⲗⲏⲅⲱⲛ ⲉⲧⲣⲉγⲁϣⲧⲉ̀ ⲛ̀ⲥⲁ ⲭⲱϥ. ⲙⲁⲛⲇⲣⲓⲁ̀ⲛⲟⲥ ⲇⲉ
ⲙⲛ̀ ⲗⲁⲛⲥⲓⲁ̀ⲣⲓⲟⲥ ⲉⲧⲣⲉγⲙⲟⲟγⲧⲟγ ϩⲛ̀ ⲧⲥⲏϥⲉ.
ⲁγⲱ ⲕ̀ⲗⲏⲅⲁⲇⲓⲟⲥ ⲉⲧⲣⲉγⲛⲟⲭⲉ̀ ⲉⲡⲕⲉⲛⲓⲕⲓⲟⲛ ⲛⲉϥ-
ⲙⲓϣⲉ ⲙⲛ̀ ⲛⲉⲑⲏⲣⲓⲟⲛ ⲁγⲱ ⲛ̀ⲧⲉⲓϩⲉ ⲁγⲭⲱⲕ ⲉ̀ⲃⲟⲗ
ⲛ̀ⲧⲉγⲙⲁⲣⲧⲩⲣⲓⲁ̀ ϩⲛ̀ ⲟγϩⲟⲙⲟⲗⲟⲅⲓⲁ̀ ⲉ̀ⲛⲁⲛⲟγⲥ
ⲙ̀ⲡⲛⲁγ ⲛ̀ⲭⲁ̀ⲡ̀ϣⲓⲧⲉ ⲛ̀ⲥⲟγⲱϣⲓⲥ ⲙ̀ⲡⲉⲃⲟⲧ ⲡⲁⲣⲙ̀ϩⲟⲧ
ϩⲛ̀ ⲟγⲉⲓⲣⲏⲛⲏ ⲛ̀ⲧⲉ ⲡⲛⲟγⲧⲉ ϩⲁⲙⲏⲛ.[1] ⲉⲓⲧⲁ ⲙⲛ̀-
M̄Z̄. ⲛ̀ⲥⲁ ⲛⲁⲓ̈ ⲁ̀ ⲡ̀ⲣⲣⲟ ⲙⲟγⲧⲉ ⲉⲡϩⲁⲣⲓ̀ⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ
col. I. ⲡⲉⲭⲁϥ ⲛⲁϥ ⲭⲉ ϣⲉ ⲡⲁⲭⲟⲉⲓⲥ ⲡ̀ⲣⲏ ⲙⲛ̀ ⲏ̀ⲧⲁⲓ ⲟγ-
ⲭⲟγⲧ ψⲓⲥ ⲛ̀ⲛⲟγⲧⲉ· ⲁγⲱ ⲧⲁⲣⲧⲏⲙⲓⲥ ⲧ̀ⲙⲁγ
ⲛ̀ⲛⲛⲟγⲧⲉ ☥☥ⲥⲟ ⲉ̀ⲣⲟⲕ ⲛ̀ⲑⲉ ⲛⲟγϣⲏⲣⲉ ⲙ̀ⲙⲉⲣⲓⲧ.
ⲁⲙⲟγ[2] ⲃⲉ ⲧⲉⲛⲟγⲱ̀ ⲡⲁϣⲏⲣⲉ ⅁ⲉⲱⲣⲅⲓⲟⲥ ⲛ̀ⲓ̀ ⲥⲱⲧⲙ̀
ⲛ̀ⲥⲱⲓ̈ ⲉⲓ☥ⲥ̀ⲃⲱ ⲛⲁⲕ· ⲉⲡⲉⲧⲉϣϣⲉ̀ ⲡⲉ ⲛ̄ⲧ☥ ⲙ̀ⲡⲉⲕⲟγⲟⲓ̈
ⲛ̀ⲓ̀ ⲧⲁⲗⲉ ⲑⲩⲥⲓⲁ̀ ⲉϩⲣⲁⲓ̈ ⲙ̀ⲡⲁⲡⲟⲗⲗⲱⲛ ⲡⲉⲧⲧⲟγⲭⲟ
col. II. ⲛ̀ⲧⲟⲓⲕⲟγⲙⲉⲛⲏ ⲧⲏⲣⲥ. ⲡⲉⲭⲉ ⲡ̀ⲡⲉⲧⲟγⲁⲁⲃ ⲛⲁϥ ⲭⲉ
ⲉ̀ⲣⲉ ⲛⲉⲓ ϣⲁⲭⲉ ⲧⲱⲛ ϣⲁ ⲡⲟⲟγ ⲉⲓⲥ ⲥⲟ ⲛ̀ⲣⲟⲙⲡⲉ
ⲉⲕⲃⲁⲥⲁⲛⲓⲍⲉ ⲙ̀ⲙⲟⲓ̈ ⲉ̀ⲁⲕⲁⲁⲧ ⲙ̀ⲙⲉⲗⲟⲥ ⲙⲉⲗⲟⲥ ⲛ̀ϣⲟ
ⲙⲛ̀ⲧ̀ ⲛ̀ⲥⲟⲡ ⲙ̀ⲡⲉⲓⲥⲱⲧⲙ̀ ⲉⲛⲉⲓ ϣⲁⲭⲉ ⲉⲧⲥⲟⲗⲃ
ⲛ̀ⲧⲟⲟ̀ⲧⲕ̀ ⲉⲛⲉⲥ ⲛ̀ⲥⲁ ⲡⲟⲟγ. ⲁⲣⲁ ⲃⲉ ⲱ̀ ⲡ̀ⲣⲣⲟ ⲛ̀ ⲣⲥⲟⲟγⲛ
ⲁⲛ ⲭⲉ ⲡ̀ⲅⲉⲛⲟⲥ ⲛ̀ⲛⲉⲭⲣⲓⲥⲧⲓⲁ̀ⲛⲟⲥ ⲙⲉⲩⲉ ϣⲙⲟⲟγ-

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1) At the foot of this page, under the second column, is written in smaller letters ⁘ ⲡⲙⲉⲥⲁ̄ ⲛ̀ⲥⲟⲡ ⲛ̀ϣⲱϣ ⁘

2) Memphitic version, p. 26.

τογ ènez allа èϣaγbω eγ†oγbe ǹϣaxe
èτογxω ǹmooγ naγ. τenoγ be akπротrepei
ǹmoi gǹ gengolarià †naталe θγсiа egraï·
ϻϺ. enoγ ǹπnoб ǹnoγte пaπollωn. πrro ae
col. I. aq†πei èxǹ teqàπe. ππetoγàab ae reωргioc
aqnoxϥ ǹcaвol ǹmoq eqxω ǹmoc xe menте
ǹralilaioc cγnhθià ǹ†mine èτiπei èxǹ
teγàπe eimhtei ǹtaталe θγсiа egraï ǹϣorп̀
ǹnekноγte. oγegcagne бe etreγacфaliζe
ǹmoi. epϣe. epei ah à пegooγ oγei ne aγὼ
à prh rike ègωtп̀ allа xekac eiϣantωoγn
col. II. egtooγè ère п̀mhϣe thrq cωoγg ànok ae
gωωt ǹtaталe θγсià egraï ǹǹnoγte. пexaq
ae ǹп̀martγroc xe ǹnecϣωπi ὼ reωргioc
etракωlaζe ǹmok ǹke coп allа ǹkeceϣe
ǹtaïtaay nak eγcвω ǹθe ǹoγeiωt eqпaïdeγè
ǹпeqϣhre. tenoγ бe amoγ nì вωk egoγn[1]
ϣa п̀πallation ϣa trrω alexϩantrià nì
ǹton ǹmok ϣa gtooγe. ntероγxitϥ ae ègoγn
ϣa trrω àlexϩantrià aqϣtam mп̀ro èrooγ
ϻθ. aqei èвol роγge ae ǹtereqϣωπe aqкωlx
col. I. ǹneqпat aqϣlhl eqxω ǹipei ψalmoc xe nim
пe пноγб ǹnoγte ǹθe ǹiпennoγte ǹtok пe
пnoγte èteipe ǹneiϣпhre maγlaq· aγὼ on
xe agrooγ ǹgeθnoc aγxice ǹght· anlaoc (sic)
melетan ǹgenпetϣoγeit· aγag erатoγ ǹбi
neррωoγ ǹп̀kag. aγὼ ànarxωn (sic) cωoγg
eγmaǹoγωt è† oγbe п̀xoeic men пeqχρc· nte-

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[1]) Memphitic version, p. 27.

col. II. ρε ππετογααβ δε γεωργιος ογὼ εqωληλ αqϯ
ⲙ̀ⲡⲥⲁⲙⲏⲛ. πεχας ναq ⲛ̀ⲃⲓ ⲧⲣ̀ⲣⲱ ⲁ̀λεⲝαν-
τριὰ χε παχοεις γεωργιος νιμ νε νειρρωογ
ⲛ̀ταγχισε ⲛ̀ⲥⲏⲧ ⲏ̀ νιμ νε νει αρχων ⲛ̀ταγ-
μελετα ⲛ̀ⲥεννπετⲱογειτ αγὼ ον ταμοὶ χε
νιμ πε πεχ̄ρ̄ⲥ̄ αγὼ ⲁ̀νοκ ϯνασωτⲙ̀ ⲉ̀ροq. ⲁ̀
ππετογααβ δε γεωργιος ογων ⲛ̀τεqταπρο
πεχαq χε ⲥωτⲙ̀ ⲱ̀ ⲧⲣ̀ⲣⲱ αλεⲝαντριὰ τα
ⲱαχε ⲛⲙ̀ⲙε· ⲙ̀ⲡεⲥⲟογ δε ⲛ̀ⲧⲁ ⲡ̄ⲟⲩⲧⲉ ταμιὸ
N̄. ⲛ̀ⲧⲡε ⲙⲛ̀ ⲡ̀καⲥ. ⲛ̀τερεqογὼ δε εqταμιὸ ⲙ̀ⲡⲧⲏⲣq
col. I. αqχι ⲛ̀ογκαⲥ ⲉ̀βολⲥⲙ̀ ⲡ̀καⲥ. αqⲡ̀λαccε ⲛ̀ογ-
ρωμε αγὼ ⲡ̀καⲥ αqⲱωπε ⲛ̀ογcαρⲝ ⲙⲛ̀ ⲥεν-
ⲱααρ ⲉ̀ρε ⲥενμογτ ⲙⲛ̀ ⲥεννεγρον μογρ
ⲙ̀μοq αγⲥ̀τομαχος δε ⲱωπε ⲛ̀ⲥⲏⲧq ⲙⲛ̀ ⲥενβαλ
ⲙ̀ⲛ ⲥενμογτ ⲙⲛ̀ ογλας ⲙⲛ̀ ογⲱογὼβε· ⲙⲛ̀
ⲥενβⲓⲝ ⲙⲛ̀ ⲥενογρητε· αγὼ ⲛ̀κεμελος τηρογ[1].
ναⲱ ⲛ̀ⲥε ⲱ̀ ⲧⲣ̀ⲣⲱ αλεⲝαντριὰ α τει ογcιὰ
col. II. ⲛ̀ογωτ ⲉ̀τε ⲡ̀καⲥ πε ⲱωπε ⲥⲛ̀ ϯτεχνη ⲛ̀ογωτ
ⲛ̀τε πχοεις μη ογⲛ̀βομ ⲉ̀ειμε χε ⲛ̀ταqταμι
ⲉ̀πⲣ̀ⲱμε ναⲱ ⲛ̀ⲥε. ται ον τε θε μⲛ̀ βομ
ⲉ̀ειμε ⲉ̀τεγνογ ⲉ̀τερε ⲡ̀ⲛⲟⲩⲧⲉ ναⲱⲓⲛⲉ ⲛ̀ⲥⲁ
ⲡ̀ρωμε ⲛ̀ⲥⲏⲧⲥ̀ ετρεqβωκ ⲱαροq. ετβε πⲣ̀ⲱμε
γαρ ⲛ̀ταγπερⲱ̀ τπε ⲉ̀βολ. αγω ετβηητⲏ̀ ⲛ̀τⲁ
πρη ⲣ̀ⲟγοειν ⲉ̀ρε ποοⲥ λγτογργει ⲉ̀τβηⲛ̀τⲏ̀
ⲛ̀ταγπωρⲱ̀ ⲉ̀βολ ⲙ̀ⲡⲁⲏⲣ ⲉ̀ρε νεcτοιχιον ⲁ̀ⲥε-
N̄Ā. ρατογ ⲥⲛ̀ νεγⲁⲁⲝⲓc ⲉ̀τβηⲛ̀τⲏ̀. ⲁ ⲥρωϊ̈ δε ει-
col. I. ⲱαχε ⲱ̀ ⲧⲣ̀ⲣⲱ αλγⲝανⲁριὰ ⲉ̀τβηητⲏ̀. ⲧⲣ̀ⲣⲱ δε
ⲁ̀λεⲝανⲁ̀ριὰ πεχας ⲙ̀ⲡⲡετογααβ γεωργιος χε

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1) Memphitic version, p. 28.

ⲡⲁϫⲟⲉⲓⲥ ϯⲟⲩⲱⲱ ⲉⲉⲓⲙⲉ ϫⲉ ⲛⲧⲁ ⲡϫⲟⲉⲓⲥ ⲉⲓ ⲉⲃⲟⲗ-
ϩⲛ̀ ⲧⲡⲉ ⲛⲁⲱ ⲛ̀ϩⲉ. ⲡⲉϫⲁϥ ⲇⲉ ⲛⲁⲥ ⲛ̀ⲃⲓ ⲡ̀ⲡⲉⲧⲟⲩⲁⲁⲃ
ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ⲉ̀ⲡⲉⲓ ⲇⲏ ⲁϥⲛⲁⲩ ϫⲉ ⲁ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ
ⲧⲏⲣⲉ̀ ϫⲱ ϩⲙ̀ ϩⲛ̀ⲧⲉⲑⲩⲥⲓⲁ̀ ⲛ̀ⲛⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲛⲁⲓ
ⲉ̀ⲧⲉⲣⲉ ⲛ̀ⲣⲱⲙⲉ ⲱⲙ̀ⲱⲉⲛⲁⲩ ϩⲙ̀ ⲡ̀ⲧⲣⲉⲩⲕⲱ ⲛ̀ⲥⲱⲟⲩ
col. II. ⲙ̀ⲡⲛⲟⲩⲧⲉ. ⲡⲉϫⲉ ⲧ̀ⲣⲣⲱ ⲙ̀ⲡⲡⲉⲧⲟⲩⲁⲁⲃ ϫⲉ ⲟⲩⲕ
ⲟⲩⲛ ⲛ̀ⲛⲟⲩⲧⲉ ϩⲛ̀ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲛⲉ· ⲡⲉϫⲉ ⲡ̀ⲡⲉⲧⲟⲩ-
ⲁⲁⲃ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ⲉ̀ϩⲉ. ⲡⲉϫⲁⲥ ⲛⲁϥ ϫⲉ ⲛ̀ⲧⲁ
ⲡⲉϫ̅ⲥ̅ ⲣ̀ⲣⲱⲙⲉ ⲛⲁⲱ ⲛ̀ϩⲉ. ⲡⲉϫⲁϥ ⲇⲉ ⲛⲁⲥ ⲛ̀ⲃⲓ
ⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ⲥⲱⲧⲙ̀ ⲱ ⲧ̀ⲣⲣⲱ ⲁ̀ⲗⲉ-
ϫⲁⲛⲧⲣⲓⲁ̀ ⲛ̀ⲑⲉ ⲛ̀ⲧⲁⲩⲡⲣⲟⲫⲏⲧⲉⲩⲉ̀ ⲉⲧⲃⲏⲏⲧϥ ϩⲙ̀
ⲡⲉⲡⲛ̅ⲁ̅ ⲉ̀ⲧⲟⲩⲁⲁⲃ ⲛ̀ⲃⲓ ⲛⲉⲡ̀ⲣⲟⲫⲏⲧⲏⲥ. ⲇⲁⲩⲉⲓⲇ
ⲙⲉⲛ ϫⲓⲱⲕⲁⲕ ⲉⲃⲟⲗ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡⲉⲧϩ̀ⲙⲟⲟⲥ
ⲛ̅ⲃ̅. ⲉϩⲣⲁⲓ ⲉ̀ϫⲛ̀ ⲛⲓϫⲁⲓⲣⲟⲩⲃⲓⲛ ⲟⲩⲱⲛϩⲕ̀ ⲛⲁⲛ ⲉⲃⲟⲗ
col. I. ⲁⲩⲱ ⲟⲛ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲙⲁⲧⲟⲩⲛⲉⲥ ⲧⲉⲕⲃⲟⲙ
ⲛ̀ⲣ̀ ⲉⲓ ⲉ̀ⲧⲟⲩϫⲟⲛ. ⲡⲁⲗⲓⲛ ⲟⲛ ϫⲉ ⲉϥⲛⲏⲩ ⲉ̀ⲡⲉⲥⲛⲧ
ⲛ̀ⲑⲉ ⲛⲟⲩϩⲱⲟⲩ ⲉ̀ϫⲛ̀ ⲟⲩⲥⲟⲣⲧ̀ ⲉ̀ⲧⲉ ⲧ̀ⲡⲁⲣⲑⲉⲛⲟⲥ
ⲙⲁⲣⲓⲁ̀ ⲧⲉ. ⲉϥϫⲱ ⲇⲉ ⲙ̀ⲙⲟⲥ ϩⲱⲱϥ ⲛ̀ⲃⲓ ⲁⲃⲃⲁⲕⲟⲩⲙ
ⲡⲉⲡ̀ⲣⲟⲫⲏⲧⲏⲥ· ϫⲉ ⲡ̀ϫⲟⲉⲓⲥ ⲁ̈ⲓⲥⲱⲧⲙ̀ ⲉ̀ⲡⲉⲕϩⲣⲟⲟⲩ
ⲁ̈ⲓⲣ̀ϩⲟⲧⲉ. ⲁ̈ⲓⲥⲟⲩⲛ̀ ⲛⲉⲕϩⲃⲏⲩⲉ̀ ⲁ̈ⲓⲣ̀ⲱⲡⲏⲣⲉ. ⲡⲉϫⲁⲥ
ⲇⲉ ⲛⲁϥ ⲛ̀ⲃⲓ ⲧ̀ⲣⲣⲱ ⲁ̀ⲗⲩⲍⲁⲛⲇⲣⲓⲁ̀· ϫⲉ ⲛ̀ⲧⲁ ⲡⲉ-
col. II. ⲡⲣⲟⲫⲏⲧⲏⲥ ⲥⲱⲧⲙ̀ ⲉ̀ⲣⲟϥ ϩⲛ̀ ⲟⲩ ⲁϥⲣ̀ϩⲟⲧⲉ ⲏ̀ ⲛ̀ⲧⲁϥ-
ⲛⲁⲩ ⲉ̀ⲛⲉϥϩⲃⲏⲩⲉ̀ ϩⲛ̀ ⲟⲩ ⲁϥⲣ̀ⲱⲡⲏⲣⲉ. ⲡⲉϫⲁϥ ⲇⲉ
ⲛⲁⲥ ⲛ̀ⲃⲓ ⲡ̀ⲡⲉⲧⲟⲩⲁⲁⲃ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ⲥⲱⲧⲙ̀ ⲱ
ⲧ̀ⲣⲣⲱ ϫⲉ ⲙ̀ⲡⲉ ⲡⲣⲟⲫⲏⲧⲏⲥ ⲱⲟⲃⲧⲁ .... ⲉϥⲱⲁϫⲉ.
ⲁϥⲥⲱⲧⲙ̀ ⲅⲁⲣ ϫⲉ ⲡ̀ϫⲟⲉⲓⲥ ⲛⲏⲩ. ⲁⲩⲣ̀ϩⲟⲧⲉ[1] ⲁⲩⲥⲟⲩ-
ⲱⲛϥ̀ ⲇⲉ ⲟⲛ ϫⲉ ϥⲛⲁⲁⲛⲁⲥⲧ̀ⲣⲩⲫⲏ ⲙ̀ⲛ̀ ⲛ̀ⲣⲱⲙⲉ

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[1]) Memphitic version, p. 29.

ⲁⲩⲱ ⲁⲫⲣ̀ⲱⲡⲏⲣⲉ. ⲡⲉϫⲁⲥ ⲇⲉ ⲛⲁⲩ ϫⲉ ⲛⲁⲙⲉ ⲡⲁ-
ϫⲟⲉⲓⲥ ⲕⲁⲗⲱⲥ ⲁⲕⲱⲁϫⲉ ⲁⲩⲱ ⲁⲛⲟⲕ ⲥⲱ ⲏⲟⲩⲱⲱ
ⲉⲥⲱⲧⲙ ⲉⲣⲟⲕ. ⲱⲗⲏⲗ ⲃⲉ ⲉϫⲱⲓ ⲛⲧⲉ ⲧⲉⲡⲗⲁⲛⲏ
ⲛ̅ⲅ̅. ⲛⲛⲉⲓⲇⲱⲗⲟⲛ ⲟⲩⲉⲛ ⲥⲁⲃⲟⲗ ⲙ̀ⲙⲟⲓ. ⲡⲉϫⲉ ⲡⲡⲉⲧⲟⲩ-
col. I. ⲁⲁⲃ ⲅⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ⲡⲓⲥⲧⲉⲩⲉ ⲉⲡⲉⲛⲧⲁⲩⲥ̀ⲧⲁⲩⲣⲟⲩ
ⲙ̀ⲙⲟⲩ ⲁⲩⲱ ⲛⲉⲩⲛⲁⲣ̀ⲱⲣ̀ ϫⲟⲉⲓⲥ ⲉⲣⲱ ⲁⲛ ⲛ̀ⲃⲓ ⲡ̀ⲣⲉⲩ-
ⲥⲱⲣⲙ̀ ⲛ̀ ⲇⲁⲓⲙⲟⲛⲓⲟⲛ ⲡⲉϫⲁⲥ ⲇⲉ ⲛⲁⲩ ϫⲉ ⲧⲡⲓ-
ⲥⲧⲉⲩⲉ ⲁⲗⲗⲁ ⲧ̀ⲣⲥⲟⲧⲉ ⲥⲛⲧⲩ̀ ⲙ̀ⲡⲉⲓⲣⲣⲟ ⲛⲁⲛⲟⲙⲟⲥ
ϫⲉ ⲟⲩⲗⲟⲓⲙⲟⲥ ⲡⲉ ⲛ̀ⲟⲩⲁⲙⲥⲁⲣ̀ϫ̀· ⲉⲧⲃⲉ ⲡⲁⲓ ⲥⲁⲣⲉⲥ
ⲉⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲥⲁ ⲥⲧⲏⲕ ⲱⲁⲛ ⲧ̀ⲙ̀ⲡⲱⲁ ⲛ̀ⲧⲉ ⲡⲉⲡⲛ̅ⲁ̅
ⲙ̀ⲡ̀ϫⲟⲉⲓⲥ ⲉⲓ ⲉⲥⲣⲁⲓ ⲉ̀ϫⲱⲓ ⲁⲗⲗⲁ ⲕⲁⲁⲧ ⲧⲗⲟⲃⲱ̀
col. II. ⲛ̀ⲟⲩⲕⲟⲩⲓ̈. ⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲇⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲫⲕⲁⲁⲥ
ⲙ̀ⲡⲉⲫ ⲱⲁϫⲉ ⲛⲙ̀ⲙⲁⲥ· ⲁⲫⲕⲱⲗϫ ⲇⲉ ⲛ̀ⲛⲉⲫⲡⲁⲧ
ⲁⲫⲱ̀ⲗⲏⲗ ⲉⲫϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉ ⲡϫⲟⲉⲓⲥ ⲥⲱⲧⲙ̀ ⲉ̀ⲡⲁⲱⲗⲏⲗ·
ⲙⲁⲣⲉ ⲡⲁⲥⲟⲡⲥ̀ ⲥⲱⲛ ⲉ̀ⲥⲟⲩⲛ ⲉ̀ⲣⲟⲕ. ⲙⲁⲣⲉ ⲡⲁⲧⲁⲉⲓⲟ
ⲉⲓ ⲉ̀ⲥⲟⲩⲛ ⲙ̀ⲡⲉⲕⲙ̀ⲧⲟ ⲉ̀ⲃⲟⲗ. ⲁⲩⲱ ⲁⲫⲃⲱ ⲉⲫⲙⲏⲛ
ⲉ̀ⲃⲟⲗ ⲉⲫⲱ̀ⲗⲏⲗ ⲱⲁⲛⲧⲉ ⲡⲟⲩⲟ̀ⲉⲓⲛ ⲉⲓ ⲉ̀ⲃⲟⲗ. ⲥⲧⲟⲟⲩⲉ̀
ⲇⲉ ⲛ̀ⲧⲉⲣⲉⲫⲱⲱⲡⲉ ⲁⲫⲕⲉⲗⲉⲩⲉ ⲛ̀ⲃⲓ ⲡ̀ⲣⲣⲟ ⲉⲧⲣⲉⲫⲉⲓ
ⲉ̀ⲃⲟⲗ ⲛⲫ̀ⲃⲱⲕ ⲛⲙ̀ⲙⲁⲫ ⲉⲡⲉⲣⲡⲉ. ⲡⲉϫⲉ ⲡ̀ⲡⲉⲧⲟⲩⲁⲁⲃ
ⲅⲉⲱⲣⲅⲓⲟⲥ ⲙ̀ⲡ̀ⲣⲣⲟ ϫⲉ ⲣⲱⲁⲛ ⲟⲩⲣ̀ⲣⲟ ⲛ̀ⲟⲩⲱⲧ ⲡⲣⲟ-
ⲉⲗⲑⲏ ⲱⲁⲣⲉ ⲟⲩⲛⲟ̀ⲃ ⲙⲙⲏⲛ̀ⲱ ⲉⲥⲱⲟⲩⲥ ⲉ̀ⲣⲟⲫ ⲡⲟⲥⲟ
ⲛ̅ⲁ̅. ⲙⲁⲗⲗⲟⲛ ⲛⲉⲓⲣ̀ⲣⲱⲟⲩ ⲧⲏⲣⲟⲩ ⲉⲩⲱⲁⲛⲉⲓ ⲉ̀ⲃⲟⲗ ⲱⲁⲩⲥⲉ
col. I. ⲉⲥⲛ̀ⲧ̀ⲃⲁ ⲛ̀ⲧ̀ⲃⲁ ⲉⲩⲥⲱⲟⲩⲥ ⲉ̀ⲣⲱⲟⲩ ⲁⲩⲱ ⲉⲩⲟⲩⲏⲥ
ⲛ̀ⲥⲱⲟⲩ. ⲁⲗⲗⲁ ⲛ̀ⲧⲱⲧⲛ̀ ⲥ̀ⲙⲟⲟⲥ ⲛⲏⲧⲛ̀ ⲥⲙ̀ ⲡⲡⲁⲗⲗⲁ-
ⲧⲓⲟⲛ ⲁⲛⲟⲕ ⲇⲉ ⲙⲛ̀ ⲛⲟⲩⲓ̀ⲏⲃ ⲧⲛ̀ⲛⲁⲃⲱⲕ ⲉ̀ⲡⲉⲣⲡⲉ
ⲱⲁ ⲡⲁⲡⲟⲗⲗⲱⲛ ⲛ̀ⲧⲛ ⲧⲁⲗⲉ ⲑⲩⲥⲓⲁ̀ ⲛⲁⲩ ⲉⲥⲣⲁⲓ.
ⲁⲩⲱ ⲁ̀ ⲡ̀ⲣⲣⲟ ⲧⲣⲉ ⲡ̀ⲕⲩⲣⲓϫ̀ ⲱⲱ ⲉ̀ⲃⲟⲗ ⲉⲫϫⲱ
ⲙ̀ⲙⲟⲥ ϫⲉ ⲥⲱⲟⲩⲥ ⲧⲏⲣⲧⲛ̀ ⲛ̀ⲧⲉⲧⲛ̀ ⲉⲓ ⲛ̀ⲧⲉⲧⲛ̀ⲛⲁⲩ
col. II. ϫⲉ ⲉⲓⲥ ⲡⲥⲁⲥ ⲛⲉⲙ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛ̀ⲛⲅⲁⲗⲓⲗⲁⲓⲟⲥ ⲛⲁⲉⲓ

ⲉⲡⲉⲣⲡⲉ ⲛⲉⲩⲧⲁⲗⲉ ⲑⲩⲥⲓⲁ ⲉⲅⲣⲁⲓ ⲙ̀ⲡⲁⲡⲟⲗⲗⲱⲛ.
ⲛⲧⲉⲣⲉⲥⲥⲱⲧⲉⲙ[1] ⲇⲉ ⲛ̀ⲃⲓ ⲧⲉⲥⲅⲓⲙⲉ ⲛ̀ⲭⲏⲣⲁ ⲛ̀ⲧⲁ
ⲡⲉⲥⲱⲏⲣⲉ ⲛⲁⲩ ⲉ̀ⲃⲟⲗ ⲉ̀ⲧⲉⲥⲙⲏ ⲙ̀ⲡ̀ⲕⲩⲣⲓⲍ ⲉⲩⲱⲱ
ⲉ̀ⲃⲟⲗ. ⲁⲥⲉⲓ ⲛ̀ⲧⲉⲩⲛⲟⲩ ⲉ̀ⲧⲙ̀ⲙⲁⲩ ⲉ̀ⲣⲉ ⲡ̀ⲃⲱ ⲛ̀ⲧⲉⲥ-
ⲁⲡⲉ ⲃⲏⲗ ⲉ̀ⲃⲟⲗ ⲉ̀ⲣⲉ ⲡⲱⲏⲣⲉ ⲱⲏⲙ ⲛ̀ⲧⲟⲟ̀ⲧⲥ. ⲁⲥ-
ⲭⲓⲱⲕⲁⲕ ⲉ̀ⲃⲟⲗ ⲉⲥⲭⲱ ⲙ̀ⲙⲟⲥ. ⲭⲉ ⲟⲩⲟⲓ ⲛⲁⲓ ⲅⲉⲱⲣⲅⲓⲟⲥ
ⲡⲉⲛⲧⲁⲩⲧ̀ⲣⲉ ⲛⲉⲧⲙⲟⲟⲩⲧ ⲧⲱⲟⲩⲛ ⲁⲩⲧ̀ⲣⲉ ⲛ̀ⲃⲗ̀ⲗⲉ
ⲛⲁⲩ ⲉ̀ⲃⲟⲗ ⲁⲩⲧⲣⲉ ⲛ̀ⲃⲁⲗⲉ ⲙⲟⲟ̀ⲱⲉ. ⲡⲉⲛⲧⲁⲩⲧ̀ⲣⲉ
ⲛ̀ⲱⲏⲛ ⲉⲧⲱⲱⲟⲩ ⲉ̀ⲣ̀ⲱⲏⲛ ⲛ̀ⲕⲉⲥⲟⲡ. ⲡⲉⲛⲧⲁⲩⲧ̀ⲣⲉ
ⲧⲟⲩⲉⲃⲣⲱ ⲙ̀ⲡⲁⲛⲓ ⲭⲓⲛⲟⲩⲛⲉ ⲉ̀ⲃⲟⲗ. ⲡⲉⲛⲧⲁⲩⲉⲓ ⲉ̀ⲅⲟⲩⲛ
ⲉ̀ⲡⲁⲛⲓ ⲁⲩⲧ̀ⲣⲉ ⲡⲁⲛⲟⲩⲥ ⲭⲓ ⲟⲩⲟ̀ⲉⲓⲛ ⲉ̀ⲣⲟⲓ ⲗ̈ⲓⲥⲟⲩⲛ̀
ⲡ̀ⲛⲟⲩⲧⲉ ⲛ̀ⲧⲁⲩⲧⲁⲙⲓⲟⲓ. ⲡⲉⲛⲧⲁⲩⲙⲟⲩⲅ ⲛ̀ⲧⲁ̀ⲧⲣⲁ-
ⲡⲉⲍⲁ ⲉ̀ⲃⲟⲗⲅⲛ̀ ⲁ̀ⲅⲁⲑⲟⲛ ⲛⲓⲙ. ⲡⲉⲛⲧⲁⲩ ☩ⲱⲓⲡⲉ
col. II. ⲙ̀ⲡ̀ⲇⲓⲁ̀ⲃⲟⲗⲟⲥ ⲙ̀ⲛ̀ ⲛⲉⲩⲇⲁⲓⲙⲱⲛ ⲭⲉ ⲙ̀ⲛ̀ⲛⲥⲁ ⲛⲁⲓ
ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲁⲕⲁⲁⲩ ⲙ̀ⲛ̀ ⲛⲓⲃⲟⲙ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲁⲩⲱⲱⲡⲉ
ⲉ̀ⲃⲟⲗⲅⲓ ⲧⲟⲟ̀ⲧⲕ̀ ⲉⲕⲛⲁ☩ ⲙ̀ⲡⲉⲕⲟⲩⲟⲓ ⲉ̀ⲡⲁⲡⲟⲗⲗⲱⲛ
ⲛⲓ̀ ⲟⲩⲱⲱ̀ⲧ ⲛⲁⲩ ⲛⲓ̀ⲱⲱⲡⲉ ⲛ̀ⲛⲟⲃ ⲛ̀ⲛⲉⲭⲣⲓⲥⲧⲩ-
ⲁ̀ⲛⲟⲥ. ⲡ̀ⲡⲉⲧⲟⲩⲁⲁⲃ ⲇⲉ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲩⲥⲱⲃⲉ ⲡⲉⲭⲁⲩ
ⲭⲉ ⲱ̀ ⲧⲉⲥⲅⲓⲙⲉ ⲕⲁ ⲡⲟⲱⲏⲣⲉ ⲉⲅⲣⲁⲓ ⲉⲧⲅⲙ̀ ⲡⲟⲩ-
ⲅⲁⲙⲏⲣ ⲛ̀ⲧⲟⲥ ⲇⲉ ⲁⲥⲕⲁⲁⲩ ⲉⲅⲣⲁⲓ. ⲁⲩⲙⲟⲩⲧⲉ
ⲉ̀ⲣⲟⲩ ⲛ̀ⲃⲓ ⲡ̀ⲡⲉⲧⲟⲩⲁⲁⲃ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲭⲉ ⲉⲓⲭⲱ ⲙ̀ⲙⲟⲥ
col. I. ⲛⲁⲕ ⲡⲱⲏⲣⲉ ⲱⲏⲙ ⲅⲙ̀ ⲡ̀ⲣⲁⲛ ⲙ̀ⲡⲭⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅.
ⲡⲉⲛⲧⲁⲩⲣ̀ⲟⲩⲟ̀ ⲉⲓⲛ ⲉⲛⲉⲧ ⲅⲙ̀ ⲡ̀ⲕⲁⲡⲉ[2] ⲧⲱⲟⲩⲛ ⲉⲅⲣⲁⲓ
ⲛⲓ̀ⲣⲁⲅⲉⲣⲁⲧ ⲛⲓ̀ⲣⲟⲃ ⲛⲉⲕⲟⲩ ⲉⲣⲏⲧⲉ ⲛⲓ̀ⲇⲓⲁ̀ⲕⲟⲛⲓⲛⲉⲓ
ⲙ̀ⲡⲱⲁⲭⲉ. ⲛⲧⲉⲩⲛⲟⲩ ⲇⲉ ⲉⲧⲙ̀ⲙⲁⲩ ⲁ ⲡⲱⲏⲣⲉ ⲱⲏⲙ
ⲣⲟⲃⲣ ⲁⲣⲁ̀ⲅⲉⲣⲁⲧⲣ̀. ⲁⲣⲡⲱ ⲁⲣⲉⲓ ⲱⲁ ⲡ̀ⲙⲁⲣⲧⲩⲣⲟⲥ
ⲁⲣⲟⲩⲱⲱ̀ⲧ ⲅⲁⲛⲉⲣⲟⲩⲉⲣⲏⲧⲉ. ⲡ̀ⲡⲉⲧⲟⲩⲁⲁⲃ ⲇⲉ ⲅⲉⲱⲣ-
ⲅⲓⲟⲥ ⲡⲉⲭⲁⲩ ⲛⲁⲩ ⲭⲉ ⲉⲓⲭⲱ ⲙ̀ⲙⲟⲥ ⲛⲁⲕ ⲡⲱⲏⲣⲉ

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[1]) Memphitic version, p. 30, l. 2. [2]) Memphitic version, p. 30, l. 8.

ϣнм вωк ѐгоγн ѐперпе ннгλλнн нѝ хоос
col. II. мпетоγωт паполлωн .....
моγте ѐрок· пϣнре де ϣнм аqвωк ѐгоγн
ѐперпе ннгеллнн пехаq мпетоγωт[1] па-
поллωн хе еιхω ѐрок нток пкофос нвλλе
ѐте мн̀ аιсθесιс нгнтϥ· бепн ѐмоγ ѐвол хе
пгмгал м̀ пноγте моγте ѐрок. пехаq нбι
пна ετϣахе гм̀ пеιдωлон хе ѡ̀ ιc пρмна-
ζ. ζарεθ. аксек оγон нιм ϣарок· нтакге ѐпеι-
col. I. ϣнре ϣнм тωн. актоγносϥ ѐграї ѐхωн аqеι
де ѐвол нбι паполлωн еqоγнг нса пϣнре
ϣнм. нтереqеι де ϣа ппетоγаав гεωргιос
аqàгератϥ мпеqмто ѐвол. пехаq наq нбι
пδικαιος хе нθок пе пноγте ннгλλнн. аqоγ-
ѡϣв̀ нбι пепна мпонηрон ετϣахе гм̀ пеι-
δωλον. пехаq наq хе бѡ ѡ̀ гεωргιος тахω
нак нгωв нιм. нтоq де пехаq хе ϣахе.
col. II. пехаq наq нбι пδàιмонιον хе сωтм̀ ѡ̀ гε-
ѡργιѐ. мпеоγòеιϣ нта пноγте еιϣе нтпе.
аγω аqсмн̀ сенте мпкаг. аqтωбе нογпара-
διсос гн̀ ѐδем ката ммаѡ̀ мпρн. à пноγте
тамιò нογρωме ката пеqеιне мн̀ теqгιкωн.
анон де нтерен ρхасιгнт à пноγте бωнт
ѐрон. аqнохн̀ ѐволгм̀ пенѐооγ[2]. аqгвρвωрн̀
ѐпеснт епноγн. еϣωп ебетеноγ нϣанеϣ
нн. бмбом ѐоγà нтнρгал м̀моq ϣаноп̀ нан
col. I. нογноб нгнγ. аγѡ̀ он ϣантолман нтнвωк

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1) Memphitic version, p. 31.
2) Memphitic version, p. 32.

ⲉϩⲟⲩⲛ ⲉⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲙ̀ⲡⲛⲟⲩⲧⲉ ⲛ̀ⲧⲛ̀ ⲁϩⲉⲣⲁⲧⲛ̀ ϩⲙ̀
ⲡⲙⲁ ⲉⲧⲙ̀ⲙⲁⲩ ⲛ̀ⲧⲛ̀ ⲁⲡⲁⲧⲁⲛ ⲛ̀ⲣⲱⲙⲉ ϩⲛ̀ ⲟⲩⲙⲛ̀ⲧⲁ-
ⲡⲓⲥⲧⲟⲥ· ⲛ̀ϩⲟⲩⲟ̀ ⲁⲉ ⲉⲣ̀ⲱⲁⲛ ⲡⲟⲩⲏⲏⲃ ⲕⲁ ⲟⲩⲁϩⲓⲃⲟⲗ
ⲱⲁⲛⲉ̀ⲡⲟⲩⲇⲁϩⲉ ⲛ̀ⲧⲛ̀ⲥⲟⲕⲉ̀ ⲛⲁⲛ ⲙ̀ⲡⲣⲟⲧⲣⲉⲡⲉⲓ ⲙ̀ⲙⲟϥ
ⲉ̀ⲛⲉⲓⲛⲉ ⲉ̀ϩⲟⲩⲛ ⲉ̀ⲡⲉϥϩⲏⲧ ⲛ̀ⲛⲉⲧⲉⲙⲉⲱⲱⲉ ⲉⲧⲣⲉ- 5
ϥⲁⲁⲩ. ⲡⲉϩⲁϥ ⲁⲉ ⲛⲁϥ ⲛ̀ⲃⲓ ⲡ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ
col. II. ϩⲉ ⲱ̀ ⲡ̀ⲧⲁⲗⲁⲓⲡⲱⲣⲟⲥ ⲉⲥϩⲉ ϩⲛ̀ ⲧⲉⲕⲡⲣⲟϩⲁⲓⲣⲉⲥⲓⲥ
ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟⲕ ⲁⲕⲁⲁⲕ ⲛ̀ⲱⲙ̀ⲙⲟ ⲉ̀ⲡⲉⲕⲉⲟⲟⲩ ⲁϩⲣⲟⲕ
ⲉⲕⲟⲩⲱⲱ ⲉ̀ϩⲱⲱ̀ⲣⲉ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲉⲯⲩϩⲏ ⲛ̀ⲛⲉϩⲣⲓⲥⲧⲓ-
ⲁ̀ⲛⲟⲥ. ⲡⲉϩⲁϥ ⲛⲁϥ ⲛ̀ⲃⲓ ⲡⲉⲡⲛ̄ⲁ̄ ⲙ̀ⲡⲟⲛⲏⲣⲟⲛ ϩⲉ 10
†ϩⲟⲙⲟⲗⲟⲅⲉⲓ ⲛⲁⲕ ϩⲉ ⲉ̀ⲛⲉ ⲟⲩ ⲛ̀ⲧⲁⲓ̈ ⲉ̀ϫⲟⲩⲥⲓⲁ
ⲙ̀ⲙⲁⲩ ⲉ̀ϩⲟⲩⲛ ⲉ̀ⲣⲟⲕ ⲛⲉⲓ ⲛⲁⲧⲁⲕⲟ ⲡⲉ ⲛ̀ⲧⲉⲕⲯⲩϩⲏ
ⲙ̀ⲛ̀ ⲡⲉⲕⲥⲱⲙⲁ ϩⲓ ⲟⲩⲥⲟⲡ ⲡⲉϩⲉ ⲡ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲁϥ
ⲛ̄ⲑ̄ ϩⲉ ⲟⲩⲕ ⲟⲩⲛ ⲧⲉⲛⲟⲩ ⲉⲕⲥⲣⲟϥⲧ ⲉ̀ⲣⲟⲓ̈ ϩⲱⲱⲧ ⲟⲩ
col. I. ⲙⲟⲛⲟⲛ ϥⲓ ⲉ̀ⲣⲟⲕ ⲛⲉⲕⲛⲁⲩ ⲉ̀ⲧⲉⲕⲇⲩⲙⲟⲣⲓⲁ̀· ⲛ̀ⲧⲉⲕⲛⲟⲩ 15
ⲇⲉ ⲁϥⲗⲁⲕⲧⲓϩⲉ ⲙ̀ⲡⲕⲁϩ ⲁϥⲟⲩⲱⲛ ⲛ̀ⲣⲱϥ. ⲡⲉϩⲉ
ⲡ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲙ̀ⲡⲁⲡⲟⲗⲗⲱⲛ ϩⲉ ⲁⲙⲟⲩ . . . . . ⲕ
ⲛⲁⲕ ⲉ̀ⲡⲉⲥⲏⲧ ⲉⲡⲛⲟⲩⲛ ⲱⲁ ⲡⲉϩⲟⲟⲩ ⲙ̀ⲡⲛⲟⲃ ⲛ̀ϩⲁⲡ
ⲙ̀ⲙⲉ· ⲡⲁⲓ̈ ⲉⲧⲉⲕⲛⲁ† ⲗⲟⲅⲟⲥ ⲛ̀ϩⲏⲧϥ ϩⲁ ⲛⲉⲯⲩ-
ⲭⲟⲟⲩⲉ̀ ⲛⲧⲁⲕⲥⲟⲣⲙⲟⲩ. ⲛⲧⲟϥ ⲇⲉ ⲡ̀ⲙⲁⲣⲧⲩⲣⲟⲥ 20
col. II. ⲉⲧⲟⲩⲁⲁⲃ ⲁϥⲃⲱⲗ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲉϥⲙⲟⲩⲥ· ⲁϥⲡⲱⲧ
ⲉϩⲟⲩⲛ ⲉ̀ⲡⲉⲣⲡⲉ ⲁϥⲙⲟⲣϥ ⲉⲡϩⲏⲧ ⲡ̀ⲙ̀ϩⲏⲣⲁⲕⲗⲏⲥ
ⲁϥⲥⲟⲕⲉ̀ ⲉ̀ⲡⲉⲥⲏⲧ ⲁϥⲟⲩⲟ̀ⲃⲡϥ ⲁϥⲧ̀ⲣⲉϥⲱⲟⲡⲉ ⲛ̀ⲑⲉ
ⲛ̀ⲛⲓⲉⲓⲧⲛ. ⲡⲉϩⲁϥ ⲇⲉ ⲉϩⲟⲩⲛ ϩⲙ̀ ⲡ̀ⲕⲉⲱⲟϫⲡ̀ ⲛ̀ⲛⲉⲓ-
ⲇⲱⲗⲟⲛ ϩⲉ ⲡⲱⲧ ⲛⲏⲧⲛ̀ ⲉⲃⲟⲗϩⲙ̀ [ⲡ]ⲉⲙⲁ ⲛ̀ⲛⲟⲩⲧⲉ[1] 25
ⲛ̀ⲛϩⲉⲗⲗⲏⲛ ϩⲉ ⲁⲓⲉⲓ ⲉ̀ⲧⲁⲕⲉⲧⲏⲩⲧⲛ̀. ⲛ̀ⲟⲩⲏⲏⲃ ⲇⲉ
ⲛ̀ⲧⲉⲣⲟⲩⲛⲁⲩ ⲉⲡⲧⲁⲕⲟ ⲛ̀ⲛⲉⲩⲛⲟⲩⲧⲉ ⲁⲩⲁ̀ⲙⲁϩⲧⲉ
ⲙ̀ⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲩⲥⲟⲛϩϥ̀ ϩⲓⲡⲁϩⲟⲩ ⲙ̀ⲙⲟϥ

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[1]) Memphitic version, p. 33.

ⲯ. ⲁⲩⲉⲛⲧⲏ ⲉⲣⲁⲧⲟ ⲛ̀ⲛⲉⲣⲣⲱⲟⲩ ⲁⲩϫⲱ ⲉⲣⲟⲟⲩ ⲛ̀ⲛⲉⲛ-
col. I. ⲧⲁⲩⲯⲱⲡⲉ ⲧⲏⲣ̀ⲟⲩ ⲛ̀ⲛⲉⲩⲛⲟⲩⲧⲉ ⲛ̀ϩⲟⲩⲟ̀ ⲇⲉ ⲛⲉⲛ-
ⲧⲁⲩⲯⲱⲡⲉ ⲙ̀ⲡⲁⲡⲟⲗⲗⲱⲛ. ⲡⲉϫⲉ ⲡⲣ̀ⲣⲟ ⲇⲁⲇⲓⲁ̀ⲛⲟⲥ
ⲛⲁⲕ ϫⲉ ⲱ̀ ⲣⲉⲱⲣⲅⲓⲟⲥ ⲡⲉⲕⲙⲡ̄ⲯⲁ ⲙ̀ⲡ[ⲙ]ⲟⲩ.
ⲙⲏ ⲙ̀ⲡⲉⲕⲥⲙⲛ̀ ⲧⲉ̀ⲛ .... ⲟⲩ̈ ⲉ̀ⲧⲁⲗⲉ ⲑⲩⲥⲓⲁ ⲉϩⲣⲁⲩ̈ 5
ⲛⲛ̀ⲛⲟⲩⲧⲉ· ⲛⲓ̀ⲃⲉⲟⲩ ⲉ̀ⲡⲙⲁⲛⲣ̀ⲟⲩⲱⲱⲧ ⲛⲁⲩ ⲛⲓ̀ ⲧⲁⲗⲉ
ⲑⲩⲥⲓⲁ̀ ⲛⲁⲩ ⲉϩⲣⲁⲩ̈· ⲁⲕ .... ⲇⲙⲁ ⲁⲕⲉⲓⲣⲉ ... ⲛ̀ϩⲉⲛ-
ϩⲃⲏⲩⲉ̀ ⲛ̀ⲧⲙⲉⲛⲉ· ⲛ̀ⲣⲥⲟⲟⲩⲛ ⲁⲛ ϫⲉ ⲡⲉⲕⲥⲛⲟϥ
col. II. ⲛ̀ⲛⲁⲃⲓϫ. ⲡⲉϫⲁϥ ⲇⲉ ⲛⲁϥ ⲛ̀ⲃⲓ ⲣⲉⲱⲣⲅⲓⲟⲥ ϫⲉ ⲁⲛⲟⲕ
ⲅⲁⲣ ⲛ̀ⲛⲟⲩⲧⲉⲛ ⲧⲁⲓ̈ ϩⲉ ⲉ̀ϩⲟⲟⲩ ⲁ̈ⲓⲟⲩⲱⲱⲧ ⲛⲁⲩ. 10
ⲉⲱϫⲉ ⲛⲓ̀ ⲡⲓⲟⲧⲉⲩ ⲉ̀ⲛⲁⲓ̈ ⲁⲛ ⲱ ⲡⲣ̀ⲣⲟ· ⲉⲓⲉ̈ⲃⲱⲕ
ⲁⲛⲓ̀ⲛⲉ ⲛⲁⲓ̈ ⲉ̀ⲡⲉⲓ̈ ⲙⲁ ⲙ̀ⲡⲁⲡⲟⲗⲗⲱⲛ ⲧⲁⲧ[ⲁⲗⲉ]
[ⲑⲩ]ⲥⲓⲁ̀ ⲛⲁϥ ⲉϩⲣⲁⲩ̈ ⲉⲡⲉⲕⲙ̀ⲧⲟ ⲉ̀ⲃⲟⲗ; ⲡⲉϫⲉ ⲡⲣ̀ⲣⲟ
ϫⲉ ⲁ̈ⲓⲟⲩⲱ̀ ⲉⲉⲓⲙⲉ ⲉ̀ⲃⲟⲗϩⲓ ⲧⲟⲟⲧⲟⲩ ⲛⲛ̀ⲟⲩⲏⲏⲃ· ϫⲉ
ⲁⲕⲧ̀ⲣⲉϥⲃⲱⲕ ⲉⲡⲉⲥⲏⲧ ⲉⲡⲛⲟⲩⲛ ⲉⲓⲉⲉⲕⲟⲩⲱⲱ ⲉ̀ϫⲟⲟⲩ
ⲧϩⲙⲱⲧ ⲉⲓⲡ .. ⲣⲧⲡ ⲙ̀ⲙⲁⲩ ⲛ̀ⲱⲛϩ· ⲡⲉϫⲁϥ ⲛⲁϥ ⲛ̀ⲃⲓ.

TRANSLATION.

IN THE NAME OF GOD.

The Martyrdom of Saint George[1], *the valiant martyr of our* [1]
Lord Jesus Christ, who completed his strife on the 23rd of the month Pharmûthi[2], *in the peace of God, Amen.*

Now in times of old there arose a severe and terrible storm, and a great and mighty storm and persecution came upon the Church. In all places the governors had gone astray, and they dragged the preachers of the truth to the altars of the idols, and compelled them all to offer sacrifices to devilish idols. Thus also did the governor Dadianus[3], who had acquired dominion and had obtained the rule over the four quarters of the earth. When Dadianus had become chief, he sat upon the tribune, and wrote edicts to be proclaimed throughout the whole world; and these are the things that were written in them. "Inasmuch

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[1] See *Acta Sanctorum*, April 23; Butler, *Lives of the Saints*, April 23, (Dublin edit. 1833, vol. i, p. 508); Smith, *Dict. Christ. Biog.*, ed. Wace, vol. ii, p. 645, and Baring Gould, *Curious Myths of the Middle Ages*, p. 266.

[2] I. e., April 18. For the proofs that all the churches accept April 23 as the day on which Saint George consummated his martyrdom, see Assemânî in *Kal., Eccles. Univ.*, t. vi, p. 284; and Malan, *The Calendar of the Coptic Church*, p. 28.

[3] Arab. دادیانس, Syr. ܕܕܝܢܘܣ, Ethiop. ደደያኖስ: The Greek version of Metaphrastes, the encomium of Andrew of Crete on S. George, and the discourse of Gregory of Cyprus, state that George was tortured and martyred by Diocletian. Peter Heylin makes Dadianus, or Dacianus, to be Galerius Maximinianus, or Galerius Caesar, who was by birth a Dacian, and who succeeded Diocletian in "all those parts that he commanded". See *The Historie of St. George of Cappadocia*, p. 173. Whoever Dadianus may have been, he, according to the Coptic text, was not Diocletian, for this emperor commanded ⲉⲩⲥⲓⲟⲥ to go to Palestine and destroy the shrine of Saint George "whose head Dadianus the Persian cut off several years ago". See p. 81. There was no king of Persia at this time called Dadianus.

as a rumour has come to my ears that He to whom Mary gave birth is the God who is alone to be worshipped, and that Apollo and Poseidon and Hermes and Astarte and Zeus and Ezabel[1] (*sic*) and Uranus and Scamandros and the other gods are not to be
[2] worshipped at all, ‖ but that Jesus Christ whom the Jews slew is to be worshipped,—I, therefore, write to every place, and to the governors of every land, and to all rulers under the authority of my government to come to me speedily that they may know the decision of my power."[2] Then seventy[3] governors from all parts of the world were gathered together there with so great and mighty a multitude, that the land could not contain them for their number.[4] And Dadianus the governor sat upon the tribune and made them bring forth all the instruments of the torture chamber and lay them before him; and these were they. The brazen bed, the bone smashing choppers, the iron rods (?), the wheels with knives fixed to them, the wooden horses, the wooden

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[1] The Greek, Latin, Syriac and Arabic texts do not help us in translating the name of this god, and it is not to be found among the seventy gods and goddesses of Diocletian enumerated by Giorgi, *De Miraculis Sancti Coluthi*, p. cc.

[2] The Arabic version of this edict in the Oxford MS. is as follows:—

ان صوتًا جا الى مسامعى ان الذى ولدته مريم هو وحده الذى يُسجد
له وان الابلّون وبوسيطون وهرمس واضين والشترى وبازولل وارناس
وارسقيماس وبقيه الالهه لا يسجد لها لاكن يسوع المسيح فقط الذى
قتله اليهود هو الذى يُعبد فلهذا كتبت الى كل الاماكن والملوك بكل
دوره والرووسا الذى هم تحت سلطان ملك تعالوا الى عاجلا لتعلموا
مشوره سلطانى

The inventor of the story of St. George was probably thinking of the first edict of Diocletian against the Christians published Feb. 24th A. D. 303. The idea that George was the nameless young man who tore down the edict, and who suffered martyrdom on the 23rd of April following is not supported by the Coptic or Syriac texts. For the arguments on this point see *Acta Sanctorum*, April 23, p. 108.

[3] The number of the governors is variously given as three, four, seven, seventy and seventy-two.

[4] In the martyrdom of Saints Pirôon and Athom we are told that Diocletian ordered the eparchs, dukes, counts and governors of every town to assemble at Antioch. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 149·

gloves, the iron gloves, the tongue slitting knives, the tools for drawing out the teeth, the iron bone borers, the sharp saws and other implements of cruel torture.[1] And Dadianus swore an oath, saying, "If I find any people of doubtful mind and refusing to worship the gods, I will reverse the commands of my fathers and will torture them with bitter sufferings, I will break in the towers of their hearts, I will smash their heads, I will cut out their brains with sharp knives, I will saw off their shin bones, I will tear open their bodies, and I will cut off their limbs from their bodies." When the multitude heard these things they feared the tortures greatly, and those who wished to become martyrs [refrained] when they considered the numbers ‖ of tortures which [3] they ran the risk of suffering; and three whole years went by without any one daring to say, "I am a Christian".

Now there was a young man whose name was George, the sun of truth and the glorious star betwixt heaven and earth[2]; he was a tribune in the imperial army[3], and came from Cappadocia. And when he had served his time as tribune and acquired much wealth, he came to the governor Dadianus and wished to be made a count by him. When Saint George had come to the city and saw the frenzied idolatry of the governors and that they had forsaken God, he straightway decided to give up his rank of tribune, saying, "I will become a soldier of my Lord Jesus Christ the King of heaven." And when he had distributed all his wealth and given what he had to the poor, he rushed into the presence of the governors and cried out, saying, "Cease your frenzy, O governors, and proclaim not to be gods the things which are not gods; let the gods who have not made heaven and earth perish! As for me, I will worship one God, the

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[1] The Arabic runs:— اسّرة نحاس . وافواس لتكسر العظام . ومعاصير حديد . وبكر وحولها سيوف حاده . والهنبازين . وكفوف خشب . وكفوف حديد . وسكاكين لقطع الالسن وكلبتين لقطع الاضراس ومناقيب حديد تنقب العظام ومناشير حاده .

[2] Read ⲛⲧⲫⲉ ⲛⲉⲙ ⲡⲕⲁϩⲓ.

[3] Arab. وكان مستخدما فى طقوس المملكه.

Father of our Lord Jesus Christ and the Holy Spirit." The dragon [1] looked at him, and said, "Every person who has gone forth from the benevolent guidance of the gods perishes, and as for us, we worship things which are beneath [the heavens], for the gods Fire and Sun appear to us as mighty beings; [2] know now that thou hast not only despised us,[3] but thou hast also despised the righteous gods.
[4] Offer sacrifice then to the ‖ gods and to Apollo [4] who is the saviour of the whole world, and be convinced that the gods whom thou humblest know those who honour and obey them, and know how to punish those who disobey them. And now, tell me from whence thou comest? what is thy name? and for what purpose hast thou come hither?" Saint George answered, and said, "The chief name which I bear is 'Christian', I am by birth a Cappadocian, I was a soldier in a famous company, and I performed my duties of tribune satisfactorily in Palestine where it served. Who are the gods whom thou wouldst force me to worship, O king?" The governor said to him, "I desire thee to worship Apollo who hung out the heavens, and Poseidon [5] who made fast the earth." Saint George answered and said, "Neither for thy sake, O evil dragon, nor for that of the governors thy companions will I speak about the righteous ones and thy dead god, but for the sake of these multitudes here present. Whom wouldst thou compel me to worship, O king? Peter the chosen one of the Apostles, or Apollo who corrupts the whole world? To which of these wouldst thou have me offer sacrifice? to Elijah the Tishbite who was an angel
[5] upon earth and who walked upon earth and was taken ‖ up to the gates of heaven, or to Scamandros the sorcerer who worked enchantments by fire and who led many people astray, who com-

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[1] Arab. التنين.

[2] Arab. ان من خرج عن احسان الالهه يهلك ونحن محسوبين السفليات وهى الشمس والنار ونحن فنظهر لنا الالهه فى عظمتهم.
According to the Arabic some word meaning 'to destroy' has dropped out of the Coptic text after ⲛⲧⲉ ⲛⲓⲛⲟⲩϯ. The Coptic text of this passage is probably corrupt.

[3] Read ⲁⲕⲱⲟⲱⲧⲉⲛ ⲁⲛ?

[4] Arab. أَبَلّون.

[5] Arab. بوسيطن.

mitted adultery with Timetia (Demeter?), who begat Saar and Sarphat the *ophani* of the warrior of the city of Pontus, whose deeds were evil and who were cast into the abyss of the sea?[1] Tell me, O king, to which of these wouldst thou give judgment? to Samuel who prayed to God, or to Poseidon the destroyer of the ships of the sea? to Antaeus and Herakles[2], or to those of the Martyrs and Prophets who wear crowns? Tell me, O king, to which of these wouldst thou give judgment? to Jezebel the slayer of the prophets or to Mary the Virgin the mother of my Lord Jesus Christ? Be ashamed, O king, for the things which thou worshippest are not gods, but deaf idols."

When Saint George had said these things, the governor was greatly enraged and commanded them to hang him upon the wooden horse[3], and to torture him until his bowels flowed out upon the ground. After these things four quaternions of soldiers

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[1] I have not been able to trace what the myth is which is referred to here. In the encomium by Theodotus of Ancyra CAPAΦIN takes the place of CAAP and CAPΦAT and the OΦANI are not mentioned. Perhaps CAPAΦIN is a corruption of Serapis. The Syriac has ܘܕܥ ܐܝܟ ܗܘ ܕܐܦܠܘܢ ܡܫܚ ܫܡܝܐ ܘܕܐܪܟܠ ܗܪܩܠ ܐܣܬܪ ܐܪܥܐ ܘܕܣܪܦܝܣ ܘܦܣܝܕܘܢ ܚܡܪ ܝܡܐ ܕܠܐ ܢܥܕܐ ܠܗ ܡܬܚܡ ܠܬܚܘܡܗ 'And know that Apollo measured the heavens, that Herakles established the foundations of the earth, and that Serapis and Poseidon bridled the sea that it might not pass over its boundary.' The Arabic version in A paraphases this obscure passage and does not help us. It reads لقمطرس الذى سحر النار فضل كثيرين بالسحره هذا الفاسق الذى كان من المعرافين وجميع العرافين المعاندين لبنطس المدينه لاجل اعمالهم الرديه غرقو فى غمق البحر.

[2] Arab. انطوس واركلس. Antaeus ('Ανταῖος), the son of Poseidon and Ge, was invincible as long as he touched the earth. Herakles discovered the secret of his strength and lifted him up from the earth and crushed him in the air.

[3] Arab. الماعصره. Syr. ܕܢܬܨܠܒ ܘܢܬܟܫܛ "That he should be hung upon the cross and scraped". In the pictures of this method of torturing Saint George depicted in Brit. Mus. MS. Or. 713. fol. 23*a*, two Y shaped pieces of wood are sunk into the ground and across these is laid a stout pole. Ropes are tied round the neck and under the arms of the saint, and he is suspended from the cross pole, and men are shown standing in front of him and scraping him with iron scrapers.

laid him out and beat him with leather whips until the flesh of his body was torn in shreds; and they sprinkled salt upon him. And they brought hair sacks with which to excoriate his body until his blood ran like water; but he was patient under these sufferings.

And again Dadianus commanded, and they brought for him
[6] iron boots with holes bored ‖ in them, and they drove nails into the soles of his feet through the boots, and his blood flowed out like water; but he endured patiently as if they were not torturing him at all. After these things Dadianus made them build a high platform [1], and bring sixty very sharp stakes and lacerate the flesh of the righteous man with them. Then he commanded and they brought him down from the platform, and cast him into a cauldron of water and boiled him. And the soldiers beat his head with iron nails until they broke in the skull, and his brains poured out through his mouth white as milk; and his whole body was congealed with blood like lead. Then Dadianus commanded and they brought part of a pillar, and eight men rolled it along and laid it upon his belly, and he made them tie it to the saint and leave him until he decided what to do to him.

And it came to pass that during that night the Lord appeared to Saint George, and said to him, "Be strong and of good cheer, beloved George, for I will strengthen thee to bear all these sufferings which they have brought upon thee. And I swear by Myself, and by the holy angels, that among those born of women no one has arisen greater than John the Baptist, and that after thee there shall arise none like unto thee; for behold, I have made thee lord over these seventy governors, and whatsoever thou sayest shall happen unto them. Thou shalt die three times [2], and I will raise thee up again, but after the fourth
[7] time, I Myself will come upon a cloud, and will take thee away to ‖

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[1] Arab. اتون عاليه.

[2] The account of Saint Macarius of Antioch bears a strong resemblance to that of Saint George. He endured many of the tortures which George endured, he was confronted by a magician called Alexander, whom he overcame, and he died three times. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, pp. 41 and 59.

the place of safe keeping which I have prepared for thee for thy holy dwelling; be strong and fear not, for I am with thee." And when He had embraced him He went up to heaven with His holy angels in great glory.

When it was morning the governor commanded, and they brought him before the tribune. Now Saint George was singing a Psalm, saying, "O God, hasten thou to my help, hasten thou to my defence.[1]" When he had come to the tribune[2], he cried out, saying, "O tribune, I and my Lord Jesus Christ have come to thee and thy stone Apollo." And they laid hold of him and tied him with four leather straps, and beat him with leather whips upon his back and belly; and they cast him back again into prison. And Dadianus the governor wrote a letter in which he thus said, "I write to the whole world, greeting. Let any enchanter or magician who can put an end to the magic of this Christian come hither to me, and I will give him much wealth and any territory that he shall ask for, and he shall be second in the kingdom." When this letter had been sent throughout the whole world, behold a man appeared whose name was Athanasius, and he came to the governor and said, "O king, live for ever! There is nothing which I am not able to perform in thy presence." The governor rejoiced, and said, "What sign wilt thou work before me that I may know that thou art able to put an end to the magic of the Christians?" Athanasius answered and said, "Let them bring me an ox." And when they had brought him he spake some words in his ears, [8] and he was rent in twain. Athanasius said to Dadianus, "Let them bring me a pair of scales," and they brought them to him; and he threw the one half of the ox into one pan of the scales and the other half into the other, and they were exactly equal, and there was not the least difference between the weight of the two halves. And the governor commanded and they brought Saint George to the tribune, and he said to him, "O George, it is for thy sake that I have summoned this man into my domi-

[1] Psalm xxii. 19. [2] Arab. المنبر.

nions; thou must vanquish his magic or he will vanquish thine, thou must slay him or he will slay thee." Saint George looked at the magician and said, "Hasten, my brother, and do unto me speedily whatsoever thou wishest to do, for I see grace drawing nigh unto thee." And straightway Athanasius[1] took a cup,[2] and washed his face in it,[3] and invoked the names of demons over the cup, and gave it to him to drink; and when he had drunk no evil happened to him at all. Athanasius answered and said to George,[4] "My lord, let me only give thee one other sign, and if no evil befall thee then I will believe upon Him Whom they crucified." Then he took another cup, and washed his face in it,[5] and invoked the names of demons more evil[6] than the first over it, and he gave him the cup to drink;[7] and when the saint had drunk no evil happened to him.[8] When Athanasius saw that no evil had happened to him, he said to him, "O Saint George, thou hast the cross of Jesus Christ the Son of God, who came into the world to save sinners; have mercy upon my
[9] soul, and give me the seal of Christ."[9] When Dadianus saw what had happened he was greatly enraged, and commanded them to take the magician outside the city and to slay him with the sword; so he consummated his martyrdom, and was esteemed worthy of everlasting life.[10] And the governor commanded them to throw Saint George into prison until he had decided what he should do with him.

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[1] Athanasius intended to poison George by his mixtures, and we may see by the martyrdom of Saint Macarius of Antioch what such philtres were made of. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 59.

[2] D adds 'of cold water'. [3] Arab. وغسل وجهه فيه.

[4] D makes Athanasius address Dadianus.

[5] D 'and he mixed poisons in it'.

[6] D 'mightier names of devils.' [7] D, 'And he made the sign of the cross over it three times in the name of the Father and the Son and the Holy Spirit, and straightway drank it before the governor and the sorcerer.'

[8] Fragment A of the Sahidic version (D) of the martyrdom begins here.

[9] D adds that when George saw the faith of Athanasius he smote the earth, and water came forth, and he baptised him in the name of the Father and the Son and the Holy Spirit. After that the water returned to its place.

[10] According to D he was martyred on the seventh day of Tôbe.

When it was morning the governor commanded a huge wheel to be made with sharp nails and stakes fastened in it; and the wheel was made after the manner in which he commanded it to be made: the upper part of it was like the edge of a knife, and the lower part like a sharp two-edged sword. And the governor commanded them to bring Saint George out of prison and to throw him upon the instrument of torture. When Saint George turned and saw the shape of the cutting part of the machine, that the upper part of it was like the edge of a knife and the lower part a two-edged sword,[1] he said within himself, "Verily, I shall never come forth alive from this instrument." But again, afterwards, he said within himself, "Woe to thee, O George, why hast thou allowed this thought to enter thy heart? Consider the lot which has come to thee,[2] and remember that the Jews crucified thy Lord Himself." And after this he lifted up his eyes to heaven, and said, "O Lord, the unchangeable God, the Ruler of eternity, to Whom belongeth victory, Thou Who givest grace to the martyrs, Whose glory and crown Thou [10] art; Thou Who, before Thou hadst created anything, yea, before Thou hadst created the heavens and the earth, didst rest upon the waters, and now Thou restest upon the whole race of man, and knowest Thy place of rest; Who hast spread out the heavens like a chamber, and at Whose command the clouds pour out rain in their season; Who rainest upon the just and the unjust; Who hast weighed the mountains in a balance and the hills in a pair of scales; Who bringest the winds out of Thy store houses; Who hast cast the rebellious angels into the abyss of hell, where they are punished by evil dragons, and fettered and chained with indissoluble bonds; O Thou the least of Whose commands it is impossible to alter; O Lord God Who, in the last days, didst

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[1] The Arabic of this passage runs:— فلما كان الصباح امر ان يصنع عجلة عظيمة جداً ويسمّروا فيها مسامير واقصاب كثيره وعملت البكره كما امر وعُمل اعلاها مثل خد السيف واسفلها سيوف ذو خدين مسنونه.

[2] Arab. اذكر ما حل بك من الشدايد. But read κληρος instead of κληρος.

send into the world Thy only begotten Son, Who took upon Himself flesh by the Virgin Mary, and became man, without any one being able to understand how to find out the manhood of Him, the Lord Jesus Christ, begotten of Thee in very truth; Who did walk upon the face of the sea as upon dry land; Who did feed five thousand men with five loaves of bread, and they were satisfied; Who did rebuke the waves of the sea and their crests were bowed down; come now, O my Lord, come Jesus, and help my infirmity, for I am a sinner; let these sufferings be light upon me, for Thine is the glory, and Thy name is full of glory for ever, Amen."

[11] When he had finished [his prayer and had said] 'Amen', they threw him on the wheel, and set it to work; and immediately his body was broken into ten pieces. Then straightway Dadianus lifted up his voice, saying, "Be strong and know, O ye governors, that there is no god save Apollo and Hermes and Zeus and Athene and Scamandros and Hephaistos and Herakles and Poseidon, who work good on the three parts of the sea, and from whose hands kings receive power. Where is now the God of Saint George Whom they call 'Jesus', Whom the Jews crucified and slew? why has He not come and delivered him out of my hands?" And the dragon[1] of the abyss commanded them to throw his bones outside the city into a dry pit, saying within himself, "Lest the Christians find a bone of his, and build a martyrium over it, and bring up his blood against us".

Now it was the hour for eating, and the governor, together with the sixty-nine governors who were with him, went to eat. And while they were eating there came a great earthquake, and suddenly the sky became overcast with clouds, and there was so great a trembling that mountains split asunder suddenly, the earth shook, and the sea was lashed into billows, and the

[1] Small bone plaques with a figure in relief of St. George slaying the dragon were worn as pendants by Coptic Christians. Two of these are to be seen in the British Museum, (Second Egyptian Room, No. 17639).

waves thereof rose to the height of fifteen cubits. And Michael[1] blew with his trumpet, and behold the Lord Jesus came upon His chariot of the Cherubim, and stood on the edge of the pit. And He said to the archangel Michael, "Go down into the pit, and gather together the bones of my son George, for this valiant [12] George thought in his heart, 'I shall not escape from this instrument (into which I had allowed him to fall) this time'; that he may believe with all his heart, and know that I alone am able to deliver him. And Michael went down into the pit, and put together the holy body of Saint George: and the Lord took hold of his hand, saying, "O George my beloved, behold, the hand which formed Adam the first man is now about to create thee anew;" and the Lord breathed upon his face and filled him again with life, and He embraced him, and went up to heaven with His holy angels.

And Saint George arose in haste from the dead, and went through the squares of the city looking for the governors, and he found them afterwards sitting in judgment. Then he ran into their presence, and said to them, "Do ye not know who I am?" Dadianus the governor lifted his eyes guiltily, and said to the Saint, "Who art thou then?" The martyr of Christ replied, "I am George whom ye slew yesterday, because ye despised my God who could destroy you in a moment." Dadianus continued looking into the face of the saint, and said to him, "Thou art not he, but his shade," and one said to him, "Perhaps it is some one like him." And Anatolius the general knew him, and said, [13] "Of a truth this is George who has risen from the dead;" and he believed with all his company. Now the number of those [of the army] who believed upon Christ was three thousand and nine and one woman[2] from the multitude. And Dadianus the governor commanded them all to be cast forth outside the city in a desert place, and to be divided into four[3] divisions and to be slain. Thus they consummated their martyrdom at the ninth

[1] According to Coptic tradition Michael stands at the right hand of God, and Gabriel at the left. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, pp. 9, 144, 169. [2] D 3999. [3] D 'ten'.

hour of the Sabbath day on the fifteenth day of Phamenôth,[1] and went to Paradise in glory, and received pardon for their sins.

Then the governor commanded them to bring Saint[2] George to the tribune; and he commanded them to bring an iron bed to which they might bind the righteous man. Then he made them melt lead until it was liquid, and bring a vessel in the shape of an iron ladle and thrust it[3] [full of lead] into his mouth. Then they drove sixty nails through his head into the bed. And Dadianus made them bring a great stone chiselled[4] out to fit his head, and they thrust his head in it, and made it fast with lead,[5] and they rolled him down with the stone [from a high place] and severed his bones one from another; but he bore these tortures[6] with fortitude. Then Dadianus commanded them to remove the stone from him, and to hang him up head downwards, and to tie a large stone to him, and to light a huge fire under him.

After these things[7] the governor commanded to throw him
[14] into a bronze 'bull'[8] and to drive[9] sharp nails into it: then he commanded them to bring a machine to revolve inside the 'bull',[10] that the body of the saint might be broken to pieces[11] by the nails and his limbs become like the particles of dry summer dust; and Saint George bore all these things with fortitude. Then Dadianus commanded them to cast him into prison and to fasten him to the woodwork until he had decided what to do[12] with him or how he should destroy[13] him; now he was very handsome[14]

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[1] I. e., March 11. D Mechir.

[2] B begins with the letters ⲢⲒⲞⲤ of ⲘⲠⲒⲀⲢⲒⲞⲤ. [3] B ⲚⲤⲈⲰⲒⲦⲤ.

[4] B ⲉⲩⲫⲟⲛⲕ ⲕⲁⲧⲁ ⲧⲉⲫⲁⲫⲉ ⲉⲃⲣⲏⲓ ⲉⲣⲟⲩ (sic).

[5] B rightly ⲚⲦⲀⲰⲦ. [6] B ⲦⲀⲒⲂⲀⲤⲀⲚⲞⲤ. [7] B ⲚⲀⲒ ⲆⲈ ⲞⲚ.

[8] Saint Apater was *boiled* in a 'bull' of brass, ⲚⲞⲨⲤⲰⲘⲒⲞⲚ ⲚⲰⲞⲘⲦ, and the water from it falling upon the people round about they at once became leprous. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 104.

[9] B ⲈⲦⲰⲤ. [10] Arab. عجله للعجل وان تدور عليه.

[11] B ⲚⲦⲞⲨⲃⲟⲗⲃⲉⲗ. [12] B ⲁⲫⲚⲁⲉⲣⲟⲩ.

[13] B ⲁⲫⲚⲁⲧⲁⲕⲟⲫ. [14] B ⲟⲩⲤⲁⲓⲉ ⲅⲁⲣ and omits ⲡⲉ.

in appearance.[1] And in that night the Lord appeared to him, saying,[2] "Be patient,[3] O George My chosen one, be of good cheer and be not dismayed, for I am with thee, and there shall be great joy in heaven[4] for thy sake and for the sake of thy contest. Behold, thou hast died once and I raised thee up; thou shalt yet die[5] twice and I will raise thee up again. But the fourth time I Myself will come in the clouds, and I will bring thee to the place of safety which I have prepared for thy body.[6] It is I who give strength to thy holy body, and I will make thee to lie down with Abraham and Isaac and Jacob; be not sad of heart for I[7] am with thee. Thy martyrdom[8] shall be consummated before these seventy governors, and thou shalt testify of Me before[9] them. And they will torture thee for seven years for My name's sake, but be not sad of heart, but of good cheer." And the Lord saluted him, and went up to heaven with His holy angels, and the valiant martyr of Christ looked after Him,[10] and continued looking until the day rose;[11] and he rejoiced in the encouragement which the Lord had given him. [15]

When it was morning, the governor commanded them to bring Saint George to the tribune. When they had brought him, one of the seventy governors, whose name was Magnentius, said to him, "O George, I seek a sign at thy hands, and if thou do it before me, by our lord[12] the Sun, and by the seventy gods,[13] and by Artemis the saviour[14] of the whole world, I will believe on thy God, and will worship Him[15] nobly." Saint

[1] B ⲡⲉϥϫⲓⲛⲛⲁϥ. [2] B ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲁϥ.

[3] B ⲁⲙⲟⲛⲓ. I shall not notice such variants as this in future.

[4] B ϣⲟⲡ ⲛⲁⲕ ⲛ̀ϩⲣⲏⲓ ϧⲉⲛ ⲛⲓϕⲏⲟⲩⲓ̀. [5] B ⲉⲧⲉⲕⲛⲁⲙⲟⲩ.

[6] Arab. والوديعه التى اودعتها فى جسدك اخذها.

[7] B ϫⲉ ⲁⲛⲟⲕ. [8] B ⲧⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ̀.

[9] B ⲙ̀ⲡⲟⲩⲙ̀ⲑⲟ ⲉⲃⲟⲗ. [10] B ⲥⲟⲙⲥ ⲛ̀ⲥⲱϥ ⲛ̀ⲑⲟϥ.

[11] B omits ϣⲁⲓ. [12] B ⲡⲁⲛⲏⲃ.

[13] See Giorgi, *De Miraculis Sancti Coluthi*, p. CC; Hyvernat, *Les Actes des Martyrs de l'Égypte*, pp. 78, 102. [14] B ⲉⲑⲛⲁⲛⲟϩⲉⲙ.

[15] B rightly ⲙ̀ⲙⲟϥ.

George said to him, "Say what thou wilt ask of me." Magnentius[1] the governor said to him, "Behold there are seventy thrones here, a throne for each of us, and the legs[2] of them are made of various kinds of wood, some fruit-bearing and some not. Now, if thou wilt make manifest that each wooden leg takes root and blossoms through[3] thy prayer; and that each one made of the wood of a fruit-bearing tree[4] gives fruit; and that each one made of the wood of a tree which does not bear fruit puts forth leaves[5] [only]; by this will I believe[6] on thy God." Then Saint George threw himself upon his face and prayed to God a long time,[7] and sighed. And it came to pass that when he had finished his prayer and said 'Amen', and was rising up, there was a great[8] trembling and shaking,[9] for the Spirit of God came upon the thrones, and they budded and the legs put forth roots and blossomed: those that were of fruit-bearing trees put forth fruit, and those that were not put forth leaves[10] only. Then Magnentius the governor said to him, "A great god is Herakles who thus manifests[11] his power in dry wood." Saint George
[16] answered and said, "Wilt thou compare[12] this blind and dumb idol Herakles with the God who made the heavens and the earth, who made to exist that which did not exist and who can destroy thee with him speedily?" Dadianus the governor answered and said to Saint George, "O excellent Galilean, I know how I will destroy thee."[13] Then he commanded them to bring a huge saw, and they sawed him in two,[14] and so he yielded up his spirit. And he commanded a large cauldron to be brought

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[1] B ⲘⲀⲢⲘⲈⲚⲦⲒⲞⲤ. [2] B ⲀⲚⲪⲀⲦⲤⲒ (sic).
[3] B ϕⲓⲣⲓ ⲈⲂⲞⲖ ⲘⲂⲎⲦⲞⲨ ⲤⲒⲦⲈⲚ.
[4] B ⲚⲢⲈⲪⲦⲞⲨⲦⲀⲤ ⲚⲞⲨⲞⲨⲦⲀⲤ ⲈⲪϕⲞⲢⲒ ⲈⲂⲞⲖ.
[5] B ⲈⲪϕⲞⲢⲒ. [6] B ⲦⲈⲚⲚⲀⲚⲀⲤⲧ. [7] B ⲘⲘⲀⲨ.
[8] B ⲚⲤⲈ ⲞⲨⲚⲒⲰⲧ. [9] B ⲞⲨⲰⲂⲞⲢⲦⲈⲢ. [10] B ϫⲰⲞⲨⲒ.
[11] B ⲀⲨⲞⲨⲰⲚⲤ. [12] B ⲀⲔⲰⲈⲚⲰⲚⲪ.
[13] B ⲧⲤⲰⲞⲨⲚⲞⲨ ⲀⲚ ϫⲈ ⲈⲒⲘⲀⲦⲀⲔⲞⲪ ⲚⲀⲰⲚⲢⲎⲧ.
[14] B ⲀⲨⲀⲒⲪ.

and to throw the two parts of the body of the holy man into it, together with lead, and pitch, and animal fat,[1] and bitumen;[2] and they heated them together until they melted, and the flames went up to a great height, and that which was melted flowed hither and thither by reason of the intensity of the flames which rose to a height of fifteen cubits. And they brought pieces from the cauldron to the king, saying, "This (wretched man)[3] has come to an end and is burnt up." And Dadianus commanded them to bury the cauldron and the pieces of the saint which were in it[4] in the earth, lest the Christians should find his remains and build a martyrium over them. When the attendants had finished burying the righteous man and were going away, there was a great trembling in the air and the earth shook to its foundations: and behold the Lord Jesus Christ came down from heaven with His holy angels, and stood over the place wherein the cauldron was buried. And He said to Zalathîêl[5] [17] the angel, "Bring up hither the cauldron", and when he had brought it up he laid it down upon the ground. And the Lord, in Whom is might, answered [and said], "O George, my chosen one, arise![6] For I am He that raised up Lazarus from the dead, and I now command[7] thee to arise and come forth from the cauldron and stand upon thy feet; I am the Lord thy God." And straightway the nobly valiant man rose up in great power as one who had suffered no pain[8] at all; and every one who saw him marvelled. The Lord said to him, "Be strong and of good cheer, George, my beloved, for there shall be great joy to thee in heaven and upon earth, and before My Good Father, and before My angels on account of thy contest; be strong, for I am with thee." And He went up to heaven with His holy angels.

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[1] B omits ⲛⲉⲙ ⲟⲩⲱⲧ. [2] B ⲟⲩⲉⲣⲡⲣⲉϩⲓ.

[3] B ⲛⲧⲉ ⲡⲓⲃⲉⲣϣⲟ. Arab. فنى الزفت الذى فيه.

[4] Leaf no. 39 is wanting in B. [5] I. e., שאלתיאל.

[6] B fol. 41*a*, begins with ⲧⲱⲛⲕ.

[7] B ⲁⲛⲟⲕ ⲡⲉ ⲉⲧⲟⲩⲁϩⲥⲁϩⲛⲓ. [8] B ⲛⲉⲙⲕⲁϩ.

And Saint George arose and walked, and sent to the governor, saying, "Behold, I am going about the city, teaching." And the governor straightway commanded them to seize him and to bring him to him[1] to the tribune; and as he was coming he cried out, saying, "O tribune, O tribune, I and my Lord Jesus Christ, the Son of the living God come to thee[2] and thy Apollo."

And behold, a woman whose name was Schollastikê[3] cried out to[4] Saint George the martyr of Christ, saying, "O my lord George, my son was yoking his ox in the field, and the ox fell
[18] down and died. O my lord, help my poverty, for I know that my lord is able to do so through God." The saint said to her, "Take this staff from my hands, and go to the field and lay it upon the dead ox, and say, 'Thus saith Saint George in the name of Jesus Christ, Arise and stand up';" and the woman did as he had told her, and the ox arose straightway. And the woman glorified God, saying, "Blessed is the hour in which thou didst come into[5] this city, verily thou art a prophet and God hath visited His people."

And again Dadianus sent after the martyr. When he had come, Trakiali[6] the governor spake to him, saying, "Concerning the dry wood which budded, we know not of a certainty whether it was thy God who made it bud, or our god. Now behold we have here[7] a sepulchre cut in the rock on the road to the cemetery, and no man knoweth where it is, nor where the opening[8] of it is: but if through thy prayers the bones of those

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[1] The fragment of the martyrdom given by D ends here. The other parts of the text are fragments of the miracles of Saint George.

[2] B ⲁⲓⲓ ⲥⲁⲣⲟⲕ ⲟⲛ.

[3] B ⲥⲭⲟⲗⲗⲁⲥⲧⲓⲕⲏ. Arabic كستيكا. The Greek has ἐν οἷς καὶ τις ἀνὴρ, Γλυκέριος τοὔνομα. *Acta Sanctorum*, Appendix to April 23, p. xi.

[4] B ⲟⲩⲃⲉ ⲡⲓⲁⲓⲟⲥ ⲛⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲧⲉ ⲡⲭ̄ⲥ̄ ⲉⲥⲭⲱ ⲙⲙⲟⲥ.

[5] B ⲉⲃⲟⲩⲛ ⲉⲧⲁⲓ.

[6] The form given by Theodotus is ⲣⲁⲕⲗⲓⲗⲟⲥ. Arabic اطراقيالى, Syr. ܛܪܩܠܝܐ. [7] B ⲃⲁⲧⲟⲧⲉⲛ ⲥⲱⲥ ⲉⲃⲟⲩⲛ. [8] B ⲡⲟⲩⲣⲟ.

who are buried therein arise, I swear by my lord the Sun, and by the Moon and by Artemis the mother of the gods, that I will believe[1] upon thy God and become a Christian." The blessed George answered and said. "There come to me the words which I have heard in the Gospel, saying, If ye[2] have faith like a grain of mustard seed ye shall say to this mountain, Depart hence, [and it shall depart], and there shall be nothing impossible[3] to you.[4] But now arise, thou and Dadianus and the governors[5] of [19] Egypt, and open the door of the tomb and bring[6] hither to me the rotten bones of those who are dead, together with their dust." Then the three governors went straightway to the place of the sepulchre and opened the door, but they found no bones at all of the dead; and they took up the bone dust which they found, and brought it to Saint George: and Saint George threw himself down upon his knees, and prayed for the space of an hour.[7] When he had finished his prayer and said 'Amen', there was a mighty[8] trembling, and flashes of lightning shone upon those bones. And there came forth immediately from them five men and nine women and three[9] little children; and when the governors saw what had taken place, they marvelled. Then the governors cried out to one of those who had risen from the dead, and said to him, "What is thy name?" And he that had risen from the dead answered and said, "My name is Boês."[10] Dadianus said to him, "How many years is it since thou didst die?" and he replied, "More than two hundred years."[11] Dadianus said to him "Had Christ come into the world at that time, or not?"[12] and he that had risen from the dead said, "I do not know, nor

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[1] B ⲉⲓϯⲛⲁⲥϯ. [2] B ⲉⲱⲱⲡ ⲟⲩⲛ. [3] B ⲛⲉⲣⲁⲧⲥⲟⲙ.

[4] S. Matt. xvii. 20. [5] B ⲛⲓⲕⲉⲟⲩⲣⲱⲟⲩⲓ̀. [6] B ⲁⲣⲓ.

[7] B ⲱⲗ ⲫⲟⲩⲱⲱ. [8] Read ⲟⲩⲛⲓⲱϯ. [9] B ⲓ̄ 'ten'.

[10] Arab. سابون, Syr. ܒܘܣ, B ⲃⲓⲟⲩⲃⲏⲛ. Theodotus gives the name as ⲃⲟⲏⲥ. [11] B ⲡⲉⲭⲁⲩ ⲛⲁⲩ ⲭⲉ ⲓⲥ ⲥⲟⲩⲟ ⳿ⲥ̄ ⲛ̀ⲣⲟⲙⲡⲓ.

[12] Pisentios asked this same question of a mummy who complained to him of the tortures he suffered. See Amélineau, *Étude sur la Christianisme en Égypte*, p. 147.

did I ever hear that He had come." Dadianus said to him, "On what god dost thou believe?"[1] and he that had risen from
[20] the dead said to him, "Do not force me,[2] O governor, for I am ashamed to say what god I believed on. I believed on a god whom they called Apollo, a stupid, dumb, deaf[3] and blind [idol]. When I left the evil living[4] of this life, I went to live in a place in the river of fire, until I should go where the worm dieth not.[5] Hast thou never heard of the Scriptures of the Christians which say, 'Remember me in the day of terror in the place where there is no help,[6] but disquiet and fear.' There is no mercy there, neither can the Judge be persuaded;[7] but the work which every man hath done shall be laid before His eyes. Then[8] the Judge[9] will answer and say, 'Show me each one his work that I may give him[10] his wages, according to that which he hath done;' hear then, O king, and I will tell thee. Every man who lives on earth, and confesses Him whom they crucified, if he bears many sins in his body when he departs[11] from this wicked world, will live in fetters on account of his sins, but on the Lord's day he will have rest because the Lord Jesus looks upon those who are punished on the Lord's day;[12] but as for me, there is no rest at all given to me on the Lord's day because I did not confess Christ's godhead when I lived upon earth. Why thenshould we confess[13] and worship idols and images which cannot move"? Dadianus the governor answered[14] and said to him, "Thy sense is destroyed through the length of the time of the two hundred years."[15]
[21] Then he that had risen from the dead looked upon Saint George

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[1] B ⲭⲉⲓⲥ ⲁⲛⲟⲕ ⲛⲁϩⲧ. [2] B ⲁⲛⲁⲅⲕⲏ.
[3] B ⲛⲉⲃⲟ. [4] B ⲙ̀ⲡⲓⲭⲓⲛⲱⲛϧ.
[5] B ⲉ̀ϧⲣⲏⲓ ⲉ̀ⲣⲟϥ ⲁϥⲉⲙⲙⲁⲩ ⲛ̀ⲧⲉ ⲡⲓϥⲉⲛⲧ.
[6] B ⲙ̀ⲙⲟⲛ ϩⲗⲓ ⲙ̀ⲃⲟⲏⲑⲓⲁ̀. [7] B ⲙ̀ⲡⲁⲩⲱⲉⲧ ⲛ̀ϩⲏⲧ.
[8] B ⲓ̀ⲧⲁ. [9] Arab. القاضى. We should probably read ⲕⲣⲓⲧⲏⲥ here.
[10] B ⲙ̀ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ ⲛⲱⲧⲉⲛ ⲛ̀ⲧⲁϥ ⲙ̀ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ ⲙ̀ⲡⲉϥⲃⲉϫⲉ. [11] B ⲛ̀ⲧⲉϥⲟⲩⲱⲧⲃ. [12] B ⲛ̀ⲧⲉ ϯⲕⲩⲣⲓⲁⲕⲏ.
[13] B ⲁⲛⲛⲁⲟⲩⲟⲛϩϥ. [14] B ⲁϥⲉⲣⲟⲩⲱ ⲁⲉ. [15] B ⲡⲁⲓⲥ̄.

the martyr of Christ, and said to him, "O my lord the holy[1] martyr of Christ, we beseech thee to give us the holy baptism of Christ, that we may not fall back again into the punishment in which we were."[2] When Saint George saw their faith, he smote the earth with his foot, and water welled up, and he baptized them in the name of the Father, and the Son, and the Holy Spirit. And he said to them, "Depart in peace to Paradise," and they straightway disappeared and were not seen.[3]

And Dadianus the governor was stupefied for a time.[4] Then the governors who were with him said, "This man is a magician[5], and by his magic has made demons[6] rise up before us, saying, 'I have raised the dead'." Dadianus said, "I will now disgrace the whole race[7] of Christians." And he commanded, saying, "Choose me a poor widow woman whose like for poverty there is not in the whole world." And they went round about through the city and found a poor widow, and they put the righteous man with her, wishing to disgrace[8] the Christians. When they had brought[9] the righteous man into the widow's house, he said to her, "Give me some bread, for I am hungry." The poor widow woman answered and said to him,[10] "Master, I have no bread in my house." Saint George said to her, "What god dost thou believe on, that thou hast no bread in thy house?" The woman [22] said to him, "I believe in Apollo and Herakles[11] the mighty imperial gods." Saint George said to her, "Verily it is a just judgment of God that thou hast no bread in thy house."[12] And the woman looked upon his face, and saw that it was like that of an angel of God, and she said within herself, "I will go and beg bread from my neighbours and acquaintances, that I may set it before the man of God, and peradventure by reason of

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[1] B adds ⲉⲑⲟⲩⲁⲃ. [2] B ⲉⲧⲉⲛϩⲏⲧⲟⲩ.
[3] B ⲙ̀ⲡⲉϩⲗⲓ ⲛⲁⲩ. [4] B ⲛⲁⲩⲟⲩⲛⲟⲩ. [5] B ⲟⲩⲣⲉϥϩⲓⲕ.
[6] Read ⲛ̀ϩⲁⲛⲇⲉⲙⲱⲛ. [7] B ⲙ̀ⲡⲁⲓⲣⲉⲛⲟⲥ.
[8] B ⲉ̀ⲧⲛⲁϣⲱϣ. [9] B ⲉ̀ⲧⲁⲩⲓ̀ⲛⲓ. [10] B omits ⲛⲁϥ.
[11] B ⲡⲓⲁ̀ⲣⲁⲕⲗⲏⲥ. [12] B ⲡⲁⲏⲓ.

his coming into my house I shall find favour in the sight of my neighbours." And it came to pass that when the poor widow woman had gone out the righteous man sat down[1] by the foot of the wooden pillar in her house; and it straightway took root[2], and put forth leaves, and became a large tree, and towered up fifteen cubits above the house. And behold Michael the archangel came[3] with a table[4] filled with all good things, and the saint[5] ate and was comforted; and the table was filled with bread and every good thing. When the poor widow woman came into her house, and saw the great marvels, that is to say, the table set out within and filled with all good things, and the pillar[6] of dry wood which had taken root,[7] she said in her heart, "The God of the Christians hath remembered the poverty of the widow, and hath brought His martyr into my house to help me the wretched in spirit;"[8] and she straightway[9] threw herself down at the feet of the saint and worshipped[10] him. Saint George
[23] answered and said to her,[11] "Rise up and stand[12] upon thy feet, for I[13] am not the God of the Christians, but only His servant,[14] and I endure sufferings for His holy name's sake." And again the woman said to him, "Master, if I have found favour before thee, let me venture to speak one word before thee." The holy[15] man said, "Speak." The woman said to him, "Master, I have here a little boy nine years old who is blind, deaf, dumb, and lame, and I am ashamed to show him to my neighbours: if now thou wilt make him see and hear and speak, I will believe[16] upon thy God." The righteous man answered and said, "Bring hither the child to me;" and she brought him from the third storey of

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[1] B ⲛⲁϥϩⲉⲙⲥⲓ ⲡⲉ. [2] B ⲁϥⲃⲉⲡⲛⲟⲩⲛⲓ. [3] B ⲁϥⲓⲛⲓ.
[4] B ⲛⲟⲩⲇⲣⲁⲡⲉⲍⲁ. [5] B adds ⲅⲉⲱⲣⲅⲓⲟⲥ.
[6] B ⲛⲉⲙ ⲡⲓⲕⲉⲥⲧⲩⲗⲗⲟⲥ. [7] B ⲉⲧⲁϥⲃⲉⲡⲛⲟⲩⲛⲓ ⲛⲉ ⲟⲩⲱⲉ.
[8] B ⲧⲧⲁⲗⲉⲡⲱⲣⲟⲥ ⲛⲭⲏⲣⲁ. [9] B ⲥⲁⲧⲟⲧϥ.
[10] B ⲁⲥⲟⲩⲟⲩⲱϣⲧ. [11] B adds ⲛⲁⲥ. [12] B ⲟϩⲓ ⲉⲣⲁⲧ.
[13] B omits the second ⲁⲛⲟⲕ. [14] B ⲟⲩⲃⲱⲕ ⲛⲧⲁϥ ⲁⲓⲃⲓⲥⲓ.
[15] B ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ. [16] B ⲧⲛⲁⲛⲁϩⲧ.

her house, and laid him in the bosom of the righteous man. And Saint George prayed over him with his head bowed down[1] over the child lying in his bosom, and he breathed upon him, and the scales fell from his eyes, and he saw straightway with his eyes.[2] The woman said to the saint, "Master, I beseech thee to make him to speak, and to hear with his ears, and to stand up and walk upon his feet."[3] Saint George said to her, "O woman, this is sufficient now, but when I need him[4] to serve me in a matter, I will call him and he shall hear me,[5] and shall go and serve me." And the woman was not able to answer[6] him a word, for she saw that his face was like the face of an angel of God.

And the lawless and impious governor, Dadianus, and the [24] sixty-nine governors who were with him, came out from their meal, and were walking about and enjoying themselves in the open spaces of the city. When the dragon of the abyss, that is to say, Dadianus the governor, saw the tree which had sprung up by means of the righteous man,[7] he asked one of his rulers,[8] "[Whence] is this new sight, this fig tree?" And he told him, saying, "This is the place into which George the mighty saint of the Galileans was cast."

Then the governor commanded to bring him and to set him before the public assembly,[9] and he made them flog him without mercy[10] until his flesh was cut to pieces, [and set fire under him] until his body was consumed through the intensity[11] of the flame; and he made them put vessels of fire upon his head. After these things he made them hang him up[12] to torture him, and they filled iron pots full[13] of fire and placed them under him,

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[1] B omits ⲉϥⲧⲱⲃϩ ⲉϩⲣⲏ ⲉⲭⲱϥ ⲛⲁⲣⲉ ⲭⲱϥ ⲭⲟⲃⲥ ⲉⲡⲉⲥϩⲧ.

[2] B adds ϧⲉⲛ ⲛⲉϥⲃⲁⲗ.

[3] The next eight leaves in A have been paged and bound up in wrong order.

[4] B ⲓⲉⲣⲉⲛⲭⲣⲓⲁ. [5] B ⲛⲧⲉϥⲥⲱⲧⲉⲙ. [6] B ⲉⲣⲟⲩⲱ.

[7] Read ⲙⲡⲓⲑⲙⲏⲓ. [8] B ⲛⲛⲓⲉⲛⲁⲣⲭⲟⲥ. [9] B ⲇⲓⲙⲱⲥⲓⲁ.

[10] B ϧⲉⲛ ⲟⲩⲙⲉⲧⲁⲛⲟⲓⲁ (sic) ϧⲉⲛ ⲟⲩⲙⲉⲧⲁⲑⲛⲁⲓ.

[11] B ⲡⲁⲓϣⲁⲓ. [12] B ⲁϥⲉⲣⲟⲩⲃⲁϣ ⲟⲛ. [13] B ⲟⲛ ⲥⲉⲙⲉϩ.

until he yielded up his spirit. Then the governor commanded them to take his body and cast it[1] away upon a high mountain, and the dragon said in his heart, "The birds of heaven will come and devour his flesh." When they had taken away the body of the blessed[2] man to a mountain[3] called[4] Siris,[5] the attendants cast it away there, and returned. Now when these devilish attendants had come away[6] from the mountain a short distance, about thirty[7] stadia, there came mighty thunders
[25] and lightnings so that the whole mountain shook. And behold the Lord came upon a cloud, and said to Saint George, "O excellent and chosen one, rise up from where thou liest;" and straightway the martyr of Christ arose. And he ran after the attendants,[8] crying out after them, and saying, "Wait a little for me until I come up with you." When the attendants looked back, and saw the righteous man running after them, they glorified God, and threw themselves down at the feet of the saint, and besought him, saying, "Give us the seal of Christ," and the blessed and righteous man Saint George baptised them in the name of the Father and the Son and the Holy Ghost. Then they came and stood before the lawless governor, and they all cried out,[9] "We are Christians, openly;" and the kings were speechless with fear by reason of this thing. Then Dadianus commanded to bring[10] the attendants and to set them before him,[11] and he made them crucify one of them who was called Klaudane[12] and torture him;[13] two others called Lasiri and Lasirianê[14]

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[1] B ⲛ̀ⲥⲉⲃⲉⲣⲃⲱⲣϥ. [2] B ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ. [3] B ⲡⲓⲧⲱⲟⲩ.

[4] E begins here with the letters ⲙⲟⲩⲧ.

[5] Arab. سيرين, E ⲁⲥⲏⲣ, Theodotus ⲁⲥⲟⲩⲣⲓⲟⲛ.

[6] B ⲉ̀ⲃⲟⲗ. [7] E a stadium.

[8] B ⲥⲁⲫⲁⲣⲟⲩ ⲛ̀ⲛⲓϩⲩⲡⲉⲣⲉⲧⲏⲥ.

[9] B ⲉⲩⲱϣ. [10] B ⲑⲉⲣⲟⲩⲓⲛⲓ.

[11] B omits ⲉ̀ⲣⲁⲧⲟⲩ ⲛⲁϩⲣⲁϥ.

[12] Arab. الكلودانا. [13] B ⲛ̀ⲥⲉⲧ ⲛ̀ⲧⲉϥⲁⲓⲙⲱⲣⲓⲁ̀.

[14] Arab. لاسيرى ولاسيريانا.

they put to the sword, and Klêkôn[1] they threw to the wild beasts.[2]

After these things the governors commanded them to bring Saint George. And Dadianus the governor answered and said to him, "O George, I swear to thee by my Lord the Sun, and by the Moon, and by the gods, and by their mother Artemis, that I will treat thee kindly like my beloved son, and that I will gladly give thee every thing that thou askest; only hearken to [26] me as a father, and agree with me only so far as to worship the gods." Saint George answered and said to him, "I marvel at the words which thou[3] hast just now spoken. I have been inthy power[4] until this day, why hast thou not spoken them before?[5] Behold, thou hast put me to the torture for the past seven[6] years, thou hast slain me thrice, I died three times, and three times did my Lord Jesus Christ raise me up; but I never heard these words before from thee until this present.[7] Knowest thou not, O governor, that this race of Christians is one that loves victory, and that it fights[8] against those who fight against it? But now I rejoice[9] that I can make thy mightiness glad, and I will offer sacrifice to thy great god Apollo whom[10] thou lovest." When Dadianus the governor heard these things, he rejoiced greatly and took hold of the head[11] of Saint George and kissed it. And the righteous man resisted him, saying, "Nay, nay, O governor, for it is not the custom of the Galileans to be thus treated unless they have first worshipped the gods; command[12] that they put me[13] in

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[1] Arab. اكليكون. E calls these martyrs Glêgôn, Klêgatios, Lanasiarios and Mandrianos, and Theodotus Klêkôn, Lasiri, Dionysius and Joseph.

[2] According to E they suffered martyrdom on the ninth day of Pharmûthi.

[3] Read ⲉⲧⲉⲕⲭⲱ ⲛ̀ⲙⲟⲥ?

[4] B ⲛⲁⲩⲭⲏ ⲛ̀ⲑⲱⲧⲉⲛ. Read ⲛ̀ⲧⲟⲧⲕ?

[5] B ⲛⲁⲓ ⲛⲏⲓ ⲓⲥⲭⲉⲛ ⲱⲟⲣⲡ. [6] E six years.

[7] B ⲧⲛⲟⲩ. With reference tothe paging of the leaves in A read ⲛⲃ̅. B., ⲛⲏ̅. A. instead of ⲛⲍ̅. B., ⲛⲏ̅. A. [8] B ⲉⲥⲉⲧ.

[9] B ⲉⲧⲉⲣⲟⲩⲟⲧ ⲛⲏⲓ ⲛ̀ⲭⲉ. [10] B ⲫⲁⲓ. [11] B ⲛ̀ⲧⲁⲁⲫⲉ.

[12] B ⲟⲩⲁⲍⲥⲁⲍⲛⲓ. [13] B ⲙ̀ⲙⲟⲩ.

prison until to-morrow." The governor answered and said to him, "Far be it from me to punish thee henceforth; forgive me for all the sufferings that I have inflicted[1] upon thee, for I wrought them on thee in ignorance. Accept me now as[2] a father,
[27] and come, I will take thee into the interior[3] of the palace where Queen Alexandra is resting in her chamber." When the governor had brought him in, he put him in the chamber with Queen Alexandra, and he shut the door upon them both and went out, for it was evening. Then Saint George bowed his knees[4], and began to pray to God, saying, "O God, my God, there is none like[5] unto Thee among the gods;[6] Thou art the God who doest marvellous things.[7] Why do the heathen cry out and the people imagine vain things? All the governors and rulers of the earth are gathered together, and they speak against God and against His Christ."[8] Alexandra the Queen answered, and said to the saint, "O George, my master, I am listening unto thee attentively, and I like thy words. Who are these who 'cry out'? who[9] are these who 'imagine [vain things]' and who is 'Christ'? teach me, I pray thee, that I may know him." Saint George answered, saying, "If thou desirest[10] to know Christ and His words, O Queen Alexandra, listen. When God had created the heavens and the earth, He took a clod of earth and made a man like unto Him in His own form and likeness; thus He made flesh out of earth. Then again He created sinews in it, and He made the skin and the various other parts of the man, and the eyes, both seeing and unseeing[11] (?), the tongue,[12] the throat, the
[28] hands and every thing which is contained in man. Is not that which is within [us] of earth? And the Lord Christ took upon Himself flesh from the holy Virgin Mary, and became man: He

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[1] B ⲉⲁⲓⲧⲟⲩ. [2] B ⲁⲗⲗⲁ ⲙ̀ⲫⲣⲏϯ.
[3] B ⲥⲁ ϧⲟⲩⲛ ⲙ̀ⲡⲓⲙⲱⲓⲧ. [4] B ⲙ̀ⲡⲉϥⲕⲉⲗⲓ.
[5] Ps. lxxxvi. 8. [6] B ⲡⲉⲉⲧⲟⲛⲓ. [7] Psalm lxxii. 18.
[8] Psalm ii. 1. [9] B ⲛⲓⲙ ⲛⲏ. [10] B ⲁⲣⲉⲉⲣⲉ̀ⲧⲓⲛ.
[11] The text is probably corrupt here. [12] ⲁϥⲑⲁⲙⲓⲟ̀ ⲛ̀ⲟⲩⲗⲁⲥ.

is the God who has raised me up from the dead, and it is for the sake of His Holy name and of His Good Father, and the Holy Spirit that I have endured sufferings. For Adam's sake, O Queen Alexandra, God made the heavens, and created the sun and the shining moon and the stars and the rest of creation." The Queen answered and said to him, "Explain this matter to me." Saint George said to her, "The idolaters who are in the world to-day worship[1] abominable things and not God, for they serve soulless[2] idols fashioned by the hands of man, and despise God the Creator of the universe." The Queen said to him, "Then are these gods, demons?" Saint George said to her, "Yes, they are demons." The Queen said to him, "How did the Son of God come into the world?"[3] Saint George answered and said[4] to her, "Hearken unto me, O Queen Alexandra. The Prophet David saith, 'Thou that sittest upon the cherubim, appear, show Thy strength, and come to help us.'[5] And again he saith, 'He shall come down like rain upon the mown grass'[6], that is, the blessed Virgin Mary. And again the prophet Habakkuk cried out, saying, 'O God, I heard the noise of Thee, and[7] I was afraid I considered Thy works and I was speechless.'[8] When the prophet Habakkuk spake these things, he spake truly, for he knew that Jesus Christ would come down into this world,[9] and [29] he feared. And he considered that it was God who would become man, that salvation might be ours, and that He might deliver us from the hand of the devil, the enemy of all truth,[10] who leadeth astray these seventy wicked governors." The Queen answered and said, "Verily thou speakest[11] well, and hast persuaded me that Christ is the God of the universe;[12] and now I

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[1] B ⲉⲩⲟⲩⲱϣ. [2] B ⲛⲁⲛ ⲙ̀ⲫⲩⲭⲟⲛ.

[3] The text of A is corrupt in this place, but that this is the question that Alexandra asked is certain from Theodotus (p. 145, l. 8) and E, p. 194. l. 8.

[4] Read ⲡⲉϫⲁϥ ⲛⲁⲥ. [5] Psalm lxxx. 1, 2. [6] Psalm lxxii. 6.

[7] B omits ⲟⲩⲟϩ. [8] Habakkuk iii. 2. Saint George is quoting the Coptic version of Habakkuk. [9] B ⲙ̀ⲡⲓⲕⲟⲥⲙⲟⲥ.

[10] B ⲙⲉⲑⲙⲏⲓ. [11] B ⲕⲥⲁϫⲓ. [12] B ⲙ̀ⲡⲓⲉ̀ⲡⲧⲏⲣϥ.

beseech thee to pray for me, that all crafts and wiles of demons and idols may straightway flee away from me." Saint George answered and said to her, "If thou believest on Jesus Christ who was crucified, no blemish[1] of demons shall draw nigh thee at all." She said to him, "O George, my master, I believe, but I am afraid of the exceeding wicked governor, Dadianus, who devours flesh[2] like a wild beast. Keep the matter secret, and tell no one until I wear the crown of martyrdom in the kingdom of Christ; and now let me[3] rest until the morning.

When the morning had come the governor commanded the herald to cry out through the whole city, saying, "Gather together, [O ye people,] to see this mighty Galilean worship Apollo." And the governor commanded them to bring Saint George into the courtyard of the temple where he was to offer sacrifice to Apollo; but Saint George said to the attendants who had come after him, "Go ye to the governor, and I, and[4] the priests, and the ministers[5] of the temple will go to Apollo, and worship him."
[30] And the herald continued to gather together with diligence the whole city, both small and great, to see the sight.

When the poor widow woman whose son Saint George had healed, saw this, she straightway[6] uncovered her head and rent her clothes, and set out for the place where the saint was. And she said to him, "O thou who didst raise the dead; who didst make those blind from their birth to see;[7] who didst make to appear those who were dried up and gone to dust;[8] who didst make pieces of wood of fruit-bearing trees[9] to blossom beautifully; who didst make the pillar of my house to take root[10] and become a mighty tree, and didst cause a table[11] to be filled with bread and all good things; who didst manifest forth multitudes of miracles and didst put the devil to shame; wilt thou now[12] go to Apollo and worship

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[1] B ⲚⲀⲦⲀⲃⲚⲓ. [2] B ⲟⲩⲉⲙⲥⲁⲣⲍ. [3] B ⲭⲁⲧ ⲭⲉ ϯⲛⲟⲩ.
[4] B ⲁⲛⲟⲕ ⲇⲉ ⲛⲉⲙ. [5] B ⲛⲓⲥⲁⲑⲏⲣⲟⲥ. [6] B ⲥⲁⲧⲟⲧⲥ.
[7] B ⲈⲦⲈⲢⲞⲚ (sic) ⲚⲚⲓⲃⲉⲗⲗⲉⲩ. [8] B ⲛⲓⲱⲉⲉⲧⲱⲟⲩⲱⲟⲩ.
[9] B Ⲛⲱⲱⲏⲛ. [10] B ⲱⲉⲡⲛⲟⲩⲛⲓ. [11] B Ⲛⲧⲁⲇⲣⲁⲡⲉⲍⲁ.
[12] B ϯⲛⲟⲩ ⲭⲉ.

him, and put to shame the whole race of Christians?" When Saint George heard these things he smiled upon her,[1] and said, "Put down thy child out of thy arms," and she put[2] him down. Saint George said to the little child, "In the name of my Lord Jesus Christ I wish thee to come and be my servant in this matter," and straightway the little boy heard with his ears, and came leaping towards Saint George. Saint George said to him, "Come, go into the temple of Apollo and say to his idol, 'George the servant of Christ calleth thee'."[3] And the child went quickly into the temple and said[4], "I tell thee,[5] O blind, [31] dumb and senseless idol, to come forth quickly, for George the servant of Christ calleth thee." And the evil spirit which sojourned[6] in the idol cried out within him, saying,[7] "O Nazarene, thou drawest every one to thee, and thou hast sent[8] this[9] little boy to me to disgrace me;" and straightway the idol of Apollo leaped down from his pedestal and came to Saint George. And Saint George answered and said to him, "Art thou the god of the heathen?" The demon who sojourned[6] in the idol said, "Bear with me a little, and I will tell thee[10] every thing before thou askest (?)[11] me;" and Saint George said to him, "Speak." And he began to speak and to declare everything, saying, "O master, and saint of God, thou art[12] not ignorant that of old time God made a Paradise in Eden,[13] towards the east, and that God put in it the man He had made in His own likeness. And God said, "Let the angels come and worship him;" and straightway Michael and all his army of angels came and worshipped him. But I would not worship the man whom God

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[1] B ⲁϥⲛⲉⲧϥ ⲣⲱϥ. [2] B ⲁⲕⲭⲱ.

[3] Read ⲙⲟⲩⲧ ⲉ̀ⲣⲟⲕ. [4] B omits ⲛⲁϥ.

[5] B ⲁⲓⲃⲉⲣⲟⲕ. [6] B ⲉⲧⲃⲁⲗⲏⲟⲩⲧ.

[7] B omits ⲉϥⲭⲱ ⲙ̀ⲙⲟⲥ. [8] B ⲡⲉ ⲉ̀ⲧⲁⲕⲟⲩⲱⲣⲡ.

[9] B ⲡⲁⲓⲕⲟⲩⲭⲓ. [10] B ⲡⲉⲑⲛⲁⲧⲁⲙⲟⲕ.

[11] We might read ⲙ̀ⲡⲁⲧⲉⲕⲧⲁⲕⲟⲓ 'before thou destroyest me'.

[12] B ⲕⲟⲓ. [13] B ⲉⲇⲉⲙ.

had created,[1] and I disputed[2] the command of God, saying, 'O righteous judge, whom the Cherubim[3] full of eyes overshadow, how can I who am more excellent than this man, worship that which is inferior to me?' Then God was very wroth with me,
[32] and He cast me forth from the glory with which I was surrounded, and He cast me forth from heaven like an eagle on a rock, and I was in fetters; and now I live in this idol,[4] and I lead astray the children of men. And I fly and mount up to the firmament of heaven, and I hear the angels praising God, and when I hear the sentence[5] pronounced that a man shall die and go forth from this world, I go to him and inflict sufferings upon him until he blasphemes God." Saint George answered and said to him, "Thou hast not spoken the truth, O creator[6] of

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[1] Compare the following extract from the 'Cave of Treasures'. (Brit. Mus. MS. 25,875 fol. 5, *b.* 1, and Bezold, *Die Schatzhöhle* text p. ١٦, translation p. 4.

ܡܢ ܕܐ ܕܒܗ ܕܒܪܝܟ ܕܒܪܝܬܐ ܕܒܫܬܐ ܕܐܬܬܝܗܒ ܠܗ ܟܕ ܐܬܪܘܡ.

lies. Thou wast cast forth from heaven on account of thy pride in having prepared a throne for thyself to sit upon, and for having made thyself equal[1] with Him that is more exalted than thou: and He drove thee suddenly forth from heaven, with all thy hosts, into the depths of the sea." When the spirit heard these things from him, he was speechless, and found not a word to say. And straightway Saint George smote the earth with his foot, and it opened its mouth, and he said to the idol, "Go down now into the abyss, O unclean spirit, and give speech to all the souls that thou hast destroyed;" and the unclean spirit went down straightway[2] into the abyss together with the idol[3] in which he dwelt. And Saint George smote the earth with his foot, and it closed up as it was before.[4] After these things Saint George unloosed his shoe-latchets, and went to the idol of Herakles, and pulled him down upon the ground, and broke him in pieces. And he said to the other idols, "Go down into the abyss, O gods of [33] the heathen, for I have come against you in anger and wrath." When the priests and the ministers and the attendants who waited upon the idols saw the destruction of their gods, they laid hold of Saint George, and tied his hands behind him, and took him to the governor, and showed him everything that had happened to the gods and to Apollo,[5] saying, "He has been thrown down into the abyss." And it came to pass that when Dadianus the governor heard these things, he was filled with fury, and said to Saint George, "O thou who art worthy of destruction, didst thou not say to me, 'I will worship the glorious gods where thou dost worship them'? and thou saidst that thou wouldst throw[6] incense to them, and yet thou dost use works of magic in this manner; knowest thou not that thy life is in my hands?" Saint George

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[1] B ϩγcoc. [2] B cατοτϥ ογν.

[3] B πικεθογωτ ντε πιπ̄ν̄ā ναkαθαρτον ετxαληογτ.

[4] A martyr called Sarapamon also caused Apollo to sink into the earth. See Hyvernat, *Les Actes des Martyrs de l'Égypte*, p. 307.

[5] B μαλιcτα πινιϣτ ννογτ πιαπολλον.

[6] B ντεκταλο.

answered and said to him, "Go and bring[1] Apollo hither[2] to me, and I will worship him before thee." Dadianus said to him, "It has just[3] been told me by the priests that he has gone down[4] into the abyss, and now thou wishest to send me thither alive." Saint George answered and said to him,[5] "If Apollo was the mighty god in whom thou didst trust[6] to deliver thee in the evil day, how was it that he was unable to help himself,[7] and was the first of all thy seventy gods to go to destruction? When my Lord God cometh to change the heavens and the earth, what wilt thou and what will he in whom thou puttest thy trust, do?" Then the governor in great grief[8] for the destruction of his god Apollo, went into the palace to Queen Alexandra, and said, "I suffer by reason of this race of Christians, and especially through this Galilean[9] George." Queen Alexandra answered and said to the governor, "Have I not told thee many times to let alone this race of Christians? for their God[10] is the true God, and He will humble thee in thy pride." The governor[11] answered and said to the Queen,[12] "Woe is me, O Alexandra, for I fear[13] that the magic of the Christians has entered into thee;" and he laid hold of the hair[14] of her head, and dragged her along until he brought her to the sixty-nine governors who were with him, and he began
[34] to tell them everything that had happened. Then the governors commanded to bring her and to hang her upon the wooden horse to torture her, and she said never a word, but was looking up to heaven. And she looked in the face of Saint George, and said to him, "Pray for me while I suffer these tortures." Saint

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[1] Read ⲁⲛⲓⲟⲩⲓ. [2] B ⲙⲛⲁⲓ and omits ⲛⲏⲓ.

[3] Read ⲙⲡⲓⲣⲏϯ with B. [4] B ⲁⲕⲑⲣⲟⲩⲥⲱⲗ.

[5] E comes to an end here with the word ⲛ̀ⲟ̄ⲓ. [6] B ⲉⲧⲉⲣⲥⲉⲗⲡⲓⲥ.

[7] B ⲛ̀ⲉⲣⲃⲟⲏⲑⲓⲛ ⲉ̀ⲣⲟⲟⲩ. [8] B ⲛ̀ⲉⲙⲕⲁⲥ ⲛ̀ⲧⲉ ⲡⲉⲩⲥⲏⲧ.

[9] B ⲙⲁⲗⲓⲥⲧⲁ ⲡⲁⲓⲅⲁⲗⲓⲗⲉⲟⲥ.

[10] B ⲭⲉ ⲟⲩⲏⲓ ⲡⲟⲩⲛⲟⲩϯ ⲛ̀ⲑⲟⲕ (sic). [11] B ⲡⲟⲩⲣⲟ.

[12] Read ⲛ̀ϯⲟⲩⲣⲱ. [13] Read ϯⲉⲣⲥⲟϯ.

[14] B ⲟⲩⲟⲥ ⲁⲩⲁⲙⲟⲛⲓ ⲙ̀ⲡⲓⲫⲱⲓ.

George answered and said to her, "Bear them patiently for a little, O Queen, that thou mayest receive a crown from the hands of my Lord Jesus Christ." And she said to him, "O George, my master, what shall I do, for I have not received holy baptism?" Saint George said to her, "Go, and thou shalt receive baptism by the pouring out of holy blood." And while they were taking her away[1] to destroy her, she cried out, saying, "O my Lord Jesus Christ, behold I have kept the door of my palace open [to Thee], and have not closed it, do thou, O Lord, not close the [35] door of the paradise of joy against me." When Alexandra the Queen had said these things she nobly consummated her martyrdom on the fifteenth day of Pharmûthi[2] at the third hour, and she received her incorruptible crown.

After these things the governors called Saint George and said to him, "Behold thou hast destroyed the Queen, and now we will gain the mastery over thee."[3] And Magnentius[4] one of the governors said, "Let us pass sentence of death upon him," and the thing pleased[5] them all. Then Dadianus the governor sat down and wrote his sentence of death, saying, "I give George, the chief of the Galileans, who hath put the decrees of the governors behind his back, over to the sword; and know, O ye peoples, that we are innocent[6] of his blood this day;" and the sixty-nine governors who were with him[7] signed[8] the writing. Then Saint George went to the place where he should receive his crown,

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[1] B ⲉⲅⲱⲗⲓ ⲟⲩⲛ ⲙⲙⲟⲥ ⲉⲃⲟⲗ.

[2] I. e., April 10. This is the Queen Alexandra mentioned in the Coptic Church Calendar whose identification the Rev. S. C. Malan has found difficult. See his *Calendar of the Coptic Church*, p. 77, note 23.

[3] Read ⲉⲣⲟⲕ with B.

[4] Some few lines of the Sahidic Text of the last part of this martyrdom have been printed by Bouriant from two or three badly preserved leaves in the Museum of Bûlâḳ. See *Recueil de Travaux*, iv, p. 155.

[5] Read ⲁ ⲡⲓϩⲱⲃ ⲣⲁⲛⲁ with B.

[6] B ⲧⲉⲧⲉⲛⲧⲉⲛⲧⲟⲩⲃⲏⲟⲩⲧ ⲁⲛⲟⲛ ⲉⲃⲟⲗϩⲁ.

[7] Read ⲉⲑⲛⲉⲙⲁϥ with B.

[8] B ⲁⲩⲥⲃⲁⲓ ⲃⲁⲣⲁⲧϥ ⲛⲧⲉϥ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲉⲭⲉⲛ.

rejoicing. When he had come to that spot he said to the soldiers who were holding him, "Brethren, bear with me[1] a little, that I may pray for the seventy governors who have tortured[2] me during the last seven years." Then Saint George looked up to heaven, and said, "O my Lord Jesus Christ who didst send fire from heaven by Saint Elijah to devour the two captains of fifty and their hundred soldiers, let now I pray Thee that same fire come down from Thee and devour[3] these seventy
[36] governors and those round about them, that not one of them may be left; for Thine is the glory for ever and ever, Amen." And while[4] he was praying, there straightway came forth fire from heaven, and it devoured the seventy governors and their hosts, in number about five thousand. And again the saint asked the soldiers to wait a little longer, and he prayed, saying, "O my Lord Jesus Christ, I see a multitude here wishing[5] to carry away my[6] body, but my body will not suffice for the whole world. I beseech Thee to grant a favour[7] to me, grant that my name may heal[8] all those afflicted by unclean spirits, who shall remember Thy servant George. O Lord my God, let every one who is greatly afraid in the place of judgement come forth in peace if he remembers my name; and do Thou write in the Book[9] of Life the name of every one who shall write down my martyrdom and the sufferings[10] which I have endured. If the heavens withhold their[11] rain from the earth, and men make mention of the name of the God of George, I beseech Thee grant that Thy help may support them speedily. O God of truth, for the sake of whose holy name I have suffered[12] these pains, remember all those who shall show kindness to the poor in my name, and forgive them the sins[13] which they have com-

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[1] Read ⲛⲉⲙⲏⲓ. [2] B ⲁⲩⲥⲓ ⲥⲉⲉⲣⲃⲁⲥⲁⲛⲓⲍⲓⲛ.
[3] B ⲛ̀ⲧⲉⲫⲣⲟⲕϩⲟⲩ. [4] B ⲉ̀ⲧⲓ ⲇⲉ ⲉⲫⲧⲱⲃϩ.
[5] B ⲉⲫⲟⲩⲱϣ. [6] B ⲡⲁⲥⲱⲙⲁ. [7] B ⲛⲉⲙⲱⲟⲩ ϩⲙⲟⲧ.
[8] B ⲉ̀ⲟⲩⲡⲉⲑⲛⲁⲛⲉⲫ. [9] B ⲙ̀ⲡϫⲱⲙ. [10] B ⲛⲓⲃⲓⲥⲓ.
[11] B ⲛ̀ⲛⲉⲥⲙⲟⲩⲛ̀ϩⲱⲟⲩ. [12] B ⲫⲏⲉ̀ⲧϣⲟⲡ. [13] B ⲓⲛⲟⲩⲙⲉⲩⲓ̀.

mitted." And when the saint had said these things in the fervour of his heart, behold the Lord Jesus Christ appeared to him, [37] saying, "Come up now into heaven, and rest thyself in the dwelling which I have prepared for thee in the kingdom of My Father which is in heaven. O excellent George, I will fulfil every thing which thou hast asked for, and many other things greater than these." Then Saint George said to the executioners,[1] "Come now, and perform that which has been commanded you;" and he stretched[2] out his neck, and they took off his holy head, and there came forth water and milk. And Jesus Christ took his blessed soul and embraced it[3] and took it up to heaven with Him, and gave it as a gift to His Good Father and the Holy Spirit. Then straightway the earth shook to its foundations, and there were suddenly thunders and lightnings so that no man passed that place for mighty dread. Now all those who became martyrs through Saint George were eight thousand, six hundred and ninety-nine together with Alexandra the Queen. And Saint George consummated his martyrdom on the twenty-third day of the month Pharmûthi, on the Lord's day, at the ninth hour of the day. I Pasikrates[4] the servant of Saint George was with my master until the end of his contest[5] by the sentence of death of the impious governors. I have written down his holy martyrdom, and have added nothing thereto nor taken any thing therefrom; and my Lord Jesus Christ helped me, to Whom together with His Good Father and the Holy Spirit be glory for ever and ever, Amen.

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[1] B ⲚⲚⲓⲕⲉⲧⲱⲛⲛⲁⲣⲓⲟⲛ (sic).

[2] B ⲁⲩⲥⲱⲟⲩⲧⲉⲛ ⲙ̀ⲡⲉⲩⲙⲱⲓⲧ (sic).

[3] B ⲙ̀ⲙⲟⲩ.

[4] Arab. سكرادس, Syr. ܣܟܪܕܣ.

[5] B ⲡⲉⲩⲁⲑⲗⲩⲥⲓⲥ.

[38] *These are the mighty deeds and miracles which God wrought by the hand of Saint George after his martyrdom and after the coming of his body into Diospolis his native city, and after the building of his shrine, which was completed and consecrated on the seventh day of the month Athôr, and after the laying of his body within it. Saint Theodosius,*[1] *Bishop of Jerusalem, recited the mighty deeds and miracles which God wrought by Saint George, and the gracious acts which took place in his holy martyrium*[2] *when he pronounced the following encomium on the day of his holy commemoration, which is the seventh day of Athôr, when there was gathered together a great multitude of the orthodox*[3] *to celebrate the festival of Saint George in his shrine and to praise our Lord Jesus Christ.*

"I will open my mouth in parables, I will declare the things which have been hidden from the beginning, which we have heard[4] and known, and which our fathers have declared unto us."[5] As

[1] As this Theodosius, Bishop of Jerusalem, is referred to by Theodotus of Ancyra in his encomium upon St. George (Coptic text, p. 163) he must either have been a contemporary of his, or have lived before his time, for there is no reason to suppose that the mention of him in the encomium of Theodotus is an interpolation, or that it refers to Theodosius the Bishop of Jerusalem who flourished about A. D. 869. See Cave, *Script. Eccles. Historia Literaria*, p. 557, and Le Quien, *Oriens Christianus*, iii, p. 370. The Theodosius here referred to is probably the Palestinian monk who caused such trouble at the Council of Chalcedon, and who afterwards came to Jerusalem and usurped the episcopal throne of Juvenal. Many crimes and murders were committed through his agency in Jerusalem, but he was eventually expelled from that city about the year 453. He fled away and took refuge in the mountains of Sinai and his end is unknown. For his history and a discussion as to whether he appointed himself Bishop or not, see Le Quien, *Oriens Christianus*, iii, col. 164; Tillemont, *Mémoires pour servir à l'Histoire Ecclésiastique*, xv, pp. 197, 380, 672, 731—737, 754—756, and Notes lvii and lviii on pp. 925, 926.

[2] B ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ. [3] B adds ⲉϥⲑⲟⲩⲏⲧ ⲛ̀ⲁⲥⲉ ⲟⲩⲛⲓⲱϯ ⲛ̀ⲙⲏⲱ ⲛ̀ⲧⲉ ⲛⲓⲟⲣⲑⲟⲇⲟⲝⲟⲥ ⲉⲩⲉⲣⲱⲁⲓ.

[4] B ⲛ̀ⲛⲏⲉ̀ⲧⲁⲛⲥⲟⲑⲙⲟⲩ. [5] Psalm lxxviii, 2, 3.

the Holy Spirit spake by the mouth of David the righteous king, so also will I show forth to you the gifts and the miracles which came to pass through Saint George the mighty martyr of Christ, and what happened to him in the city of Tyre where he consummated [his martyrdom] under Dadianus, the lawless [governor] of the Persians. Now Tyre was the city of king[1] Nebuchad- [39]
nezzar who was king of[2] all the Chaldeans, and he forsook his city Tyre, and went to Babylon,[3] and built it in a beautiful manner, and fortified it, and made it his royal city. And it came to pass that when they had taken off the head of Saint George it was separated from the body from the ninth hour of the day[4] until sunset; and Pasikrates the servant of Saint George stood[5] by it weeping over it and watching it. And behold God put it into the heart of two of his fellow-servants to come to the city to visit their master, and to learn what had become of him;[6] and [the people] told them, saying, "They have slain him to-day." And they wept and rent their garments, and came[7] to the body, and they found Pasikrates sitting and weeping; and they sat down and wept with him. After these things they rose up together and joined the head[8] of the saint to his body, and it united with it as if it had never been severed at all. And they took the napkin[9] which one of them had on him and wrapped his holy body smeared with blood in it: and they found a new sepulchre near to them outside the city, and they laid the body of the holy man in it until it was morning, and they sat outside the door. And it came to pass on the morrow that they rose up, and went into the city and bought incense and linen; and they brought them and put them around the body[10] of Saint George; and they found that the head had joined on to the body

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[1] B ⲛⲁⲃⲟⲭⲟⲇⲟⲛⲟⲥⲟⲣ ⲡⲟⲩⲣⲟ. Thedosius appears to refer to the capture of Tyre by Nebuchadnezzar after a siege of thirteen years.

[2] B ⲉⲭⲉⲛ. [3] B ⲉⲧⲃⲁⲃⲩⲗⲱⲛ. [4] B ⲛ̀ⲧⲉ ⲡⲓⲉϩⲟⲟⲩ.

[5] B ⲛⲁϥϩⲉⲙⲥⲓ. [6] B ⲛ̀ⲧⲟⲩⲉ̀ⲙⲓ ⲭⲉ ⲟⲩ ⲡⲉ ⲉ̀ⲧⲁϥϣⲱⲡⲓ.

[7] B ⲛ̀ⲛⲟⲩϩⲃⲱⲥ ⲁⲩⲕⲱϯ ⲟⲩⲟϩ ⲁⲩϣⲓⲛⲓ ⲛ̀ⲥⲁ.

[8] B ⲉⲧⲉϥⲁ̀ⲫⲉ. [9] B ⲛ̀ⲁⲓ ⲥⲩⲛⲇⲱⲛⲓⲟⲛ. [10] B ⲙ̀ⲡⲥⲱⲙⲁ.

as if he were alive and there was no mark of the sword stroke[1] upon it at all. And the servants marvelled greatly[2], and believed
[40] with all their heart that God had received him to Himself, and that everything which He had promised[3] him while he was alive should in truth be done for him. Then they spread incense over him, and carefully prepared him for burial according to the custom of the country, and they buried[4] him in a sepulchre[5], and sealed[6] it with seals, and they set Pasikrates outside to watch it. And the two other servants went into the city to labour for their living, and to obtain money wherewith to carry the body[7] of the saint with them to their country. And it came to pass that after they had worked for two months the Lord sent to them there a merchant ship from Joppa[8] laden with merchandise: and when they had sold the cargo the servants of Saint George spake with the sailors, and they agreed[9] with them for a price to take them and the body of Saint George on board; and by the help of God they came to Joppa. When the sailors and the merchant[10] heard[11] that it was the body of Saint George of Melitene of Diospolis who had gone into the country of the Persians, they marvelled greatly at the[12] manner of his martyrdom; and they all arose and worshipped him, and glorified God that they were esteemed worthy of carrying[13] Saint George in their ship. And one of the sailors, Leontius[14] of Joppa, an acquaintance of Saint George, brought horses and laid the body upon them, and carried it[15] into Saint George's own house [at Diospolis]; and when he arrived there he found Saint George's mother and sisters had gone to their rest.

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[1] B †ϣENCHϥ. [2] B ⲘⲘⲀϣⲰ. [3] B ϕ† ⲭⲞⲦⲞⲨ.
[4] B ⲀⲨⲔⲰⲤ. [5] B ⲘⲠⲓⲘⲒϩⲀⲨ. [6] B ⲀⲨⲦⲞⲠϥ.
[7] B ⲘⲠⲞⲨⲤⲰⲘⲀ. [8] B ⲓⲞⲠⲠⲎ ⲀⲨⲒ. [9] B Ⲁϥ†ⲚⲞⲨⲬ.
[10] B ⲠⲓⲠⲢⲀⲔⲘⲀⲦⲈⲨⲦⲎⲤ. [11] B ⲈⲦⲀϥⲤⲰⲦⲈⲘ.
[12] B ⲚⲀⲨⲈⲢϣϕⲎⲢⲓ ⲘⲘⲀϣⲰ ⲠⲈ ⲬⲈ ⲚⲀϣ ⲚⲢⲎ† ⲀϥⲈⲢⲘⲀⲢⲦⲨⲢⲞⲤ. [13] B ⲈⲦⲀⲖⲞϥ.
[14] Read ⲠⲈ ⲖⲈⲞⲚⲦⲒⲞⲤ, B has ⲖⲈⲞⲚⲦⲒⲚⲞⲤ.
[15] B ⲘⲠⲈϥⲤⲰⲘⲀ.

Then the report spread abroad that they had brought the body [41]
of Saint George who had been martyred, and whom they had not seen for the past seven years, into the house,[1] and because they were Christians they threw themselves down and worshipped him,[2] weeping and marvelling at the things which had taken place; and again they rejoiced and glorified God that they were worthy of such a gift. Then Pasikrates and the two other servants[3] whose names[4] were Lukios and Kirinneos told the people of the city everything that had happened to their master, and they all marvelled. And they laid the body of Saint George in his house for a week, and they all came and worshipped it. When the great day of the festival[5] came they all assembled in the church, and the martyrdom of Saint George was read to all the believers, and they marvelled at him and especially at all that had happened[6] to him, and they glorified God and His holy martyr. And behold when a certain wealthy nobleman of the city[7] called Andrew, who was of the family[8] of Saint George's mother, heard his martyrdom read, God opened his heart and he listened attentively to the passage [in the martyrdom][9] which says, "And the Lord appeared unto him,[10] saying, I swear to thee by Myself that no harm shall befall any man who shall confess thy sufferings, for I know that he is flesh and blood. No evil shall happen to any man who is in any necessity whatsoever, whether[11] he be in peril by fearful judgments, or by many waters, or on the mountains, or in any affliction, if he remembers My name and the name of My Father which is in heaven, and [42]
the Holy Spirit, and My servant George, and I will deliver him out of every trouble. I will write in the Book of Life the name

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[1] B ⲉⲡⲏⲓ and omits ⲁϥϫⲟⲕⲟⲩ ⲉⲃⲟⲗ. [2] B ⲉⲟⲩⲱⲱⲧ.

[3] B ⲡⲓⲕⲉⲃⲱⲕ. [4] B ⲟⲩⲁⲓ ⲇⲉ ϫⲉ.

[5] B ⲛⲧⲁⲓ (sic) ⲱⲱⲡⲓ. [6] Read ⲛⲏⲧⲁⲩⲱⲱⲡⲓ with B.

[7] B ⲛ̀ⲣⲁⲙⲁⲟ ⲛ̀ⲧⲉ ϯⲡⲟⲗⲓⲥ ⲉⲡⲉϥⲣⲁⲛ ⲡⲉ ⲁⲛⲇⲣⲉⲁⲥ ⲟⲩⲟⲥ.

[8] B ⲙ̀ⲡⲣⲉⲛⲟⲥ. [9] See page 36.

[10] B ⲉ̀ⲣⲟϥ ⲁϥⲥⲁϫⲓ ⲛⲉⲙⲁϥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ. [11] B ⲓ̀ⲧⲁ.

of any one who shall write down thy martyrdom and thy mighty deeds, and shall manifest forth thy day and the sufferings which thou hast endured in My name. I will never allow to want[1] any good thing in this world during his whole life, the man who shall make an offering or a charity in thy name, or who shall make a book on thy sufferings[2] and place it in faith in thy shrine; he shall be numbered with My saints. I am the Lord God, and that which I have said[3] will I do. I will take into My kingdom whosoever shall build[4] a shrine in thy name, and I will never forsake him. I will cause mighty miracles to take place where-[5] soever thy body shall be laid; I will make the nations of the earth[6] come to thy shrine and bring thee gifts; and I will gather together to thy shrine all the heathen of the earth, Jews, Samaritans, Persians, the children of Esau[7] and even the barbarians, and they shall bring thee gifts."

When the believing and truly God-loving man Andrew heard of all these cures with which God would benefit the people through him, he received great joy like Jacob when he saw the face of his son Joseph the ruler in Egypt, and he rose up quickly and wrote
[43] down his martyrdom and put it in his house, saying, "I will set the memorial[8] of my brother in my house, that his blessing and favour may abide with me for ever." And he cried out among the whole multitude, saying, "My brethren, as we have suffered great tribulation[9] for the sake of our brother who was slain with the sword, let us now rejoice exceedingly that he has received great honour in heaven, and verily, because he has thus received freedom of speech before God, he is able to entreat God on our behalf that He may show mercy and help to us in this world and in that which is to come.[10] And now, my brethren, hearken unto me, and let us build a little shrine to his name, and let

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[1] B Ⲛⲱⲱⲧ. [2] B ⲛⲉⲫⲃⲓⲥⲓ. [3] B ⲉⲧⲁⲓϫⲟⲩ.
[4] B ⲫⲏⲉⲑⲛⲁⲕⲱⲧ. [5] B omits ⲉⲧⲉⲙⲙⲁⲩ ⲃⲉⲛ ⲡⲓⲙⲁ.
[6] B ⲡⲕⲁϩⲓ. [7] B Ⲛⲏⲥⲁⲩ. [8] B ⲙ̀ⲡⲉⲕⲉⲣⲫⲙⲉⲩⲓ.
[9] B ⲛⲉⲙⲕⲁϩ. [10] B ⲫⲏⲑⲛⲏⲟⲩ.

us lay his body in it, that his blessing[1] and favour may abide with us for ever." Then all the people answered with one voice, "Let be done what thou hast said. If thou wilt undertake the matter, we will undertake with thee, that the blessing of the saint may be with us and with our children, and that his blessing may abide in our city for ever." And it came to pass that when he heard these things he rejoiced.[2] And he rose up early in the morning, and brought his servants and labourers and the servants of Saint George, and he pulled down the walls[3] and the dwelling of Saint George, and said, "I will not lay my brother's body in strange ground," and the rest of the people of the city helped him and laboured at the holy place. And he deposited the body of Saint George in the church, until they had cleared the ground[4] [44] and could bring it back again. And it came to pass that when they had cleared the place they laid the foundations, and he marked out with straw where the walls should be[5] according to the size[6] of the little shrine, and he built it as well as he could[7] (i. e., according to his means).

The first miracle of Saint George.

Now the first miracle which Saint George wrought was in respect of the building of the shrine in which they were to lay his body, in the peace of God, Amen.[8] And it came to pass

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[1] B ⲡⲉϥⲥⲙⲟⲩ.

[2] B ⲉⲧⲁϥⲥⲱⲧⲉⲙ ⲉⲛⲁⲓ ⲁϥⲣⲁϣⲓ ⲟⲩⲟⲥ ⲁϥϣⲱⲣⲡϥ.

[3] B ⲛⲥⲁ ⲛⲓϫⲟⲓ. [4] B ϣⲁⲧ ⲟⲩⲉⲣⲕⲁⲑⲁⲣⲓⲍⲓⲛ ⲙ̀ⲡⲓⲙⲁ ⲉⲑⲣⲟⲩϫⲁ ⲥⲉⲛϯ ⲉ̀ⲃⲣⲏⲓ ⲁϥⲑⲣⲟⲩⲥⲟⲣⲧⲟⲥ.

[5] Arab. امر ان يُعلّم بالتبن على حد بنيان. [6] B ⲧⲙⲁⲓⲏ.

[7] B adds ⲁⲥϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉϥⲙⲁⲣⲧⲩⲣⲓⲁ ⲉⲧⲁϥⲕⲱⲧ ⲉϯⲉⲕⲕⲗⲏⲥⲓⲁ ⲉ̀ⲧⲉ ⲥⲟⲩⲍ̄ ⲙ̀ⲡⲓⲁⲃⲱⲧ ⲁ̀ⲑⲱⲣ ⲡ̄ⲟ̄ⲥ̄ ⲛⲁⲓ ⲙ̀ⲡⲓⲣⲉϥⲉⲣⲛⲟⲃⲓ ⲉⲧⲁϥⲥϧⲁⲓ ⲁⲙⲉⲛ. "His martyrium (?) was finished and dedicated as a church on the seventh day of Athôr. O God, have mercy upon the sinner who wrote [this book], Amen."

[8] B omits from ϯⲱⲫⲏⲣⲓ to ⲁ̀ⲙⲏⲛ.

that Andrew, who had set himself to build[1] the martyrium of Saint George, was lying on his bed one night and thinking within himself,[2] saying, "I have erred in beginning this building, especially as up to this present I see no man who will help me; and I know[3] not whether I can finish it or not. If I do not finish it, men will laugh at me, saying, 'This man began to build, and was not able to finish', even as our Saviour said." And while he was meditating these things in his heart upon his bed, slumber overtook him and he slept. And behold Saint George appeared to him[4] in a dream, saying, "Andrew, Andrew, knowest thou me?" and he said, "What is it, master?" Saint George said to him, "Knowest thou not who I am?" and Andrew said, "No." When Andrew knew him in his dream, he was astonished, and rose up and cast himself down at his feet and worshipped him, saying,[5] "Art thou alive, O George, my master?" Saint George said
[45] to him, "Thanks be to God, my body is with you, but I live in God by the Holy Spirit. And now I see that thou art downhearted about the shrine which thou hast undertaken to build[6] in my name, in which to lay my body, and I have come to thee to show thee a little wealth belonging to my ancestors out of which thou mayest pay for the shrine. Be of good cheer, and be not faint of heart, for I will put it[7] into the hearts of the people of this city to help thee. Arise and follow me and I will show thee a place in the room of my house, which thou hast pulled down, wherein thou didst lay my body before thou didst take it into the church." Then Andrew, in his dream, rose up, and followed him. And Saint George took him into the room of his house, and showed him the place and set a mark on it with his finger,

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[1] Add ⲈⲔⲰⲦ with B.

[2] B ⲚⲆⲏⲦⲟ ⲈⲢⲈ ⲡⲉⲟⲗⲟⲅⲓⲥⲙⲟⲥ ⲫⲟⲛϩ ⲚⲆⲣⲏⲓ ⲚⲆⲏⲦⲟ.

[3] B ⲘⲠⲈϮⲈⲘⲓ.

[4] B ⲉⲛⲁⲱ ⲘⲘⲟⲥ ⲚⲀⲟ ⲭⲉ ⲀⲚⲆⲢⲈⲀⲤ ⲀⲚⲆⲢⲈⲀⲤ ⲥⲟⲩⲱⲛⲧ.

[5] B ⲉⲛⲁⲱ ⲘⲘⲟⲥ.

[6] B ⲈⲦⲀⲔϩⲓⲦⲞⲦⲔ ⲈⲢⲞⲤ.

[7] B ϯⲚⲀⲦⲏⲓⲥ ⲈⲠϩⲏⲦ.

and said to him,[1] "Rise up early in the morning and come here,[2] and dig down into this place one cubit, and thou shalt find the blessing which God hath set apart for thee." And when Andrew woke[3] up from his vision he roused his wife, and told her everything[4] which he had seen in his vision, and they marvelled greatly. His wife said to him, "Rise up now this very night, and let us light a lamp, and go to the place of which he told thee, and thou wilt see if we find the mark or not. If we find the mark as thou hast seen in thy vision, then of a certainty it is Saint[5] George who has appeared to thee,[6] and we may in truth believe that we shall find the money[7] even as he hath shown[8] thee." So they two arose, and lit[9] a lamp which the woman carried, and [46] Andrew took a spade in his hand and went to that place at midnight, and when he looked upon the ground he found the mark which the saint had made with his finger[10] in the vision; and Andrew and his wife marvelled greatly, and believed with all their hearts that it was Saint George who had made it.[11] Then the valiant Andrew bound a napkin round his loins, and took the spade in his hand and dug into the earth, and when he had gone down a little way he found a jar having its mouth sealed up with clay (?), and he dug it up and found it untouched. And Andrew and his wife threw themselves upon their faces, and worshipped God and Saint George; then they arose and lifted it up, and carried it into their house, glorifying God. And they made the light[12] to burn brightly, and went into[13] their storehouse that no one in the house might know of their matter, and the woman lighted him with the lamp while he uncovered the jar[14],

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1 Read ⲛⲁⲕ ⲍⲉ. 2 Read ⲉⲡⲁⲓ ⲙⲁ ⲱⲱⲕⲓ.

3 B ⲉⲧⲁⲕⲉⲣⲛⲏϥⲓⲛ. 4 B omits ⲉⲣⲱⲟⲩ.

5 B ⲓⲉ ⲁⲗⲏⲑⲱⲥ ⲙ̀ⲡⲓⲁⲣⲓⲟⲥ. 6 B ⲉⲣⲟⲕ.

7 B ⲛ̀ⲧⲁⲓϫⲣⲓⲁ̀. 8 B ⲉ̀ⲧⲁⲩⲧⲁⲙⲟⲕ.

9 B ⲁⲕⲃⲉⲣⲟ ⲛ̀ⲟⲩⲕⲁⲣⲁⲡⲧⲏⲥ ⲁ̀ ⲑⲥϩⲓⲙⲓ ⲧⲱⲟⲩⲛⲟⲩ ⲙ̀ⲙⲟⲕ.

10 B ⲡⲉⲕⲧⲏⲡ. 11 B ⲡⲉⲉⲧⲁⲕⲑⲁⲙⲓⲟⲕ.

12 B ⲙ̀ⲡⲓⲃⲏⲃⲥ. 13 B ⲉ̀ϩⲣⲏⲓ. 14 B ⲛ̀ⲑⲕⲟⲩⲗⲗⲁⲑⲓ.

which he found to be filled to the top with gold; and they arose and threw themselves upon their faces, and worshipped God and Saint George for the great favour that he had wrought for them. And the man brought out a measure of two hins[1] of gold wherewith he might complete the building of the shrine, and he buried the remainder again, and kept it hid in his house. Now when the morning had come he wished to give a feast to all the city[2] in the name of Saint George, saying within himself, "It is right to give the first-fruits to the Lord;" and he made
[47] a great feast for all the poor and infirm and widows and orphans in the city, and he stood up and ministered unto them and rejoiced with them all. And on the morrow he invited all the nobles of the city, and made another great feast for them in the name of Saint George, and he sat at meat with them, and rejoiced with them because of the blessing which the Lord had vouchsafed to him. While they were eating he arose[3], and spake with them saying, "Since[4] God hath put it into your hearts to help me, let each one of you give a little, according to his means, that we in our generation may do this great blessing which God hath considered our city worthy[5] of, and build the martyrium of Saint George in our city." And they all answered him with one voice, saying,[6] "We tell thee that we will act according to our power, and, by the will of God we will come to thee, and that which each one of us shall find, according to his power, he shall bring to thee." And they all, from the least to the greatest did so each one according to his power, and they counted what came in in the name of Saint George and they found two thousand pounds[7] in gold and one thousand silver *sathêri*.[8] After these

[1] B ⲛ̀ⲍⲓⲙ. [2] B ⲛ̀ⲧⲡⲟⲗⲓⲥ. [3] B adds ⲁⲫⲧⲱⲛϥ.

[4] B ⲍⲁⲣⲁ ⲭⲉ. [5] B ⲫⲏ ⲉ̀ⲧⲁ ⲫⲧ ⲑⲣⲉⲛⲉⲣⲡⲉⲙⲡⲱⲁ.

[6] B ⲉⲛⲭⲱ ⲙ̀ⲙⲟⲥ.

[7] Arab. دينار. The Coptic word ⲗⲟⲩⲕⲟⲝⲓ or ⲗⲟⲩⲕⲟⲧⲧⲓⲛ, Greek λοκοτήνην, ὁλοκοτίνιν, ὁλοκοτίνος, is a word of uncertain origin. See Du Cange, *Glos. Med. et Infim. Graecitas*, i. 1038. The Sahidic form is ⲍⲟⲗⲟⲕⲱⲧ-ⲧⲓⲛⲟⲥ. See Zoega, *Catalogus*, p. 538.

[8] Arab. درهم. See Zoega, *Catalogus*, p. 625, note 9, and p. 513, note 7.

things he came to the place where the shrine was to be built to the name of Saint George, and they laid the foundations in the name of God and of Saint George, and[1] they built it well in three years; and they brought the holy martyr into the martyrium; and they brought the holy Bishop of Jerusalem and he consecrated[2] the shrine. And what a number of miracles took place then! What a number of people were cured[3] of their diseases! and what a multitude of unclean spirits came forth in the name of Saint George the holy martyr of our Lord Jesus Christ!

The second miracle[4] *of the holy martyr Saint George.* [48]

And it came to pass when the holy Bishop had consecrated the shrine of Saint George and was bringing up the holy offering,[5] a man came in who had an unclean spirit from his youth, and it used to bring him down to the ground, and inflict sufferings upon him and make him writhe and foam at the mouth; now this man came and stood among the congregation wishing to be blessed with the multitude. And it came to pass that when the Bishop pronounced the τρισάγιον[6] the spirit brought

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[1] B ⲛⲉⲙ ⲡⲓⲁⲅⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲩⲕⲟⲧⲥ.

[2] B ⲁⲥⲉⲣⲁⲅⲓⲁⲍⲓⲛ ⲙ̀ⲙⲟⲥ. [3] B ⲟⲩⲭⲱⲥ. [4] Read ϯⲱⲫⲏⲣⲓ. After ⲅⲉⲱⲣⲅⲓⲟⲥ B adds ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ.

[5] I. e. the elements. See Hammond, *Antient Liturgies*, p. 173, Note 1.

[6] I. e. Ἅγιος ὁ θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ελεησον ἡμας. This hymn was sung in connexion with the 'Little Entrance', and was introduced into the service by Proclus, Patriarch of Constantinople (A. D. 446). It comes in the Greek liturgy of St. Mark just after the Little Entrance, and it is actually found in some of the printed Coptic liturgies. See Malan, *The Divine Liturgy of Saint Mark*, p. 43; Renaudot, *Liturgiarum Orientalium*, i, pp. lxxx—cxii; Densinger, *Ritus Orientalium*, ii, p. 367; Marquess of Bute, *The Coptic Morning Service for the Lord's Day*, p. 56; Rodwell, *The Liturgies of S. Basil, S. Gregory and S. Cyril*, p. 30; Evetts, *Rites of the Coptic Church*, pp. 34—35. The statement made by Hammond (*Antient Liturgies*, p. 381) on this point is incorrect.

the man down upon the ground[1] and made him writhe and foam at the mouth; then he rose up and stood before the multitude, and cried[2] out, saying, "What hast thou to do with me, O saint of God? I know who thou art, and that thou art not able to cast me forth from this man, for I am a lunatic,[3] and thou hast no dominion over me, O George." And he began to blaspheme God and Saint George. And Saint George inflicted sufferings
[49] upon him and brought him to a pillar. Then Saint George tied his hands behind him, and dragged him up the pillar with his hands tied behind his back, until his head was on a level with the top of the pillar. And all who saw him marvelled[4] and said, "We never saw any one like this, for behold, his back, with his hands tied behind it, clung to the pillar without fastenings of rope,[5] and his feet did not touch the ground, and he was dragged up the side of the pillar twice without any one touching him, and we have never seen such a miracle as this wrought by any of the martyrs." Now it was Saint George who held the body of the man[6] to torture him, and every one who saw him marvelled at him, and glorified God and Saint George the valiant martyr of our Lord Jesus Christ. After these things Saint George set him free, and he fell down[7] senseless to the ground from the top of the pillar, so that everyone said, 'He is dead'. And when the salutation of peace[8] had been given they pressed round about him, and marvelled at him, for he was[9] as one dead. And a certain man who had never walked, but was lame from his mother's womb, and who sat begging at the door of the shrine, came in at that moment with the multitude, crawling upon his hands and knees and dragging his feet[10] after him. And he crawled in among the feet of the people[11] until he came to the

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[1] B ⲁⲩⲓⲛⲓ ⲙⲙⲟⲩ ⲉⲡⲕⲁϩⲓ. [2] B ⲁⲫⲱϣ.

[3] B ⲟⲩⲡⲉⲣⲉⲙⲟⲩ ϫⲛⲁϣϫⲉⲙϫⲟⲙ. [4] B ⲉⲩⲉⲣϣϕⲏⲣⲓ.

[5] B ⲁⲃ̅ⲛⲉ ⲛⲛⲟϩ. [6] B ⲙ̀ⲡⲓⲣⲱⲙⲓ. [7] B ⲙ̀ⲡϣⲱⲓ.

[8] I. e., 'the kiss of peace', referring to the words ἀσπασώμεθα ἀλλήλους ἐν φιλήματι ἁγίῳ Romans xvi, 16. [9] B ⲉⲩⲟⲓ.

[10] B ⲛⲉⲫⲫⲁⲧ. [11] B ⲛⲉⲛⲃ̅ⲗⲁⲩϫ ⲛⲉⲛϣⲁⲗⲉ ⲛ̀ⲛⲓⲣⲱⲙⲓ.

man who was possessed of a devil. And the man who was possessed of a devil put out his hand and took hold of the neck of the lame man and drew it to him, wishing to take it in his hand,[1] and his legs gave a loud crack and became straight immediately. Then the people[2] took away his neck out of the hands of him that was possessed of a devil,[3] wishing to set him free, and said, "Go forth and depart," and he arose and stood [50] up trembling,[4] and his legs gained strength, and he went forth and departed.[5] And those who knew him ran out after him, but no one could catch him until he came outside the courtyard of the shrine. Then the Bishop commanded them to bring him, and the man who was possessed of a devil said, "Forgive me, O holy father, and I will tell thee what I have seen. From my youth[6] up I have been possessed of a devil until to-day, but I never saw him with my eyes except to-day, when, as he was coming to me,[7] I saw fire before me, and I was frightened[8] and fell down on the ground, and I knew nothing until the devil had gone out from me. When the people came to lift me up, it came to pass that [the devil] came to me when I was senseless, and I saw Saint George come in by the altar, and he took hold of my hands and comforted me, and I then saw with my eyes that devil before me in the form of a man, and Saint George inflicted great sufferings upon him. And he took him and dragged him up to the top of the pillar, and he inflicted sufferings upon him, and at last the devil cried out with a loud noise, and swore an oath saying, "I will go out of this man and never return to him again." Then I[9] saw Saint George take hold of him, and lift him up to the top of the pillar, and throw him down upon the

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[1] B ⲁⲩⲥⲱⲕ ⲉⲣⲱⲟⲩ ⲉⲩⲟⲩⲱⲱ ⲉⲟⲗϥ. [2] B ⲁ ϩⲁⲛⲕⲉⲣⲱⲙⲓ.
[3] B ⲛⲧⲟⲧϥ ⲙ̀ⲡⲓⲣⲱⲙⲓ ⲉⲧⲟⲓ ⲛ̀ⲇⲉⲙⲱⲛ.
[4] B ϸⲉⲛ ⲟⲩⲱⲑⲟⲣⲧⲉⲣ ⲁϥⲟ̀ϩⲓ ⲉⲣⲁⲧϥ. [5] B ⲉ̀ⲣⲁⲧϥ.
[6] B ⲓⲥⲭⲉⲛ ⲧⲁⲙⲉⲧⲕⲟⲩⲭⲓ ⲟⲩⲇⲉⲙⲱⲛ ⲉⲭⲱⲓ.
[7] B ϸⲉⲛ ⲛⲁⲃⲁⲗ ⲉ̀ⲛⲉϩ ⲉⲃⲏⲗ ⲉ̀ϥⲟⲟⲩ ⲁϥⲱⲁⲛⲛⲟⲩⲓ̀ ⲉⲓ̀ ⲉⲭⲱⲛ.
[8] B ⲛ̀ⲱⲁⲓⲱⲑⲟⲣⲧⲉⲣ. [9] B ⲁⲛⲟⲕ ⲇⲉ.

[51] pavement, and the devil uttered a loud cry through his nostrils, and came out, and departed. And I knew that I was relieved in my body, and I fell asleep and slumbered, and saw nothing until this lame man looked upon me. When I opened my eyes I saw Saint George holding[1] my hands, and embracing the neck[2] of the lame man, and he beckoned to me, saying, 'Hold him tightly.' And I held his neck and pulled, and Saint George held his legs and pulled, and his legs[3] gave forth a loud noise; and Saint George let go[4] his legs and beckoned to me[5] to let go his neck, and the man rose up and went away running; and Saint George went up to heaven, and I looked after him." When the Bishop and the multitude[6] who were standing round about him heard these things, they marvelled with a great astonishment, and glorified God and Saint George, saying, "Great are the mighty deeds and favours which[7] God works through him." And the men who were healed became[8] servants of the shrine of Saint George, and served him there day and night until the day of their death. And multitudes of men and women and children who were sick with divers diseases, and fevers, and burnings, and unclean spirits, were healed that day in the shrine of Saint George in the name of our Lord Jesus Christ.

[52] *The third miracle of Saint George the holy martyr of Jesus Christ.*[9]

And it came to pass that when the holy Bishop went into Jerusalem with all those[10] that were with him, they spake of the signs and miracles which had happened through Saint George in the midst of the people. And behold a certain Jew, who

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[1] B ⲉϥⲁⲙⲟⲛⲓ. [2] B ⲉ̀ϥⲙⲟⲩ. [3] B ⲁ̀ ⲛⲉϥϥⲁⲧ †.
[4] B ⲁϥⲭⲁⲩ. [5] B ⲛ̀ⲟⲩⲃⲏⲓ. [6] B ⲡⲓⲙⲏⲱ ⲅⲁⲣ.
[7] B ⲉⲣⲉ. [8] B ⲉⲩⲟⲓ ⲙ̀ⲃⲱⲕ ϧⲉⲛ ⲡⲧⲟⲡⲟⲥ.
[9] B has ⲉⲑⲟⲩⲁⲃ instead of ⲛ̀ⲧⲉ ⲓ̅ⲏ̅ⲥ̅ ⲡ̅ⲭ̅ⲥ̅.
[10] B ⲉⲑ ⲛⲉⲙⲁϥ ⲧⲏⲣⲟⲩ.

was a sorcerer and a thief, and who made men fall asleep by his enchantments [1] while he stole their goods, heard of the mighty deeds and miracles which Saint George wrought, but believed them not. And he said to the multitudes, "The Christians err in praying to this earthly being like ourselves, saying, 'Help us, and heal our sicknesses';" and many Christians strove with this man often, but he continued his great blasphemies after this manner. Now a certain feeble-hearted Christian heard[2] him, and he was very angry and rose up to contend with him, saying, "God will not allow thee to despise His holy martyr thus, and the saint will revenge himself upon thee and blot thee out;" and they cursed[3] each other with many curses. After these things the Jew answered and said, "Come now and lay a wager[4] with me, I will go into the shrine, and will plunder it and bring out[5] its possessions here without any one knowing it, and I will see what George will do to me." The Christian answered and said, [53] "Lay a wager with me for three pounds in gold. If thou carriest off anything from the shrine of Saint George and bringest it here, we will go into the shrine and make enquiries that we may know of a truth if thou hast carried off anything from the shrine. Then if thou work a month without any evil befalling thee,[6] I will believe thee and will give thee three pounds in gold; but if thou art not able to steal anything from the shrine, and some evil befall thee, thou shalt give me three pounds in gold, and shalt become a Christian." So the matter was thus arranged between them, and they procured witnesses.[7] Then the man who was a sorcerer arose and went into the shrine, and stole some things, and he came out while all were sleeping, and no one knew of the theft; and when he had come outside of the outer door of the shrine,[8] he spake within himself, saying, "Be ashamed

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[1] B ⲛ̀ⲣⲉϥⲉⲣϩⲓⲕⲏ. [2] B ⲙ̀ⲡⲁⲓⲣⲏ† ⲁϥⲥⲱⲧⲉⲙ.
[3] B ⲁⲩ† ⲛ̀ϩⲁⲛⲛⲓⲱ† ⲛ̀ⲱⲱⲱ. [4] B ϫⲗ ⲁ̀ⲟⲩⲱ.
[5] B ⲉ̀ⲡⲁⲓⲙⲁ. [6] B ⲡⲉⲧϩⲱⲟⲩ ⲱⲱⲡⲓ ⲙ̀ⲙⲟⲕ.
[7] B ⲛ̀ⲛⲓⲙⲉⲧⲣⲉ. [8] B ⲉⲧⲥⲁⲃⲟⲗ ⲛ̀ⲧⲉ ⲡⲓⲧⲟⲡⲟⲥ.

now, O Saint George, together with the man who laid a wager with me." And he took counsel with himself as he went along, saying, "I will sell these things for much money, and I will demand the three pounds in gold from the Christian, and I will make him forsake his faith and deny his baptism, and I shall see what this dead man George will do unto me." Now as he was pondering these things going along, behold the valiant martyr Saint George came to him in the guise of a soldier, holding a large ox-hide leather whip in his hand, and he said to the man,
[54] "My brother, what art thou carrying?[1] show[2] me." And the Jew was astonished and said, "Friend, I will hide nothing from thee. I have stolen a few things, and since God has led thee across my path,[3] come, take thy portion with me that thou mayest tell no man." Saint George said to him, "Since it is thus, come, let us go into the shrine and divide the thing between us as thou sayest." When he had come to the door of the shrine, Saint George gave him a blow on the head with the whip, saying, "Dost thou know who I am?" And the thief said to him, "Nay master, I am dead, I am dead, I know not who thou art." Saint George said to him, "I am George;" and when the thief heard this he trembled[4] and fell down upon the ground. Then Saint George took hold of him and dragged him along saying, "Why sayest[5] thou, 'I am dead, I am dead,' when thou art not dead? and now come hither and I will make thee to know who I am." Then Saint George bound[6] him in the shrine, and tied the things which he had stolen to him,[7] and suspended him from a beam at the height of three cubits from the ground, and he gave him severe lashes with the whip[8] which he held in hand. O what a number of miracles took place at that time! and O what a number of cries did the thief utter! And all those who were asleep woke

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[1] B ⲈⲦⲦⲀⲒⲎⲞⲨⲦ. [2] Read ⲚⲦⲀⲨⲢⲈⲀ ⲬⲎ.

[3] B ⲈⲃⲞⲨⲚ ⲈⲃⲢⲎⲒ. [4] B ⲀⲪⲰⲰⲞⲢⲦⲈⲢ ⲀⲪⲤⲈⲒ ⲈⲃⲢⲎⲒ ⲤⲒⲬⲈⲚ. [5] B ⲔⲀⲰ ⲘⲘⲞⲤ. [6] Read ⲀⲪⲤⲞⲚⲤⲪ with B.

[7] B ⲚⲂⲎⲦⲤ ⲀⲪⲒⲰⲒ. [8] B ⲠⲒⲘⲀⲔⲖⲀⲂⲒ.

up,[1] and arose, and came to him wondering what had taken place. And they asked one another, saying, "Who has suspended this man?" and they said, "Who could have reached up as far [55] as this from the ground?" and the thief confessed what he had done, and told every one what had happened to him. And they marvelled and said, "Let us fetch a ladder and let him down," but the steward answered, "As God liveth, no one shall let him down until he that suspended him let him down;" so they left him tied up thus until it was morning, that everyone might see him. And the thief confessed that he had laid a wager[2] with a Christian in Jerusalem, and he cried out, "O George my master, have mercy upon me and I will never put forth my hand to steal again from any man from this hour, but I will henceforth become a Christian, and I will never return[3] to the working of magic as of old;" and he wept[4] the whole of that day, being suspended from the beam, until the morning came and everyone saw him. When Saint George saw the fixedness of his intention, he had compassion upon him, and came in the night and let him down; and the thief gave the things that he had stolen[5] to the steward. And it came to pass that on the morrow he wrote a letter and sent it by the hands of a servant of the shrine to his wife and relatives in Jerusalem, and told them what had happened[6] to him. He wished moreover to become a Christian, but shame would not allow him to enter Jerusalem. When his relatives had received and read the letter, they marvelled at the mighty things which had happened through Saint George. And when the Christian who had laid a wager with him heard it, he rejoiced [56] greatly, and went[7] and announced in all Jerusalem what had happened to the Jew in the shrine of Saint George; and all who heard glorified[8] God. And his wife and children and all his

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[1] Read ⲣⲱⲓⲥ with B. [2] B ⲙ̀ⲡⲁⲓⲣⲏ† ⲉ̀ⲧⲁⲩⲭⲁⲟⲩⲱ.
[3] B †ⲛⲁⲕⲟⲧ. [4] B ⲛⲁⲩⲣⲓⲙⲓ. [5] B omits ⲉ̀ⲧⲟⲧⲩ.
[6] B ⲉ̀ⲧⲁⲩϣⲱⲡⲓ. [7] B omits ⲉ̀ⲙⲁϣⲱ ⲁⲩⲙⲱϣⲓ.
[8] B ⲁⲩ†ⲱⲟⲩ.

neighbours and a multitude of Jews[1] arose and came to him, and he told them everything that had happened to him, and they all feared greatly, and were baptized on that day in the shrine of Saint George in the name of the Father and the Son and the Holy Ghost; and they glorified God for ever.

The fourth miracle of Saint George the holy martyr.[2]

Now the name of Saint George and the report that he wrought mighty deeds and signs, and miracles, and cures, and that he cast out devils spread abroad everywhere. And there was a certain man in the land of the Persians, called Nicanor, who was ruler over the third part of the Persians, and he had a son called Anatolius, whose body and face[3] were covered with leprosy. And when he heard of the mighty deeds and miracles which God wrought by the hand of Saint George, he cried out with a cry, saying, "If God and Saint George heal the leprosy
[57] on the face of my son, I will dedicate a hundred pounds of gold[4] to the shrine of Saint George and I and all my house will become Christians." And it came to pass that when he had thus vowed he rose up on the morning of the morrow[5] and the face of his son was healed, and there was no trace of leprosy in it. When Nicanor the ruler of the Persians saw this great miracle which had taken place in his son, he rose up and took the gifts which he had vowed, and much money, and Anatolius his son and his brethren and the multitudes of Persians who came with him, and they rose up and embarked in ships and came to the shrine[6] of Saint George, and they washed his son in the bath and anointed

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[1] B ⲛ̀ⲧⲉ ⲛⲓⲓⲟⲩⲇⲁⲓ. [2] B adds ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ.

[3] B ϩⲁⲛⲕⲉⲟⲩⲟⲛ ϧⲉⲛ ⲡⲉϥϩⲟ.

[4] Arab. قنطار ذهب. For an account of the word ⲕⲟⲩⲛⲇⲓⲛⲁⲣⲓⲟⲛ or ⲕⲟⲩⲛ†ⲓⲛⲁⲣⲓⲟⲛ, Gr. κεντηνάριον, *Centenarium*, see Du Cange, *Glossarium Med. et Infim. Graecitas*, I, p. 634.

[5] B ⲙ̀ⲡⲉϥⲣⲁⲥ†. [6] B ⲙ̀ⲡⲧⲟⲡⲟⲥ.

him with the oil in the lamp, and his whole body was healed straightway. And he made his gift, and was baptized with those who were with him in the name[1] of the Father and the Son and the Holy Spirit, and they glorified God and Saint George for the favour which had happened to them. And it came to pass that when they came to their own land they built a large church, and called it by the name of Saint George; and they sent to Antioch and brought the God-loving Bishop, and he consecrated the church in the name of the Father, and the Son, and the Holy Ghost and Saint George. And a multitude of Persians received holy baptism on that day, men, women, and children. When many of them that were sick saw the young man that had been healed of his leprosy in the shrine of Saint George, they believed, and went into the shrine, and were healed straightway; [58] and they glorified God and Saint George for ever.

The fifth miracle of Saint George[2] the holy martyr.

Now there were two Samaritans who were partners in business, and they wanted to buy[3] one hundred pounds worth of merchandise. And they rose up and saddled their asses, and took their money with them, and they mounted them wishing to go into Damascus to buy their merchandise. And while they were travelling along the road and were talking with each other about the mighty deeds and miracles which[4] Saint George wrought, the night fell upon them. And it came to pass that while they were talking and were yet two or three miles from the town[5], behold there came forth against them out of the wood,[6] two hungry, roaring and ravening lions, as it is written, "He maketh darkness[7], and it is night in which all the beasts of the earth go about.

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1 B ⲃⲉⲛ ⲫⲣⲁⲛ. 2 B adds ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ.
3 B ⲉⲩⲃⲓⲧ. 4 B ⲉⲣⲉ. 5 B ⲉⲟⲩⲧⲓⲙⲓ ⲱⲁⲧⲉⲛⲙⲩⲗⲗⲓⲟⲛ.
6 B ⲡⲓⲁⲍ. 7 B ⲁⲕⲭⲱ ⲛ̀ⲟⲩⲭⲁⲕⲓ.

The young lions roar[1] and raven and seek after their food."[2] When the asses saw the wild beasts which were coming out against them, they ran away terror-stricken, and the men fell down off them half dead with fright.[3] And the wild beasts stood still near the men wishing to devour them, but they did not pursue the animals, neither did they come up to the men; and they stood still near them and glared(?) upon them. Then the men spake[4] with one another, saying, "If God and Saint George deliver us from the mouths of these wild beasts we will give this hundred[5] pounds in gold to Saint George's shrine, and become Christians."
[59] And it came to pass that when they had thus vowed their vow to God, that the Good God, who desires the salvation of all men, and who made the lions to be at peace with Daniel the prophet, inclined the hearts of these two lions, and they bowed down their heads, and turned into the woods[6] and departed. And the men whose minds had thus been quieted knew that it was Saint George[7] who had vouchsafed to them this gift, and they glorified God and His holy[8] martyr. When they had gone along the road a little they found their asses grazing and unharmed, and they got upon them and came into the town; and they spake with each other and with the people of everything which had happened to them. And every one who heard marvelled at the mighty deeds and miracles of Saint George; and the men of the city spake to them, saying, "These wild beasts have destroyed several[9] men, and multitudes of animals[10] of this district, but glory be to Saint George who hath delivered[11] you from this wrath." After these things the two merchants took counsel with each other, saying, "What we have vowed to the shrine[12] of Saint George let us

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[1] B ϩANMAC ⲘMOYⲒ EYϩOKEP. [2] Psalm civ. 20.

[3] B AYEPϕAϢMOY OYOϩ Ⲁ ΠIθHPION ⲎϩI ⲈPATOY CAΠϢωI ⲘMωOY ⲈNAYOYωϢ ⲈOYωM ⲚNIPωMI.

[4] B EYCAXI. [5] B ⲘΠAI ⲡ̄. [6] B ⲈⲂOYN ⲂEN ΠIIAϩ.

[7] B ΓEωPΓIOC TE. [8] B ΠIMAPTYPOC. [9] B ϩANMHϢ.

[10] B ⲚTEBNH. [11] B ΠETAϥNAϩEM. [12] B ⲘΠTOΠOC.

perform as a thanksgiving to the glory of God, and let us become Christians[1] in very truth and not turn back.[2] And as we have come so far let us go into Damascus, and buy our merchandise, that we may make a little profit wherewith to make a requital." When they had come to Damascus they saw some precious stones called diamonds which they bought[3] for one hundred pounds in gold; and when they came into Jerusalem they sold [60] them for two hundred pounds in gold before they reached their native city in Samaria.[4] Then the men spake with each other saying, "Thanks be to God that Saint George hath considered us worthy of this great favour." And it came to pass that when they had come into their city[5] they told their kinsfolk and all the people of the mighty deeds and miracles which God had done to them. And they arose and took the hundred pounds in gold which they had vowed to give to the shrine of Saint George,[6] and they proclaimed throughout the whole city, saying, "Let him that loveth God come into the shrine of Saint George with us;" and numbers of men and women in Samaria came forth with them. When they had come into the holy shrine they gave in their gift and saw the mighty miracles, and the many cures of the sick, and the many devils[7] which were cast out, and they all rose[8] up and received baptism in the name[9] of the Father and the Son and the Holy Spirit. And one hundred and fifty-three souls became Christians[10] that day in the shrine of Saint George in the peace of God, Amen.

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1 B ⲚⲞⲨⲬⲢⲏⲤⲦⲒⲀⲚⲞⲤ.

2 B ⲘⲠⲈⲚⲐⲢⲈⲚⲦⲀⲤⲰⲐ ⲈⲪⲀϩⲰ ϩⲞⲤⲞⲚ. 3 B ⲀⲨⲰⲞⲠ.

4 B ⲈⲦⲞⲨⲂⲀⲒ (sic) ⲚⲦⲤⲀⲘⲀⲢⲒⲀ. 5 B ⲈⲦⲂⲀⲔⲒ.

6 B ⲒⲈⲰⲢⲒⲞⲤ ⲚⲈⲘⲀⲚ ⲞⲨⲞϩ ⲀⲨϩⲒⲰⲒⲰ.

7 B ⲚⲀⲈⲘⲰⲚ Ⲓ ⲚⲀϥϩⲒⲞⲨⲒ ⲘⲘⲰⲞⲨ.

8 B ⲀⲨⲦⲰⲞⲨⲚⲞⲨ ⲀⲈ. 9 B ⲘⲪⲢⲀⲚ.

10 B ⲚⲬⲢⲏⲤⲦⲒⲀⲚⲞⲤ ⲬⲈ.

The sixth miracle of Saint George the holy martyr[1] *of Jesus Christ.*

Now there was a certain Christian[2] in Jerusalem whose name
[61] was Zôgratôr,[3] and he had a son who was a lunatic, and he himself was gouty;[4] and the man was very rich,[5] and had much wealth in gold[6] and silver and many herds of cattle. And it came to pass that when he heard[7] of the mighty deeds and miracles of Saint George, he vowed[8] a vow, saying, "If God and Saint George heal my feet and legs of this disease, I will give in return to his shrine, three meals and three pints of wine, every month. And if I can walk freely with my feet and can go along upon them by the twenty-third day of Pharmûthi, which is his great day, I will walk upon my legs to his shrine and will give one hundred pounds of gold to it." And when he had thus vowed, his legs[9] became smaller (?) little by little,[10] and his body became easier, and at the end of the appointed days he walked, and went into his house and into the church, and he prayed to God, saying, "I thank thee, O God of Saint George," and after two days his whole body was healed. When the day of the holy martyr, which is the twenty-third of Pharmûthi, drew near, he made ready everything which he would take with him, and his servants came to him, saying, "What animal shall we make ready for thee to ride?"[11] Zôgratôr answered and said, "As God liveth, I will walk on my legs from Jerusalem[12] to the shrine of Saint
[62] George the holy martyr." Then they arose and went to the shrine of Saint George, and they found so great multitudes gathered together there marvelling at the mighty deeds and graces of healing which

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[1] B adds ⲉⲑⲟⲩⲁⲃ. [2] B ⲟⲩⲣⲱⲙⲓ ⲇⲉ ⲛ̀ⲭⲣⲏⲭⲧⲓⲁ̀ⲛⲟⲥ.
[3] B ⲍⲱⲣⲣⲁⲧⲏⲣ. [4] B ⲛ̀ⲁ̀ⲡⲟⲧⲁⲕⲣⲏⲥ.
[5] B ⲉ̀ⲙⲁⲱ ⲡⲉ. [6] B ⲟⲩⲛⲟⲩⲃ. [7] B ⲉⲭⲥⲱⲧⲉⲙ.
[8] B ⲙ̀ⲙⲟⲩ ⲥⲱⲩ. [9] B ⲛⲉⲩⲫⲁϯ.
[10] B ⲛ̀ⲟⲩⲕⲟⲩⲭⲓ ⲛ̀ⲟⲩⲕⲟⲩⲭⲓ. [11] B ⲛ̀ⲧⲉⲕⲁⲗⲏⲓ ⲉ̀ⲣⲟⲩ.
[12] B read ⲓ̅ⲗ̅ⲙ̅.

had taken place through Saint George, that Zôgratôr[1] marvelled when he saw the mighty miracles and the healings which took place through Saint George, and he gave his gift to the shrine readily. And it came to pass that when the steward saw the marvellously great gifts which Zôgratôr gave, he took him into his house for two months, and he ate and drank with him joyfully. On the third day[2], by the good favour of God, the son of Zôgratôr arose and came to learn what had happened to his father, for he and those who had gone with him to the festival[3] had not returned. Now Zôgratôr was within,[4] talking to the steward of his son, saying, "I have a son possessed of an exceeding wicked devil who inflicts[5] such great sufferings upon him[6] that it has been said many times, 'It would be better for him to be dead[7] rather than live[8] and suffer such tortures as these.' If God and Saint George heal him by this time next year, I will bring him[9] to thee, and I will come hither to thee and will give greater gifts than these to his shrine." The steward said to him, "Dost thou believe that God is able to do everything?" [and Zôgratôr answered,] "I believe that the saints receive[10] everything which[11] they ask for, and that nothing is too hard for them[12] [to do] in God's name.[13] Moreover, it is written in the Gospel of John, 'Whosoever believeth on me shall himself do greater works than these that I do'."[14] And it came to pass that while they were talking to one another, behold the son of Zôgratôr [63] and a number of servants came up riding upon horses, and stood by the door of the shrine, and he enquired for his father and

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1 B ⲍⲱⲣⲣⲁⲧⲏⲣ ⲉⲛⲁⲩ ⲉⲛⲓⲛⲓⲱϯ. 2 B ϧⲉⲛ ⲡⲓⲉⲥⲟⲟⲩ ⲇⲉ.
3 B ⲉⲧⲉⲙⲡⲉⲛⲥⲱⲗ ⲛⲑⲟⲩ ⲛⲉⲙ ⲛⲏⲉⲧⲁⲩⲥⲱⲗ ⲉⲡⲓⲱⲁⲓ.
4 B ⲥⲁⲃⲟⲗ. 5 B ⲁⲩϯ. 6 Read ⲛⲁⲩ ⲧⲱⲛ ⲁ? with B.
7 B ⲉⲑⲣⲉⲛⲙⲟⲩ. 8 B ⲉⲛⲟⲛϧ.
9 B ϯⲛⲁⲉⲛⲥ ⲛⲁⲕ ⲛⲧⲁⲓ ⲱⲁⲣⲟⲕ ⲡⲁⲓⲙⲁ ⲛⲧⲁϯ ⲛⲥⲁⲛⲛⲓⲱϯ.
10 B ⲧⲉⲧⲉⲛⲛⲁϭⲓⲧⲟⲩ. 11 B ⲉⲧⲉ ⲉⲣⲉ.
12 B ⲛⲧⲉⲛⲑⲏⲛⲟⲩ. 13 B ⲡⲁⲣⲁⲛ.
14 B ⲉϯⲓⲣⲓ. John xiv. 12.

found that he was with the steward; and he came to his father, and they spake with one another. And while they were talking with one another, behold the devil came into the boy suddenly, and tare him for a long time, and he foamed at the mouth, and the devil rose up and cried out with a loud voice,[1] saying, "What hast thou to do with me, O George? and why dost thou trouble me so much?[2] By Hercules,[3] I am a lunatic, and no one shall cast me out." And he uttered great blasphemies, saying, "By Hercules, thou shalt not cast me out, O George." Then Saint George smote him with severe smitings,[4] and again the devil cried out loud cries, saying, "O George, thou makest me suffer," and he sware mighty oaths, saying, "If thou wilt allow me to come forth I will never return[5] to him again." And when the devil[6] had cast him down in the midst he came out from him, and never returned to him again; thus he was healed immediately. When Zôgratôr saw that the devil had come out of his son, he gave many gifts to the shrine of Saint George, and returned thanks to God.[7] And he came to the shrine every year on Saint George's day[8], and made[9] a great feast to the poor and the widows and the orphans, and his son stood by them with joy; and they glorified[10] God and Saint George[11] until the day of his death.

The seventh miracle of Saint George[12] the holy martyr.

[64] And it came to pass that when the servants of the shrine of Saint George[13] had increased, the steward made them go out to collect and

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[1] B adds ⲉⲥⲭⲱ ⲙ̀ⲙⲟⲥ. [2] B ⲛⲏⲓ ⲉ̀ⲛⲁϣ.

[3] For other instances of the use of this interjection see Hyvernat, *Les Actes des Martyrs de l'Égypte*, pp. 35, 106.

[4] B ⲛ̀ϣⲁϣⲓ. [5] B ϯⲛⲁⲕⲟⲧ. [6] B ⲡⲓⲇⲉⲙⲱⲛ ⲁⲉ.

[7] B ⲛ̀ⲧⲟⲧⲥ ⲫϯ. [8] B ⲡⲉϩⲟⲟⲩ. [9] B ϣⲁⲧⲉⲥⲓⲣⲓ.

[10] B ⲉⲩϯⲱⲟⲩ. [11] B ⲣⲉⲱⲣⲓⲟⲥ ⲉ̀ⲡⲉϩⲟⲟⲩ ⲛ̀ⲧⲉ ⲡⲉⲥⲙⲟⲩ.

[12] B adds ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ.

[13] B omits ⲙ̀ⲡⲓⲁ̀ⲣⲓⲟⲥ ⲣⲉⲱⲣⲓⲟⲥ.

gather in the first-fruits and gifts which were given to the holy shrine[1] of Saint George. Moreover, many people in the country vowed[2] and dedicated their sons and daughters[3] and cattle to[4] the shrine of Saint George, because of the mighty deeds and miracles which he wrought, and many barren women bore children after they had vowed cattle to the shrine. Whenever, too, a storm broke upon many ships at sea, so that they were suddenly in great danger,[5] and the sailors cried out to God and Saint George, saying, "Help us," straightway[6] the help of God strengthened them speedily and saved[7] their ship until they arrived in haven. And much cattle which had been vowed, but had not been given by their masters to Saint George's shrine, went of their own accord[8] until they came and entered into the shrine. But why should I mention the beasts which went of their own accord into the shrine, and omit the mighty miracles of soulless pieces of wood, and stones, and books, and pieces of gold which travelled through the air like birds until they came into the shrine of Saint George by the help[9] of the living God? If a ship[10] were in danger and pieces of wood, or writings, or pieces of gold, and other things were cast out of it into the sea in faith [65] in the name of Saint George, they would travel of their own accord through the air, until they came into the shrine. Now many people believed in the mighty deeds and the many miracles but a few did not.[11] And one of the servants[12] of the shrine rose up and stole some of the property of the shrine, and took it into his house, and the holy martyr bore with him until the end of five years, saying, "Peradventure he will repent[13] of his sins, and

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[1] B ⲉⲡⲓⲧⲟⲡⲟⲥ. [2] B ⲟⲩⲙⲏⲱ ⲱⲱ. [3] B ϩⲁⲛⲱⲏⲣⲓ.

[4] B ⲉⲃⲟⲩⲛ ⲉⲡⲧⲟⲡⲟⲥ. [5] B ⲛⲧⲟⲩⲉⲣⲕⲩⲛⲁⲓⲛⲉⲩⲓⲛ.

[6] B ⲃⲉⲛ ⲧⲟⲩⲛⲟⲩ ⲉⲧⲟⲩⲛⲁⲱⲱ ⲉⲃⲟⲗ ϫⲉ ⲫⲧ ⲛⲉⲙ ⲡⲓⲁⲣⲓⲟⲥ ⲅⲉⲱⲣⲅⲓⲟⲥ ⲁⲣⲓⲃⲟⲏⲑⲓⲛ ⲉⲣⲟⲛ ⲃⲉⲛ ⲧⲟⲩⲛⲟⲩ.

[7] B ⲡⲟⲩϫⲟⲓ ⲥⲉⲙⲛⲓ. [8] B omits ⲱⲁⲣⲉ ⲛⲓⲧⲉⲃⲛⲱⲟⲩⲓ ⲙⲟⲱⲓ.

[9] B ⲃⲓⲧⲉⲛ ⲧⲃⲟⲏⲑⲓⲁ. [10] B ⲁⲣⲉⲱⲁⲛ ⲟⲩϫⲟⲓ.

[11] B ⲛⲁⲧⲛⲁϩⲧ. [12] B ⲡⲓⲃⲱⲕ.

[13] B ϥⲛⲁⲉⲣⲙⲉⲧⲁⲛⲟⲓⲛ ⲉϩⲣⲏⲓ.

I will forgive him;". but he did not cease to steal, and he acted[1] in this wise: everything that was given to him to take to the shrine, he took home to his wife like Judas, who when he stole from the Saviour out of the bag, took home to his wicked wife everything which had been given to the Saviour, Who put it into the bag[2] in the hands of Judas;[3] even so did the servant steal and give to his wicked wife.[4] It was on account of his wife that great temptation came upon[5] Judas, and made him hang himself, for when God had set them apart for apostleship, all the Apostles, except Judas, forsook their houses, and wives, and children, and followed after the Son of the living God. Judas alone did not follow after his God, but lived with his wife, and was impure with
[66] her, and for this reason the devil found a resting place[6] within him until he made him an alien from God." And thus shall it happen to all who hearken unto their wicked wives until they make them aliens from God[7] who created them. Now this man who was a servant of the shrine[8] of Saint George and to whom things were given as to all his other fellow[9] servants, used to take them into his house, and did not cease to steal the property of the shrine. After these things the holy martyr put a very wicked devil in him, and inflicted great sufferings upon him day and night. And the devil brought him into the church[10] and spake from within him, saying, "I have taken much property[11]

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[1] B omits ⲉⲫⲓⲣⲓ. [2] B ⲡⲓⲣⲗⲟⲥⲟⲕⲟⲙⲱⲛ.

[3] According to tradition Judas married his mother, who had cast him away when a baby to perish, without knowing it. See Migne, *Dict. des Légendes*, col. 719. The Apostle Paul saw Judas in hell and held a conversation with him, and Judas made a confession to him. See the translation of the Coptic text published by Dulaurier in his *Fragment des révélations apocryphes de Saint Paul*, Paris, 1835.

[4] B ⲛⲧⲉⲫⲥϩⲓⲙⲓ. [5] Read ⲧⲁϩⲟⲩ.

[6] B ⲡⲓⲇⲓⲁⲃⲟⲗⲟⲥ ϫⲉⲙϫⲟⲙ ⲟⲩⲟϩ ⲛⲁϧⲏⲧⲩ.

[7] B ⲙⲫⲧ. [8] B ⲙⲡⲧⲟⲡⲟⲥ. [9] B ⲛⲛⲉⲫⲱⲫⲉⲣ.

[10] B ⲉⲡⲓⲧⲟⲡⲟⲥ.

[11] B ⲛⲟⲩⲙⲏⲱ ⲛⲉⲙ ⲉⲛϫⲁⲓ ⲛⲧⲉ ⲡⲁⲓⲧⲟⲡⲟⲥ.

of the shrine into my house, go ye into it, and ye will find it there;" and they went and found it there. And after he had suffered[1] thus for two months Saint George had compassion upon him, and healed him, and the steward cast him forth from the shrine; and all who heard of it glorified God and Saint George.

The eighth miracle of Saint George[2] the holy martyr.

There was a certain rich man in Antioch whose name was Eulogios;[3] and he had a ship which went to sea,[4] and he was occupied in great business. And he was a kind man, and gave great charities to the poor and the infirm, and he gave gifts and [67] first-fruits to every church[5] in his city Antioch,[6] and he made a great feast to all the clergy of his city twice a year, and he ate and drank frequently with the Archbishop, and prayed to God always; moreover, he visited the prisons, and was very rich. And he frequented the shrine[7] of Saint George, and went there on the great[8] day of his festival, which is the twenty-third of Pharmûthi, and he prayed there,[9] and gave money[10] to the shrine, and he ate and drank with the steward, and returned to his house in peace. And it came to pass that when he had done thus for twelve years, the devil, who is the enemy[11] of every one that believes on Christ, was envious of him because of the kind deeds which he wrought, and raised up a great black darkness[12] on the sea, and a storm. Now the ship of Eulogios was keeping close

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[1] B ⲁⲃⲟⲧ ⲇⲉ ⲃ̄.

[2] B adds ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ.

[3] B ⲉⲩⲗⲟⲅⲓⲥⲙⲟⲥ.

[4] B ⲉⲫⲉⲣϩⲱⲧⲡ.

[5] B ⲛⲉⲙ ⲉ̀ⲕⲕⲗⲏⲥⲓⲁ̀.

[6] Read ⲁⲛⲧⲓⲟⲭⲓⲁ̀.

[7] B ⲉⲫⲧⲁⲗⲉ ⲡⲧⲟⲡⲟⲥ ⲉⲫϩⲏⲗ ⲟⲛ.

[8] B ⲉ̀ⲡⲁⲓⲛⲓⲱϥ.

[9] B ⲛⲁⲫⲱⲗⲏⲗ ⲡⲉ ϧⲉⲛ ⲡⲓⲧⲟⲡⲟⲥ ⲟⲩⲟϩ ⲛ̀ⲧⲉⲫϯ ⲛ̀ⲟⲩⲑⲉⲣⲙⲏⲥⲓ.

[10] Also spelt ⲑⲉⲣⲛⲏⲥⲓ. See Zoega, *Catalogus*, 625, note 9.

[11] B ⲛ̀ⲭⲁⲭⲓ ⲛ̀ⲟⲩⲟⲛ.

[12] B ⲛ̀ⲟⲩⲣⲛⲟⲫⲟⲥ ⲛ̀ⲭⲁⲕⲓ ⲛ̀ⲟⲩⲭⲓⲙⲱⲛ ϧⲉⲛ ϥⲓⲟⲙ.

to the shore, for the sailors feared to put out to sea lest it should be destroyed under them, and they rose up and brought the merchandise and all their necessary[1] clothing to land; and they passed the whole night sorrowfully while the wind carried away the ship, and they knew not where it had gone. When the morning had come, they tired themselves out in seeking for the ship of Eulogios, but they found it not, and they came and told him everything that had happened; and he and his wife wept and were sorrowful. After these things they thanked God, saying,
[68] "God's will be done, blessed be His name[2] for ever. If He wishes to be merciful[3] to us we will build another ship like unto this;" and saying these things to each other they comforted themselves in God, and were strong[4] in the property which they still had. But behold the devil raised up for them a greater trial than this. Now there was a certain Egyptian who was a very skilful thief, and when he was sought after[5] to be put to death he rose up and fled, and came down to the sea, and by Satan's luck he found a ship about to sail to Antioch, and he went on board, and came thither,[6] and lived in the house of Eulogios. After he had been there a few[7] days he became a labourer for two years, and knew[8] everything that was in the house of Eulogios,[9] who knew not that he was a thief,[10] but trusted him. And the thief found two other transgressors like[11] unto himself and made companions of them, as the Scripture saith, "Every man cleaveth to him that is like unto him," and they took counsel together to rob the house of Eulogios. And it came to pass that when the day[12] of the martyr drew near, that is to say, the twenty-third of Pharmûthi, Eulogios and many other people with

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[1] B ⲛⲁⲛⲁⲛⲕⲉ ⲟⲛ ⲟⲩⲟⲥ ⲁⲩⲓ ⲉⲡⲓⲭⲣⲟ.

[2] Read ⲙⲁⲣⲉ ⲫⲣⲁⲛ with B. [3] B ⲟⲩⲱⲱ ⲛⲁⲉⲣⲡⲓⲛⲁⲓ.

[4] B ⲛⲁⲩⲧⲁⲭⲣⲏⲟⲩⲧ. [5] B omits ⲁⲉ.

[6] B ⲉⲙⲁⲩ ⲁⲫⲱⲟⲡⲓ ⲁⲉ. [7] B ⲥⲁⲛⲕⲟⲩⲭⲓ ⲁⲉ.

[8] B ⲁⲫⲓⲛⲓ (sic). [9] B ⲡⲓⲉⲩⲗⲟⲅⲓⲟⲥ. [10] B ⲟⲩⲥⲟⲃⲛⲓ.

[11] B ⲙⲡⲁⲓⲣⲏϯ. [12] B ⲡⲓⲉⲥⲟⲟⲩ.

him made ready to go to the shrine. And it came to pass that while they were there, the mother-in-law of Eulogios fell sick,[1] and, according to the will of God, died; and his wife and her kinsfolk went to weep for, her leaving the Egyptian alone in the house. Then he rose up and went quickly with his companions [69] to the house, and took them in with him, and they ate and drank, and spent the whole day[2] in robbing the house of Eulogios. And they carried off the gold and silver and all the other valuable things, and finding an Alexandrian ship[3] they embarked, and came to Alexandria; and they set out all the property of Eulogios in the market, and sold it for much money, and the share of each one amounted[4] to three thousand pounds in gold. And it came to pass that when Eulogios came back from the shrine of Saint George, he found his wife and kinsfolk sorrowing; and they told him what had happened, and he grieved for many days. After these things he took consolation in God and glorified Him, saying, "God's will[5] be done." Meanwhile those[6] who had stolen his property went into Egypt to Peremoun,[7] and lived there; and one of them fell sick (?),[8] and became possessed of a devil, and went away, and no one knew whither he had gone. After a few days there was anger between the remaining two, and they quarrelled with each other, and at midnight the Egyptian rose up, and took a sword, and slew[9] his insensible companion, and took all the gold and went to the country of Palestine where he toiled in business, and ate and drank with the money of Eulogios a long

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[1] Read ϣωνι. [2] B ⲁⲅⲡⲓⲉⲭⲱⲣⲥ.

[3] B omits ⲟⲛ ⲙ̀ⲡⲁⲓⲣⲏϯ. [4] B ϩⲱ ⲧⲉ ⲉⲑⲣⲟⲩⲉⲣ.

[5] B ⲫⲛ ⲉⲧⲉϩⲛⲁϥ. [6] B ⲛⲁⲓ.

[7] or Pelusium. See Champollion, *L'Égypte sous les Pharaons*, ii, 83, 135, 361; Quatremère, *Mémoires sur l'Égypte*, i, 259. The Arabic name is فارمه and the place is marked on Jacotin's great war map of Egypt. It is not mentioned in Maḥmûd Bey's map, but it must be near the ruins of the castle of Tîna آثار قصره الطينه.

[8] I do not know what ϣⲱⲣⲧ means here.

[9] B ⲁϥⲃⲱⲧⲉⲃ ⲙ̀ⲡⲉϥϣⲫⲏⲣ.

time. And Eulogios, the true Christian and his wife Euphemia,
[70] true to God, did not relax their offerings, and first-fruits, and charities on festival days[1] which they had been wont to give to the poor and the sick; and they did not cease their offerings, but continued them as formerly. And he gave away that which he had laid by, and when that had come to an end, he spent everything that he had. When the day[2] of the martyr drew nigh, Eulogios spake with his wife, saying, "Behold all the people of the city[3] are going to the shrine of Saint George, but we have no income this year to give; behold, O God, may Saint George look[4] upon our affliction." His God-loving wife answered and said meekly to him, "I know, brother, that we have nothing, and that there is none[5] to lend us anything,[6] for we are poor, but behold,[7] I have two garments,[8] take this good one and sell it for money, that our offering to the shrine may not cease." When Eulogios heard these things his eye filled with tears and they both wept. And again Eulogios spake with his wife concerning the cost and the carrying out of the journey. The blessed Euphemia answered and said, "O good brother, rise up and go to thy neighbours, perchance God will cause them to have compassion upon thee and to lend thee the money[9] wherewith thou shalt be able to supply thy wants and to go to the shrine in peace. If they will not lend thee money, then give this garment to the people who are going to the shrine, and God's will be done." And Eulogios hearkened to her, and rose up and went
[71] to a neighbour of his, and said to him, "I want to speak with thee on a certain matter;" and he replied, "Speak, beloved brother." Eulogios said to him, "Behold the day of Saint George

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[1] B ⲛⲉⲙ ⲛⲟⲩⲁ̀ⲡⲁⲣⲭⲏ ⲛⲉⲙ ⲛ̀ⲟⲩⲉⲯⲟⲟⲩ.

[2] B ⲛⲓⲉ̀ⲯⲟⲟⲩ. [3] B ⲡⲓⲣⲱⲙⲓ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉ ⲧⲁⲓⲃⲁⲕⲓ.

[4] B ⲛⲁⲩ. [5] B ⲟⲩⲟⲩⲯ ⲟⲛ ⲙ̀ⲙⲟⲛ.

[6] B ⲛⲁⲧⲉⲛⲯⲟⲩⲧ ⲛⲁⲛ ⲭⲉ. [7] Read ⲯⲏⲡⲡⲉ.

[8] B ⲛ̀ⲧⲏⲓ ⲛⲏⲓ ⲉⲧⲧⲟⲓ ⲯⲓⲱⲧ.

[9] B ⲛⲁⲕ ⲱⲁ ⲡⲓⲑⲉⲣⲙⲏⲥⲓ ⲛ̀ⲧⲉ ⲧⲁⲓⲱⲑⲏⲛ.

draweth nigh, and I do not wish to cease this year from giving the little gift which I am accustomed to give to his shrine; but behold I have[1] nothing at all this year to give, for thou knowest all that has happened to me. And now, neighbour, perhaps I may borrow[2] some money from thee until God show me a way in which I can work and make it up." And while Eulogios was speaking,[3] his neighbour's eyes filled with tears, and he said to him, "O good brother, why sayest thou such things as these[4] to me who have been thy servant until this day? and why speakest thou such things as these to me about money? As God liveth,[5] hadst thou asked me for ten pounds in gold I would have given them to thee that I might obtain the blessing[6] of the martyr. But behold[7] now, I have here three pounds in gold, take them, and if thou needest[8] more I will give it to thee." And Eulogios took them and brought them to his wife, saying, "I believe on God and Saint George, and if we cast all our care upon God, he will have mercy upon us again." His wife said to him, "God hath set apart the money for thee." And he said, "Thanks be to God and His holy martyr[9], for when I went to such and such a man and told him[10] everything, he said to me, 'If thou art in need[11] of more, come hither to me, and I will give thee what thou needest;"[12] and she rejoiced greatly, and thanked God. Then Eulogios rose up and embarked with those who were with[13] him, to go to the shrine of Saint George. And behold, [72] the man who had stolen the property of Eulogios meditated within himself, saying, "I know that I have sinned from my youth up, without counting the great sin which I committed when I

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[1] Read ⲚⲦⲞⲦⲈⲚ ⲀⲚ. [2] B ⲘⲠⲞⲨⲰⲂⲀⲠ.

[3] B ⲤⲞⲤⲞⲚ ⲚⲀⲪⲤⲀⲬⲒ. [4] B ⲚⲚⲀⲒ ⲘⲎ ⲤⲀⲚⲔⲈⲞⲨⲞⲚ.

[5] B ⲫⲞⲚϧ ⲀⲈ. [6] B ⲤⲒⲚⲀ ⲚⲦⲈ ⲠⲤⲘⲞⲨ.

[7] B ⲒⲤ ⲤⲎⲠⲠⲈ. [8] B ⲀⲔⲰⲀⲚⲈⲢⲚⲬⲢⲒⲀ.

[9] B ⲠⲈⲪⲘⲀⲢⲦⲨⲢⲞⲤ. [10] B ⲀⲪⲦⲀⲘⲞⲪ.

[11] B ⲚⲦⲈⲔⲈⲢⲚⲬⲢⲒⲀ. [12] B ⲘⲠⲈⲦⲈⲔⲈⲢⲬⲢⲒⲀ.

[13] B omits ⲈⲐⲚⲈⲘⲀⲪ.

rose up against my neighbour and slew him craftily, and I shall suffer everlasting punishment for the sake of the things belonging to other people. Behold now[1] the day of the martyr draweth nigh, I will arise and go to his shrine, and will pray there and make a small offering that peradventure he may receive me favourably before God, and show mercy to my miserable soul." And it came to pass that when Eulogios came to the shrine of Saint[2] George he with those who were with him, prayed; and they came to the steward and handed in their gifts to him. And the steward knew Eulogios from his being accustomed to come to the shrine year by year, and he ate and[3] drank with him. When it was morning they came into the shrine and prayed, and they stood up until the service (σύναξις) was ended, and Eulogios and his fellow citizens came out and walked to the market place. And behold the Egyptian who had robbed the house of Eulogios came in through the door of the shrine dressed[4] in the dress[5] of Eulogios with the money tied up in it; and they knew him immediately and ran upon him and laid hold of him, for he wished to flee away. Then they bound him and carried
[73] him to the steward, who said to him, "What hast thou done with the things thou hast stolen?" and he said, "I have stolen nothing. O my master Eulogios, thou knowest[6] that I served thee for two years, and that I never stole anything from thy[7] house; and this dress (?) is one which I bought in[8] the market." The steward said to him, "If thou wilt come in with me to the altar of Saint George, and wilt swear to me in the name of God and Saint George, saying, 'I have not stolen',[9] thou shalt depart." And the thief was glad that he was going to escape, and he cried out, saying, "I will swear wherever thou pleasest,

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[1] B ϯⲛⲟⲩ ⲭⲉ. [2] B Ⲙⲡⲓⲁⲅⲓⲟⲥ.

[3] B omits ⲟⲩⲟⲥ. [4] B ⲧⲟⲓ ⲉⲭⲱⲟⲩ.

[5] B ⲕⲁⲥⲟⲩⲗⲁ. I do not know the exact meaning of this word.

[6] B ⲥⲱⲟⲩⲛ. [7] B ⲡⲉⲫⲏⲓ. [8] B ⲉⲃⲟⲗⲥⲓ.

[9] B ⲁⲛ ⲡⲉ ⲉⲧⲁⲓⲕⲟⲗⲡⲟⲩ.

and in whatever manner thou pleasest;" and the steward took him [in] that he might take the oath. And the steward said, ". . . . . this man chooseth death rather than life. For I say unto you that when a man takes an oath[1] it is received in the presence of God before he can smite[2] the earth thrice with his foot. As for me, Saint[3] George has already told me in a dream during the past night, saying,[4] 'They will bring to thee to-morrow a man who has stolen what belongs to me, do not let him go, but punish him until he gives up to thee everything that he has stolen'; but I did not understand the vision[5] until this moment." And he commanded two new whips to be brought[6] to him, and when they were brought they beat the Egyptian with many stripes; but the thief kept his mouth shut and did not[7] speak at all. Then the steward took an oath, saying, "Thou shalt either be beaten with these whips[8] until thou shalt die, or thou shalt restore the things thou hast stolen." And he commanded them to strip his clothes off him, and to beat him with [74] many stripes; and when they had taken off his clothes they found money[9] inside. They said unto him, "What are these?" and he cried out, saying, "Master, I have sinned," and he admitted [his theft] before the multitude[10] in the shrine[11] of Saint George, and confessed everything that had happened to him; and when they had beaten him with many stripes they cast him into a dungeon, and they left him without food[12] and water to die. When Eulogios had received the money he gave[13] sixty pounds in gold to the shrine, and made a great feast to the poor and the sick, and he rejoiced, and thanked God and Saint George who worked mighty deeds and miracles. Now the money which they had

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[1] B ⲁϥⲛⲁⲱⲣⲕ. [2] B ⲡⲓⲣⲱⲙⲓ ϯ ⲣ̄. [3] B ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ.
[4] B ⲛ̀ⲛⲏ̀ⲧⲁϥⲕⲟⲗⲡⲟⲩ ⲧⲏⲣⲟⲩ. [5] B ⲙ̀ⲡⲓϩⲟⲣⲟⲙⲁ.
[6] B ⲁϥⲉⲣⲕⲉⲗⲉⲩⲓⲛ ⲉⲩⲓ̀ⲛⲓ ⲛⲁϥ ⲙ̀ⲙⲁⲕⲗⲁⲃⲓ.
[7] B ⲛⲁϥⲥⲁϫⲓ ⲁⲛ. [8] B ⲡⲉⲕⲥⲱⲙⲁ ⲛⲁⲥ ⲙ̀ⲡⲁⲓⲙⲁⲕⲗⲁⲃⲓ.
[9] B ⲙ̀ⲡⲓⲛⲟⲩⲃ. [10] B ⲙ̀ⲡⲓⲙⲏⲱ. [11] B ⲙ̀ⲡⲓⲧⲟⲡⲟⲥ ⲛⲉⲙ.
[12] B ⲛ̀ⲁⲑⲟⲩⲱⲙ. [13] B ⲁⲩϯ.

found with the thief amounted to more than five thousand pounds in gold. After these things Eulogios besought the steward and the man was set free,[1] and Eulogios gave him three pounds in gold and the dress which he had worn, and sent him away in peace. When the man saw the compassion of Eulogios and the mighty deeds and miracles of Saint George, how that he had told the steward [about him] in a dream, he gave the three pounds in gold to the shrine of Saint[2] George, and ministered unto the sick until the day of his death; and Saint George received him favourably and forgave him his sins.

After these things Saint George appeared to Eulogios by night, and said to him, "God hath heard thy prayer and hath accepted thy alms, saying, 'I know of thy charity to the poor
[75] and the sick, and I will show mercy unto thee in this world and in that which is to come'.[3] When thou shalt wish to return to thy house thou shalt find another ship, greater than thine which was lost, laden with stores[4] and wood; take it to thy city that thou mayest build[5] a shrine in my name, and I will bless thee, and thou shalt lack no good thing during thy life." And it came to pass that when it was light Eulogios told the people everything that Saint George had told him during the night, and they marvelled greatly; and they embarked in their ship and sailed to Antioch. And behold Saint George brought the ship of Eulogios to meet them laden with cypress wood and many good things. And Eulogios and those that were with him knew it, and they rose up and went up into it rejoicing, and they brought the ship to Antioch, and told the whole city; and when the people heard it they glorified God and Saint George. Then Eulogios gave great charities to the poor and the sick and the orphans on the day of Saint George, and his prayers and offerings and first-fruits continued in the church always. And he built a glorious shrine in the name of Saint George the holy martyr, and he and his wife and children ministered therein

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[1] B ⲁϥⲭⲱ. [2] B ⲘⲠⲓⲀⲢⲓⲟⲥ. [3] B ϕⲏⲉⲑⲛⲏⲟⲩ.

[4] B ⲚⲈⲘ ⲑⲏⲕⲏ. [5] A break occurs in B here.

until the day of his death. And Saint George received him favouarbly before God, who made him a partaker in the heavenly Jerusalem, the place which he desired greatly, and he kept the festival with all the saints.

The ninth miracle of Saint George. [76]

And it came to pass during the reign of Diocletian the lawless idolater who destroyed the whole earth, that there was a certain general under his authority whose name was Euchios; and he was savage in appearance and of an exceeding wicked disposition. And the emperor Diocletian appointed him three thousand soldiers, and sent them into Egypt to overthrow the churches and to build temples to polluted idols in every place. When this man had come into the country of Egypt he appointed governors in every city and counts and dukes, and commanded them to bind all the Christians throughout their dominions; and he inflicted great punishments and fearful tortures upon them, and finally cut off their heads with the sword; and they became martyrs and died for the name of our Lord Jesus Christ. And he sent an edict throughout the whole land[1] of Egypt, and all the churches were overthrown, and temples of idols were built, and devils worshipped in them.

After all these things it came to pass that the Good God remembered all the evil which the impious emperor Diocletian had wrought, and the innocent blood of the saints, the holy martyrs which he had poured out. And when his end drew nigh, he called to Euchios the general, and said to him, "I know that [77] thou art a prudent man, and that thou dost perform the decrees and commands of the emperors. Rise up now and take soldiers and the edict of the emperor to help thee, and depart quickly into Syria of Palestine, and go first to the shrine of him that is called George, and overthrow it to its very foundations. For I cannot bear to hear tell of the mighty deeds of magic which are

[1] Read ⲔⲀⲤ.

wrought[1] in the name of him whose head Dadianus the Persian cut off several years ago. And the Christians have built a shrine to his name, and they perform mighty deeds and signs by works of magic so that his name may be magnified in all the land, and many people have forsaken the glorious gods and follow after the mighty deeds of that man, and become Christians." So Euchios the general made obeisance to the emperor and took the edict, and the emperor appointed him three thousand soldiers and sent them to Syria,[2] and commanded him, saying, "Thou shalt first destroy the shrine of Saint[3] George. Then thou shalt pull down all the churches and[4] bind all the Christians and cast[5] them into prison. And thou shalt punish them and inflict fearful[6] sufferings upon them, and thou shalt cut off with the sword the heads[7] of those who will not worship our gods,[8] and shalt spare them not."[9] Then the general took the soldiers with him, and
[78] he embarked them in ships and sailed to Syria. When they came to the port of Saint George, they all went quickly[10] into the city with swords, and weapons,[11] and bows and arrows[12] in their hands, and the whole city was disturbed by the multitude of the soldiers. And Euchios, like Holofernes[13] of old who was the chief general of Nebuchadnezzar, went into the shrine of Saint George in great pride holding a staff in his hand, with a

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[1] Read ⲈⲦⲀⲨⲑⲀⲘⲓⲰⲞⲨ.

[2] B begins again here with the letters ⲣⲓⲁ.

[3] B ⲘⲠⲓⲀⲢⲓⲟⲤ ⲚⲰⲞⲢⲠ ⲠⲀⲓⲢⲏϯ ⲞⲚ ⲈⲔⲈⲰⲞⲢⲰⲈⲢ ϧⲈⲚ ⲠⲓⲘⲀ ⲈⲦⲈⲘⲘⲀⲨ. [4] B omits ⲟⲩⲟϩ.

[5] B ⲈⲔⲈϩⲒⲦⲞⲨ ⲈⲠⲒⲰⲦⲈⲔⲞ ⲟⲩⲟϩ ⲚⲦⲈⲔϯ ⲚⲰⲞⲨ.

[6] B omits ⲈⲨϧⲞⲤⲒ ⲟⲩⲟϩ. [7] B ⲈⲔⲰⲖⲒ. [8] B ⲚⲚⲈⲒⲚⲞⲨϯ.

[9] B ⲘⲠⲈⲢϯⲀⲤⲞ ⲈⲢⲰⲞⲨ. ⲦⲞⲦⲈ ⲠⲒⲤⲦⲢⲀⲦⲨⲖⲀⲦⲎⲤ ⲚⲈⲘ ⲚⲎⲈⲐⲚⲈⲘⲀϥ ⲀϥⲦⲀⲖⲎⲞⲨ ⲈⲚⲒⲈⲬⲎⲞⲨ.

[10] B omits ⲚⲬⲰⲖⲈⲘ and has ⲚⲐⲰⲞⲨ ⲆⲈ.

[11] B omits ⲚⲈⲘ ϩⲀⲚϩⲀⲢⲘⲀ.

[12] B omits from ⲚⲈⲘ ϩⲀⲚⲤⲞⲐⲚⲈϥ to ⲞⲨⲈϩ ⲚⲤⲰϥ.

[13] Judith ii. 4.

multitude of soldiers following after him.[1] When he had come into the shrine[2] and saw the lamp burning to Saint George, one said [to him], "Look at this senseless thing," and he said, "I see the folly of the Christians, and if the god of this people were not blind the sun would give him light and he would have [no] need of a thousand lamps to give him light." And he took the stick in his hands and smote the lamp, saying, "What is this?" and the lamp broke and fell in fragments upon him and some of the soldiers; and a little piece of glass stuck in his head without his knowing it, and every part of his body which the oil from the lamp touched became leprous. And he thought that that was all that would happen to him, and said to the soldiers, "Until to-day we have heard only with our ears that there is a magician in this place, but to-day we have seen [that there is] with our eyes, for look and see[3] what has happened to my hands and feet;" and the multitude of the soldiers round about him marvelled at the power of the holy martyr who had [79] made him leprous. And his head pained[4] him exceedingly and he said to the soldiers, "Let us rest here until the morning;" and he was greatly ashamed because of the multitude of the soldiers round about him. And since all the people of the city were Christians, none of them would take him into their house, for they were angry with him on account of the lamp of the shrine which he had broken; and they went out and left him there. Then he rose up and went forth ashamed, and when he reached the door of the shrine and was coming out, his head became dizzy and he fell headlong on the ground, and his whole body trembled and he was unable to stand. Then the soldiers

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[1] B omits from ⲉⲧⲧⲉ to ⲟⲩⲟⲥ.

[2] B ends with the words ⲉⲧⲁⲭⲱⲉ ⲉϧⲟⲩⲛ ⲉⲡⲓⲧⲟⲡⲟⲥ ⲙⲡⲓⲁ-ⲣⲓⲟⲥ ⲡⲉⲭⲁⲩ ⲭⲉ ⲁⲛⲁⲩ ⲉⲡⲁⲓⲁⲧⲥϩⲧ ⲭⲉ ⲣⲉⲱⲣⲓⲟⲥ ⲟⲩⲟⲥ ⲛⲁⲩⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲁⲓⲛⲁⲩ ⲉⲑⲙⲉⲧⲁⲧⲥϩⲧ ⲛⲛⲓⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲛϩ ⲉⲣⲉ ⲛⲁⲓⲛⲟⲩϯ ⲛⲧⲱⲟⲩ.

[3] Read ⲛⲧⲉⲧⲉⲛⲛⲁⲩ. [4] Read ⲧⲕⲁⲥ.

came round him and carried him into their house, and they ate and drank, but he could taste nothing for his head was suffering great pain. When the evening had come the soldiers went to bed and slept, but Euchios saw a vision in this wise. He saw a soldier whose name was George shoot an arrow into the air, and the arrow stuck in his head, and he cried out with a loud voice saying, "George, George," and straightway awoke from his slumber. When those who were in the room with him heard the cries they said, "Master, to whom dost thou speak?" and he was ashamed to tell them his dream, and he kept his mouth shut, not wishing to utter the name of Saint George from his lips at all. When the morning had come he was suffering greatly from
[80] the piece of glass in his head, and he cried out with loud cries frightening the soldiers and saying, "Take me up, and let us go into our own country that I may not die in this foreign land." And all the soldiers rose up joyfully, and embarked in ships, and sailed to Antioch greatly ashamed; and the head of the general suppurated and became very putrid,[1] and on the third day God smote him and he died. And after five days his whole body became a mass of worms and very putrid, and the soldiers took him and buried him in the sea. When the soldiers had come into Antioch they showed the emperor everything that had taken place, and they told him of the mighty deeds and miracles which they had seen in the shrine of Saint George. But Diocletian the lawless and hateworthy apostate did not believe these things, for God wished to destroy him by an evil death on account of all the evil deeds he had wrought upon the saints. And he

[1] It is very probable that the writer of these miracles had in his mind the malady and death of Galerius of Dacia thus described by Lactantius, (*De Mortibus Persecutorum*, p. 64, Paris edit. 1710): Nascitur ei ulcus malum in inferiori parte genitalium, serpitque latius . . . . . Repercussis medullis, malum recidit introrsus, et interna comprehendit, vermes intus creantur. Odor teter non modo per palatium, sed totam civitatem pervadit. Nec mirum, cum jam confusi essent exitus stercoris et urinae. Comestus a vermibus, et in putredinem corpus cum intolerandis doloribus solvitur. Clamores simul horrendos ad sidera tollit, quales mugitus fingit saucius taurus.

hardened his heart like Pharaoh of old, and said to the soldiers, "Ye have slain this great general of the empire, and ye utter these foul lies, saying that George the Galilean worketh mighty deeds and miracles. Now by our glorious gods, I will go myself to the shrine, and if I find that ye have foully lied I will cut off all your heads with the sword. And I will take an army there with me and will put the whole city to the sword, I will uproot the shrine to its very foundations, and I will make the Christians [81] worship idols in it."

After these things Diocletian arose and gathered together all his army, and prepared ships for them to embark in and sail to Syria: and he made a herald proclaim throughout the whole city, saying, "Prepare yourselves, O soldiers, for we are going to Syria to overthrow the shrine of the arch-sorcerer of the Galileans." Now while the words were in the emperor's mouth, behold the holy archangel Michael and Saint George came down from heaven and overturned under him the throne upon which he sat, and the golden pomegranates which were on the top of it struck his eyes and crushed in his eye-balls.[1] And he cried out with a loud voice and wept, saying, "Woe is me, O my Lord, woe is me; O Lord God the Good, I have sinned, forgive me, for I have wrought great evil to Thy servants upon earth; O God, forgive me, for I am a sinner." Then the voice of the holy archangel Michael came to him straightway, saying, "There shall be forgiveness to thee neither in this world nor in the world to come: and now thy dominion has passed away and is given to Constantine who is more excellent than thee thousands of times." And all the multitude of the soldiers and all the senators who were assembled[2] in the royal presence heard the voice of the archangel Michael speaking, and they marvelled at what had

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[1] It is said that Diocletian could neither eat nor sleep, that he wept and sighed continually and that he died of a lingering disease assisted by melancholy and despair. Some accounts say that he perished by his own hand. See Eusebius, *Hist. Eccles.*, viii. 17, and Tillemont, *Histoire des Empereurs*, iv, p. 54.

[2] Read ⲈⲦⲀⲞⲨⲎⲦ.

[82] suddenly happened from heaven. And they straightway arose and cast him forth from the royal office, and they brought in Constantine in his stead and robed him in royal apparel. And he was a lover of God, a lover of charity, a lover of man, a lover of goodness and of every person. He went to Church morning and evening every day; he made large assemblies at the Holy Communion, he prayed to God with great earnestness; he gave away large charities and gifts: and he, and his house, and his mother, the God-loving Queen Helena,[1] feared the Lord always, and they praised and blessed and thanked our Lord and God and Saviour, Jesus Christ, through Whom be all glory and adoration and honour meet for the Father and the Son and Holy vivifying and consubstantial Spirit with Him, now and always and for ever and ever, Amen.

[83] *The Encomium which the blessed Abba Theodotus,*[2] *Bishop of Ancyra*[3] *of Galatia, pronounced on the day of the glorious commemoration—which is the twenty-third of the month Pharmûthi*[4]*—of Saint George, the martyr of Diospolis*[5] *of*

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[1] The True Cross was discovered by Helena in the year 326.

[2] Theodotus the twelvth Bishop of Ancyra in Galatia lived in the early part of the Vth century. According to our Coptic text he filled the office of Bishop seventy-five years and died at the age of one hundred and eighteen years (see page 171). He was present at the council of Ephesus (not Nicaea, as the Coptic text leads us to believe) in A. D. 431, and supported Cyril in his attacks upon Nestorius. Theodotus episcopus Ancyrae consentiens sanctae synodo, subscripsi. See Labbé, *Sacrorum Conciliorum Collectio*, t. iv, col. 1363; Le Quien, *Oriens Christianus*, i, col. 463, 464. For a list of the works extant of Theodotus see Cave, *Script. Eccles. Historia Literaria*, i, p. 325, ed. London 1688; Migne, *Dict. de Patrologie*, iv, col. 1606; Assemânî, Bibl. Orient. ii, pp. 295, 303; and for the extant Syriac versions of his works see Wright, *Cat. Syr. MSS. in the British Museum*, pp. 717, 776, 790.

[3] Ancyra or Angorah, Ἄγκυρα, was called Sebaste after Galatia became a Roman province about the year B. C. 25.

[4] I. e. April 18.

[5] Diospolis, 'the city of Jove', was the classical name given to the city לֹד *Lod*, Lydda, which was built by Shemed the descendant of Benjamin, 1 Chron.

Palestine, the sun of the truth, the star of the morning, the mighty man of the Galileans from Melitene and the valiant soldier of Christ; and he showed forth his family relationships and the mighty conflicts which he endured, and the honours which he received in heaven; in the peace of God, Amen.

It is meet and right and fitting for our souls, O holy beloved, that we should commemorate the sufferings and honourable contests of the saints, and more especially of Saint George the mighty, the most excellent and honourable athlete and warrior—whose festival we celebrate to-day in this glorious commemoration—who has shown himself to us approved by God and loveworthy before men, by reason of the righteous deeds which he displayed, through which he was worthy of being called into the healthful sufferings of Christ and of bearing wounds in his body for Christ's sake. He was perfect in great[1] endurance, and mighty valour, and a pure [84] heart, and in giving up his entire will to God through the great zeal which he had in his heart towards God, and in the fear of Him which he had within him, which bore fruit plentifully to Him a hundredfold, sixtyfold, and thirtyfold. Moreover, he forsook his own will, and the multiplying of his great wealth, and his servants, and all his riches, and hearkened unto the voice of God, and took up his cross, and walked after our Lord Jesus, following after Him with an upright heart. On this account he received so great honour from Christ that He spake to him with an oath, saying, "Among all the martyrs who have existed there shall not be one like unto thee in heaven, neither shall there be any like unto thee for ever."[2] He burned with the Holy Spirit and

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viii. 12. It was inhabited by the Benjamites after the captivity (Neh. xi. 35; 2 Esdr. xi. 31, 34), and was destroyed by Cestius Gallus about A. D. 65. It is situated about 12 miles from Joppa and about 23 from Jerusalem. Its Arabic name to day is لد. See *The Survey of Western Palestine*, name list to sheet 13; and Le Quien, *Oriens Christianus*, iii, col. 581.

[1] Read ⲛⲓⲛⲓϣϯ, and in line 4 read ⲡⲓⲛⲓϣϯ.

[2] Read ϣⲁ ⲉⲛⲉϩ.

performed his daily life with zeal that he might be among those that are chosen and that benefit our souls. In short, he performed the whole will of God and put himself beyond the reach of every thought which could offend the soul. He lived in the service of God, and was remote from the vain sights of this life which are like dreams and which pass away quickly like shadows. For this reason he longed for heaven, remembering what the blessed Paul said,[1] "If ye be risen with Christ, seek after the things which are
[85] above, where Christ sits at the right hand of God," and "Remember the things which are above and not those which are upon earth." Neither his father's rank of Count, nor the high birth of his mother, nor the glory of his soldierhood could overcome the decision of the truly noble and holy Saint George, neither could any one of these lead him astray or seduce him to forsake his piety and firm decision and perfect faith. The grace of God protected him in every thing concerning which he was anxious, and he feared God who watched over him, and God strengthened him on every side, like a precious stone of adamant, that he might never be moved. On this account when the time of persecution came, the heart of the holy Saint George was ready, and when God called him into the holy contest he was prompt to obey. Moreover, he went to the holy contest and marched through it by himself: and when they tortured him he became valiant, and was firm and resisted his enemies. He fought with impious governors and received the crown incorruptible for ever, and an imperial sceptre and royal throne from the true
[86] and holy Bridegroom our Lord Jesus Christ. And not only himself, but multitudes of souls received crowns through him during the seven years in which they tortured him. If God in His true knowledge permit us, we hope to make manifest to you in this encomium the exalted honours of Saint George, the valiant athlete and soldier of Christ, the holy and noble man of Melitene. For the subject under discussion weighs upon us and compels us to show you everything truly. My heart rejoices greatly within me

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[1] Colossians iii, 1, 2.

this day and urges me to speak more especially in honour of Saint George the great luminary, whose festival is celebrated to-day throughout the whole world. To him the Lord testified by oath, saying, "I swear by Myself and by My Holy Father, and the Holy Spirit, that among all those born of women there is not one like unto John the Baptist,[1] and that in the whole Army of Martyrs there is not one like unto thee, neither shall there be one like unto thee for ever. For thou shalt be more exalted than they all in the kingdom of heaven, and they all shall call thee 'George the beloved of God the Highest'." I am afraid, O my beloved, to begin to speak in honour of this great illuminator and warrior, for I know the poverty of my intellect and the feebleness of my halting speech and that I shall not [87] attain to the measure of his exalted and excellent contest. But I hope and trust that the Lord will send me the rays of the light of that valiant man to illuminate my heart and to quicken my halting tongue, that I may speak a few words in his honour to a Christ-loving congregation. And since the description of the honour of this valiant man, O beloved, is above the conception of every man upon earth, more especially of my humble tongue, I, who desire to speak in honour of holy Saint George, the valiant martyr, need wisdom from the Lord and a celestial tongue that I may not omit anything of the mighty and exalted contests of that noble and valiant man, which he fought before all people through his great[2] endurance and bravery. And also, he is honourworthy for each deed of valour which he wrought with great sufferings and a great number of contests: and if the Lord permit[3] we will set before you a few of them. But meanwhile we will set before you the qualities of which we have spoken of this brave soldier of Christ, Saint George. And what are these qualities? His upright and unwavering faith in God; his certain hope; his sincere love; his compassion for every one and the whole human race; his gentleness to all creatures, both great [88]

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[1] S. Matt. xi. 11. [2] Read ⲧⲉϥⲛⲓϣϯ.

[3] Read ⲡⲟⲥ ϯ ⲙⲡⲁⲓⲣⲏϯ.

and small; his benignity; his goodness; his zeal; his patient endurance of the cares of this life; his good disposition and the joy of his soul; the blamelessness of his heart; his taking his stand at the tribunal boldly; his freedom of speech before the governors, entirely without shame or fear of man, as David the Psalmist said, "I will speak thy testimonies before kings, and will not be ashamed;"[1] his patient endurance of tortures with great[2] joy of heart; and the other sufferings which he bore for the sake of our Lord Jesus Christ. Of these contests we will set forth a few before you, as we promised to do in the beginning of the preface: the contests about which he heard that blessed voice of the Lord, saying, "As My Father has appointed Me a kingdom, so also will I appoint you who stand with Me in My temptation an unending and indestructible kingdom for ever."[3] And again, "Ye shall eat and drink with Me in my kingdom."[4] By reason of the words full of joy and every happiness Saint George
[89] was especially ready for the strife: and the remembrance of those good things made suffering light to him. He bore every thing with a ready will, for he was gladly prompt in every thing. Nothing stood in the way of his rigid resolution to suffer, for the sufferings of this world prepared him for the good things of the world to come, and patient endurance prepared for him the crown incorruptible for ever in heaven. We have extended our preface until now, O beloved, and have not as yet set forth before you the glorious and marvelworthy sufferings of Saint George the athletic martyr of Christ who warred and fought against impiety. But now we will proclaim to you the things which we have set down, together with those which we shall say after them.

Now it came to pass in times of old that when Dadianus, the great king of the Persians, had obtained sovereignty he ruled over the whole world. Now it is said of this tyrannical governor that he was lord of the whole world, but the true Lord of the world, Who is over all things and Who gave us this dominion was not known. And everyone carried his life in his hand for he

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[1] Psalm cxxix. 46. [2] Read ⲟⲩⲛⲓⲱϯ.

[3] S. Luke xxii, 28, 29. [4] S. Luke xxii, 30.

knew that the devil, the father of all wickedness, was envious of our race at all times. Now when the devil saw the faith of Christ increasing day by day throughout the whole world, he was filled with great envy, and entered into the heart of that [90] impious governor Dadianus, who was more wicked than any one else on the whole earth, and who hardened his heart like Pharaoh of old and raised up a great persecution against all Christians. And he sat down and issued an edict to all the world in which was written as follows. "Inasmuch as a rumour has reached my ears that He whom Mary bore, and whom the ravening wolves of Jews slew, is to be worshipped and served by all people, and that Apollo and Poseidon and Hermes and Zeus and Artemis and the rest of the gods are not to be worshipped, I write to you, O all ye governors of the whole world upon whose heads rests the authority of the empire, that ye may all come to me with your followers, counts, generals, soldiers, tribunes and rustics, that ye may know what I wish to ask of you." And he sent copies of the edict throughout the whole world. And sixty-nine governors, each with his retinue, were gathered together from all parts of the world, and came to him at the end of five years: and when they came to him, the whole country was in an uproar by reason of the greatness of the vast and innumerable multitude of those who were with them.

When that wicked tyrant saw that they threw themselves [91] down at his feet and worshipped him and gave him gifts, his heart was puffed up exceedingly, and he roared like a lion: and he feasted with them for seventy days, and did not sit in judgment at all, for he feasted every day. After seventy days Dadianus, the impious, godless, and senseless governor, (and sixty-nine other governors, making seventy godless governors in all), sat upon the tribune and caused them to bring before him all the instruments of the torture-chamber; the instruments for trial, the iron bars (?), the axes, the two-edged swords, the saws, the wheels, the iron hooks, the scrapers (?) of brass, the brazen cauldrons, the knives for splitting the tongue, the iron hands for splitting the bones, the large knives with saw-like edges, the workmen's

chisels into which were fitted sharp pieces of iron, and other instruments of torture which we cannot describe. Now all these had been prepared by the governor for those days. And the tyrannical governor swore an oath before the sixty-nine governors and the whole army, saying, "If my hands find any persons throughout the whole world who are doubtful about serving the gods concerning whom we have given commands, I swear by the might of my kingdom that I will torture them with all these
[92] instruments which lie before me, I will smash in their skulls, I will saw off their legs, and I will take out their brains through their nostrils. And as for you, O governors, and everyone who hears me to-day, go ye all and worship the glorious gods that ye may receive the more honours from my majesty. But as for those who will not obey me and who believe on Jesus Whom the Jews crucified, I swear by the might of my kingdom and the crown upon my head, that I will lave all these instruments in the blood of their own bodies and in the blood of their sons and tender daughters, that I will confiscate all their property, and that I will burn them alive;" and the governors and all the multitude cast themselves down and worshipped the polluted gods. When all those who believed in God heard of this oath they were dismayed and terrorstricken by reason of the storm which had risen up against the church of Christ.

Thus three years passed over the world without any one daring to utter from his lips the words, "I am a Christian;" and there was much tribulation of heart throughout the whole world, and no one uttered the name of the Lord from his mouth. But listen, O beloved, and I will declare to you what happened after these things, for it is time to lead you to this honourable man and champion of Jesus Christ; this valiant conqueror; this veritable pearl of God; this new David who destroyed Goliath, which is the devil and his wicked dragon; this sun of truth in the
[93] heavens; this [luminary] whose radiance and light illumined the whole world; this man whose festival is celebrated to-day throughout the whole world.

Saint George, the beloved of God and His angels, came

from the country of Cappadocia, and was the son of the governor of Diospolis. His father, an exceedingly orthodox man, died and left the righteous man, then ten years old, and his two sisters, one of whom was called Kasia and the other Mathrôna. Now they were exceeding rich in gold and silver; and they had menservants and maidservants in exceeding great numbers, and immense herds of cattle, and fine horses, and countless flocks of sheep. In short, there was none like unto them in all Palestine and its borders, and all the city loved them because of the good deeds which they wrought for everyone.

Shortly after the death of Saint George's father, a new governor was appointed over the country of Palestine in his stead; and he was a great lover of God. And he knew of the rank of the righteous man and of the good birth of his parents, and he had no child except a daughter two years old. When he came into the city with a mighty following, such as befitted his dignity and honour and greatness, he sent and fetched the holy youth, Saint George, and kissed him many times, and wept for the [94] removal of his father by death. And afterwards he entreated his mother to give him Saint George that he might be to him as a son, and that he might appoint him general over all the multitude that was with him; and she gave him. And he sent him to the king with one hundred soldiers, and he wrote to the king concerning him and showed him his rank and the good birth of his parents. When the king had read the letter he rejoiced in Saint George greatly, and immediately appointed him general over five thousand men, and wrote down that he should receive three thousand pieces of money every month besides his taxes for the public treasury which were remitted to him; and the king sent him back to the eparch with much royal pomp.

When Saint George came back to his house, the whole city and the eparch came out to meet him, and they carried him into his house with great joy. On the morrow his mother spread out a feast for the whole city, for rich and poor alike, male and female, small and great; and she distributed much money among the widows and orphans. Then she invited the eparch and all

his company and made a great feast for them three whole days. And the eparch wrote down Saint George as his son and the heir of everything that he possessed, and he betrothed his daughter to him, and made him lord over all his house: and he was associated with him in the affairs of the government, and lived with him until ten years were ended. When Saint George had com-
[95] pleted his twentieth year he was so exceeding strong and valiant that he was the leader in the fight, and there was no one among all the company of soldiers who could be compared with him for strength and beauty. And the grace of God was with him, and He gave him such beauty and strength that all those who saw him marvelled at his power and youth. When he went into battle he was a terror to those who saw him and to those who stood up against him, and when he rushed upon the battle array of the enemy [seated upon] his horse, he carried his drawn sword in his hand, and cried out to them, "I am George of Melitene, and I come against you in anger;" and straightway the weapons of battle fell from their hands, and he destroyed them all, and carried away their spoil. In short, God was with him in all his ways.

When Saint George had completed his twentieth year, the eparch was anxious that he should celebrate his marriage with his daughter; but he did not know that Christ was keeping him a pure virgin bridegroom for Himself. While the eparch was meditating these things in his heart, he went to his rest in God, and left every
[96] thing that he had to Saint George. And the good God wished to lead this very valiant man to Himself that His holy name might be glorified in him, and He made this suitable counsel come into his heart, saying, "Behold, I hear that Dadianus the governor has gathered together a number of governors to him in the city of Tyre in respect of the boundaries of the empire. I will arise and take gifts and money, and will go and give them to them, and will ask them to make me eparch in the place of my fathers who have passed away." So he arose straightway, and took much money and many gifts, and put them in a ship with himself and his servants, and went to the governors.

When the saint had come to them he left his servants in the ship with all the baggage, and came up to the governors at once. And he met the lawless Dadianus, and saw the idols before him and people offering up sacrifices to them with great zeal. And he was stupefied entirely for a long time and said within himself, "Why did I leave my own house and the beauty of a Christ-loving city in which they worship the Lord of heaven and earth by day and night, and come to these profane and lawless ones who have forsaken God and worship Satan? Why did I seek the rank of count from the hands of these godless and lawless ones? Cursed be these polluted lawless governors and [97] their dominion, which shall pass away in a moment, with them! I know that the Lord will receive me to Himself, and I will not seek a destructible kingdom of this world, but I will seek the kingdom of my Lord Jesus Christ which endureth for ever; and I will not return to my native city to my mother. And now enough of my life in this world, for I will rely upon my Lord Jesus Christ, who endureth for ever, in His goodness to give me strength to die for His holy name, and to take my bones again to my place of sojourning upon earth, and to lay them in the sepulchre of my dead ancestors." When Saint George had meditated these things in his heart he returned to the ship to his servants, and told them everything that was in his heart. And they entreated him, saying, "Master, if it is to be so let us return to our city with the ship, and let no one know for what purpose we came hither." Saint George said to them, "Far be it from me to return to my house to look upon the face of my mother again, but I will die in this place for the holy name of my Lord Jesus Christ, the king of heaven and earth and that which is beneath the earth, the Lord of all things. And now receive ye your freedom and your wages, and swear to me by God the true Almighty that ye will not return to my house again while I am [98] alive, lest my mother and my sisters know of my condition, and bring only death upon themselves. But now receive ye your wages and take each one of you three pounds of gold and ten changes of raiment. and go wheresoever ye please in the whole

world, my city alone excepted. And if ye are alive and hear that I am dead, do me the kindness for Christ's sake to take my body to my native city and bury it." When the servants of the blessed man George had heard these things they wept a long time, but afterwards they saluted him [and went their way]. Now one of them did not return to Diospolis until the holy man consummated his martyrdom, and three of them dwelt with the holy man in the city of Tyre to witness his strife. And the blessed man distributed the great wealth which he had brought among the poor and the infirm, and the gifts which he had brought for the governors he gave away entirely to the destitute; and he gave away his very clothes to the naked.

Then Saint George leaped among the impious governors and cried out, saying, "I am a Christian openly, and I fear not your madness, O governors of violence, for your gods are devils; may the gods who have not made heaven and earth perish from under the whole heaven and let every one who worships them hold his peace!" When the dragon of death, the lawless Dadianus,
[99] looked upon him and saw that he was refined in body and fair in face as the light of the moon when she shines, and that he was altogether handsome in his form like precious, pure, white alabaster, he knew straightway that he was well born and that he was the son of an eminent eparch; and he rose up speechless, marvelling at his youth and his gentle answers. And he answered and said to him, "All we upon earth are filled with all the good things of the gods, and we are very dear to them, and thou thyself art numbered with us in honour and majesty, and by thy noble bearing thou showest that thou art of exceeding high rank. And now be it known to thee, O beloved one, the beauty of whose countenance I love, that during the three years which I and the sixty-nine governors whom I have gathered together from all parts of the world, have been sitting here, during these three years I say, we have not heard such a word as 'Christian' uttered throughout the whole world until this moment. I know in my heart that thou art most noble, and that thou art mighty in thy strength and in the multitude of thy riches; but neither

the other governors, nor the multitudes which surround them will regard thee with the same respect. But now, let the matter be manifest to thee, O noble one, it is not only we and the gover- [100] nors that thou hast despised, but thou hast also despised the righteous gods themselves; it is meet therefore for thee to repent, and to be changed in heart, and to worship the gods that they may forgive thee thy first ignorance. As for us and the governors, we will take thee to ourselves as one of our beloved sons, and thou shalt receive from the gods and from us all the greatest honours and imperial rank; and thou shalt be ruler over ten fine cities with their suburbs from whatever part of the world thou shalt choose them." Saint George the truly blessed man answered and said to him, "Cursed art thou, and the lawless governors who are with thee, and the foul idols to which thou givest the name of gods! they are not gods but devils, perish thou and they together!" And the governor was enraged, and said to him, "I spoke to thee as a father speaking to his son, and I advised thee for thine own honour and welfare; and thou hast despised us like a stupid and silly man. But tell me, Whence comest thou? What is thy name? What is the name of thy god? What are the names of thy parents who brought thee into the world? Why hast thou come hither?" Now the blessed man did not wish to reveal his name nor the lofty rank of his parents. And the governor and all the other governors said to Saint George, "O beautiful youth, we adjure thee by Jesus Christ, whom thou [101] callest God, to tell us what is thy name, and the name of thy parents, and the name of thy city, if those who begat thee are alive, if thou hast brother or sister, what thou seekest and for what purpose thou hast come to this city?" Now because they had adjured Saint George by the name of Christ, he declared, saying, "Inasmuch as ye have adjured me by the name of my God I am unable to hide anything from you. I am a Christian, and the son of a Christian, and no one of my family was ever an idolator. My father was Anastasius the governor of Melitene, and was the son of John the chief governor of Cappadocia. When the emperor saw the valour of my father Anastasius, he demanded

him from his father John, the governor of Cappadocia, and appointed him governor over Melitene and the whole country of Palestine. My father Anastasius was twenty-five years of age when he received the office of governor, and the emperor gave him a company of three thousand armed soldiers for the maintenance of his authority over the whole country of Palestine. And Anastasius sought out a noble lady, after the superior rank of the people of Melitene, among the great ones of the town, whom he might take to wife in holy wedlock. And they advised him,
[102] saying, 'In all this city there is no one meet for thy rank and dignity and greatness except Kîra Theognôsta, the daughter of Dionysius, the count of Diospolis, who is associated with the rule of your majesty, for she is a virgin aged eighteen years, and there is no one [of like rank] in the whole country of Melitene except her father and his house.' And Anastasius commanded, and they straightway brought her father Dionysius, and he gave him her dowry—twice her weight in gold—and many presents, and male and female servants. To her he gave raiment and gardens and fields and vineyards which could not be confiscated, and he took her to wife, and he loved her exceedingly so that he forgot Cappadocia and his parents; and he lived in Palestine until God visited him there. When my mother, Kîra Theognôsta, the noble lady, bore me to him, he called my name George after his father's father. And again my mother bore him my two sisters, the name of the one was Kasiâ and that of the other Mathrôna. My blessed father, Anastasius the governor, went to his rest and left me when I was ten years old; one of my sisters was six years old and the other two. After this another governor whose name was Justus, was appointed in the room of my father, and he took the place of my blessed father to me; he moreover appointed me general over five thousand soldiers, and wrote my name to the king to receive three thousand pieces of
[103] money every month, and he knew nothing of what was in his house, except what he ate and drank, for it was I who ruled his possession and his house; and he betrothed me to his daughter that I might take her to wife in happy wedlock. And while he

was purposing to carry out our marriage the time of all men came upon him, and he departed from the sojourning of this vain life, and I buried him in the sepulchre of my blessed fathers; may God grant them everlasting rest, Amen! As for myself, I carried out my military duties satisfactorily, and by the skilful working of my lands and the generosity[1] of my mother, I acquired wealth, and with wealth came honours, and then in a ship of my own I came with my servants to this city to present gifts and offerings to you and the other governors that ye might make me governor in the room of my fathers who have passed away. But when I saw that ye had forsaken the God of heaven and earth who had granted royalty unto you and that ye served Satan, I said in my heart, 'Let every kingdom which proceedeth from Satan and his children—which ye are—perish'! And I gave all my gifts and possessions to the lesser brethren of my Lord Jesus Christ, who were more worthy of them than you, and I came to you to chide your folly, for the things which ye worship are not gods, but foul devils. Now, behold, I will inform you of the whole matter, I am a Christian boldly, and I believe [104] on my Lord Jesus Christ; whatsoever ye desire to do unto me, that do."

When the governors heard from him that he came from Melitene of Cappadocia, and that he was the son of the chief governor, they were afraid. And they spake to him with flattering words, saying, "O youth, we know thy rank and the good birth of thy ancestors, come now, listen to us, and let our advice be acceptable unto thee. Offer sacrifice unto the gods, that thou mayest receive from them not only the office of governor held by thy ancestors, but also the rulership over the whole world which we will give thee. Furthermore, next in order to these governors present, thou shalt appoint whomsoever thou pleasest to be counts in every province of the whole world, and they shall be generals and commanders and leaders under thy authority in every place." The just man answered, and said, "This counsel of yours is ex-

[1] Read ⲡⲧⲙⲁⲧ.

ceedingly wicked, for it would lead me to destruction with you. And now, O lawless ones, tell me to what god ye desire me to offer sacrifice?" Dadianus replied, "George, we wish thee to offer sacrifice to Apollo who spread out the heavens." The blessed man answered, "If Apollo had in truth spread out the heavens, thou couldst rightly have called him 'God'; and if Poseidon had in truth made fast the earth thou couldst rightly have called him 'God' likewise. Art thou not ashamed, O godless, wicked one and dragon of hell, to call this impure and diabolical idol by the name of 'God'? I will now make mention of some of the
[105] saints, not for thy sake nor for the sake of the godless governors who are sitting with thee, but for the sake of these multitudes who are here present. To whom, O governor, wouldst thou compare Apollo? Wouldst thou compare him to the great Peter, the Arch-apostle to whom were given the keys of the kingdom of heaven? Or wouldst thou compare him to the mighty Elijah the Tishbite who was an angel upon earth, and who was taken up to heaven in chariots of fire? Is he not more excellent than the wicked sorcerer Poseidon? or Smaraktos (Scamandros?) the profane who worked enchantment by fire? and who lived with the defiled one, whom they call Timetia (Demeter?) who gave birth to the Saraphin the sea warriors, who on account of their deeds were cast in to the abyss of the sea? In whom wouldst thou believe, O king, in Jezebel who slew the prophets, or in the most exalted Virgin Mary who bore us our Lord Jesus Christ? Be ashamed then, O foolish one, for thy wicked and impure gods are devils."

When Dadianus the governor heard these things he was greatly enraged, and he commanded them to strip off the clothes which he had on and to tie a girdle round his loins and to hang him upon the wooden horse and to torture him until his bones protruded through his skin. Now he was twenty-one years and
[106] three months old, and it was on the first day of the new moon of Pharmûthi that they began to torture the righteous man. And his holy body was disfigured with blood; but the blessed man bore such fearful sufferings as these with patience and fortitude.

And they forced iron boots upon his feet and drove iron nails into them; and his blood flowed forth like water. And again they threw him upon his back, and laid a stone weighing six hundred pounds (?) upon his belly until it burst asunder and his bowels poured forth upon the ground. And they beat upon his head with iron-headed bars until his brains poured out through his nostrils white like milk. But he was of good cheer in all these sufferings, for Christ strengthened his soul within him. And again they brought iron knives the edges of which were like saws, and they sawed his flesh into shreds with them; and Dadianus commanded them to bring salt and strong vinegar, and to pour them upon his wounds. Then he made them lacerate his body with hair bands until his bones protruded, and his flesh fell in pieces, on the ground; but the blessed man did not die, for God strengthened his spirit within him. And they threw him upon a wooden bed, and they drove twenty nails through his body into the wooden bed; and they lifted him up senseless, and carried him into the prison. And multitudes of those who were [107] standing by in those days wept for his beauty and his stature and his youth, saying to each other, "Alas for the beauty of this youth from Melitene, and the comeliness of his noble body which these lawless ones are destroying with fearful tortures, such as they have brought upon him this night." And when they had gone to their homes they spake to their wives and children, saying, "Verily we have to-day seen with our eyes in what manner and in what form . . . . . ."; and the whole city was talking about him that night.

And it came to pass that an angel of light appeared to him in prison in the middle of the night, and there was a great earthquake and the city was moved to its very foundations. And behold God came into the prison with thousands of his holy angels, and the whole place was filled with exceeding precious incense. And God called to Saint George, saying, "George, my beloved, rise up healed and without corruption, from the couch on which thou sleepest;" and he straightway leaped up without any pain in his body, and he was like one who had risen up

from a royal feast. Then he cast himself down and worshipped
[108] the Lord, but He took him by the hand and raised him up, and saluted him lovingly, and laid His hand upon all his body, and filled him with strength, and said to him, "O beloved one, be strong and of good cheer, for I will be with thee until thou hast put to shame these lawless kings. I swear by Myself, O George My beloved, that as there has never arisen among those born of women one greater than John the Baptist, so there shall never be any one among the martyrs that can be compared with thee, or be like unto thee. And behold these seventy lawless kings shall torture thee for seven years, and thou shalt do many mighty deeds, and shalt die three times, and I will raise thee up again: but on the fourth time I will come to thee on a cloud of light with the celestial hosts and the Prophets and the Apostles and the holy Martyrs, and I will bring thee to the place of safe keeping which I have prepared for thee." When the Saviour had said these words to him, He gave him the salutation of peace and filled him full of joy; and He went up to heaven with His angels. And the blessed man was looking after Him and rejoicing greatly and blessing God until day-break by reason of the words which God had spoken to him. When it was morning, the lawless governor and those who were with him commanded that they should go into the prison and see if the righteous man was alive
[109] or not. When they opened the door of the prison they saw the saint standing up praying, and his face shone like the sun, and they marvelled greatly and ran and told the governor everything; and they commanded them to bring him up on the tribune. While they were bringing him the saint said, "My God, my God, hasten to me, O my God, why hast thou forsaken me, my God, haste thee to deliver me." When he had come to the tribune, he said, "O tribune, O tribune, I and my Lord Jesus Christ have come to thee and thy Apollo." And when the lawless ones saw him they marvelled, and said to him, "How is it that no harm has come to thee? and who has healed thee?" The righteous man said to them, "O lawless ones, Ye are not worthy, to hear with your profane ears the name of Him that has healed me."

Then Dadianus was furious with rage, and commanded them to tie the saint to four high stakes and to give him four hundred lashes on his back, and after that to turn him round, and to give him four hundred lashes on his belly; and his lacerated flesh fell to the ground piece by piece and his blood ran like water. And Dadianus made them bring hot ashes and lay them on his body, and pour vinegar and naphtha over his flesh; and he caused eight soldiers and five military tribunes to watch over him in prison until the next day. Now the fire was kindling in [110] the whole body of the blessed man, and he was in great suffering. And the Lord Jesus Christ saw his sufferings and that he was unable to speak at all, and came down from the summit of heaven and spake with him, saying, "I am strengthening thee, O My beloved George, stand forth from all thy sufferings and be of good cheer, for I am with thee." And the righteous man arose, and God laid His hand upon all his body and healed him, and He gave him the salutation of peace, and went up to heaven in glory and honour; and the blessed man sang psalms in prison until the morning. When the soldiers and the tribunes who were guarding him saw what had happened to the saint and that he was strong they marvelled and told the governors. Dadianus the governor said, "George is an arch-magician, but I will hear no more of him until I can bring an arch-magician more powerful than he." And he straightway sat down and wrote a rescript, saying, "Dadianus the governor writes to the whole world, greeting. Let any magician who has power to put an end to the magic of the Christians come hither to me, and I will give him one hundred pounds of gold, and two hundred pieces of silver, and every sort of possession, and he shall be second in my kingdom;" and this [111] rescript was read in every place. And behold there appeared before the governor a magician, whose name was Athanasius, saying, "O king, live for ever! Command this man called George to perform something before thee, and I will destroy his magic." Dadianus rejoiced greatly and said to the magician, "What thing wilt thou do in my presence that I may know that thou canst overcome the magic of this Christian?" Athanasius said to the

governor, "Command them to bring me an ox;" and he commanded them to bring an ox. And Athanasius spoke some words into the ears of the ox, and he split asunder into two pieces. The governor laughed and said, "Verily thou art able to vanquish the magic of the Christians." Athanasius said to the governor, "Let them bring me a pair of scales." And when they had brought them they threw the parts of the ox into the two pans of the scales, and they came out equal to one another. Then Dadianus the governor caused them to bring Saint George to him, and he said to him, "It is for thy sake that I have summoned this arch-magician into my kingdom; thou must either overcome his magic or he will overcome thine." Saint George said to the governor, "The Christian who has taken refuge in Christ never works magic, O impious one." And the saint said to the magician, "Hasten, my son, and what thou desirest to do unto me, do speedily; for I see that the grace of God has drawn
[112] nigh unto thee." Then Athanasius took a cup and filled it by his magic, and invoked the powerful names of demons over it, and gave it to Saint George to drink; and when he had drunk it no evil happened to him at all. Athanasius said, "O George, I will give thee another cup, and if no evil happens to thee I myself will believe on thy God." And Athanasius the magician took the cup and pronounced the names of demons more evil than the first over it, and gave it to the righteous man; and he drank it, and no evil happened to him at all. Then Athanasius threw himself down at the feet of the saint, and said to him, "I conjure thee by Jesus Christ to give me the sign of the cross of Jesus Whom thou servest that He may open to me the kingdom of heaven." When the holy martyr saw his faith, he struck the earth with his foot, and there welled up a stream of water filled with an exceeding precious odour. And the blessed man prayed quietly, and Thomas the Apostle came and baptized Athanasius the magician in the name of the Father and the Son and the Holy Ghost, and he obtained the remission of his sins. And the Apostle gave them the salutation of peace secretly and hid himself from them; and straightway the fountain of water returned

to its place. When the governor and those who were with him [113]
saw what had happened they were silent and marvelled. And Athanasius cried out before the governor, and said, "I am a Christian, and I thank God and His servant George, that He hath numbered me—the workman of the eleventh hour—among His servants, and I hope that His mercy will receive me through the prayer of George the holy and mighty martyr." And the lawless governors were enraged, and they commanded that Athanasius should be taken outside the city and have his head cut off with the sword: so he consummated his martyrdom on the 23rd of the month Tôbî,[1] on the Sabbath day; may his holy blessing be with us all for ever and ever, Amen.

And the righteous man turned to the governor, and said to him, "Do unto me whatsoever thou pleasest." The governor answered, "By the gods, O George, I will make an end of thee." And he made them gather together workmen and materials (?) to make an exceeding high wheel, and he made them fix in it one hundred sword blades, each a cubit long, and they filled it entirely with very sharp iron knives, and drove deadly iron spikes and hooks into the flat part of the rim of the wheel. And he caused two flat tables to be made [beneath] the wheel having parts filled with spear heads and nails, and parts filled with cooking knives having edges like saws; and there were two poles [114]
of olive wood which fitted into cavities, and twenty men worked each pole [to turn the wheel].[2] Then Dadianus commanded them to bring the blessed man to him, and when they had brought him, he said, "Behold, George, if thou wilt worship Apollo thou shalt receive a sceptre of royalty from me; but if thou wilt still belong to Christ then look upon this machine which I have made, and into which I will cast thee in order to put thy body to the test, O thou valiant soldier!" The saint said, "I belong to Christ;

[1] I. e., January 18.

[2] I am not certain that my translation of the description of the wheel is accurate, for there are some words in the Coptic text which are not to be found in the dictionaries and the meanings of which I know not. For the description of the wheel according to Metaphrastes see *Acta Sanctorum*, April 23, Appendix p. xiii col. 2.

do unto me whatsoever thou wishest." Then Dadianus commanded them to put him on the wheel and that forty men should make it revolve. When the blessed man saw the instrument of torture which was fixed in the wheel, he feared for himself because he carried flesh which was exceedingly tender; and he said within himself, "I shall not escape with my life this time." Then he straightway spread out his hands and prayed, saying, "I praise Thee, O my Lord Jesus Christ, and I give thanks unto Thee that Thou hast esteemed me worthy of the wonderfulness of healthful sufferings, even as they crucified Thee, my Lord, upon the cross and set Thee between two thieves. And behold they have made a double tearing wheel of torture for me for Thy holy name's sake, O my Lord; Hearken now, O Saviour, to Thy servant George. O thou Being unsurpassed from all time, O Thou unchanging crown of the martyrs, Who hast spread out the heavens like a chamber, Who in wisdom pourest out
[115] dew upon all creation when it is parched and dried up; Who hast made the clouds drop down rain upon the earth, on the just and unjust alike; Who hast weighed the mountains and hills in a measure and scales; Who hast rebuked the disobedient, wicked, and lawless ones and hast cast them into the lowest and darkest part of Amenti, where they now are in the bonds and fire of Amenti and are tortured by wicked dragons, rebuke, O my God, all these impious ones, and let nothing stand against Thy command! O Thou Who in the last days didst appear to us upon earth und didst take flesh through the God-bearer, Mary the Virgin, by an unfathomable and unknowable mystery; the true offspring [of God]; Who didst walk upon the waves of the sea and Whose feet were not wetted by them; Who with five loaves of bread didst feed five thousand men, and they were satisfied; Who didst rebuke the sea and the waves and they subsided everywhere, and were obedient unto Thee, for all creation is Thine; let now Thy mercy come upon us and upon me, thy servant George, for with Thee there is mercy, and to Thee and to Thy Good Father and to the Holy Spirit belongeth the glory for ever, Amen."

When he had said, 'Amen', they threw him on the wheel and he fell down upon the cutting machine, and they dragged him [116] over it once, and he was speedily put an end to; and his bones and his flesh were destroyed. Then the tyrant cried out before the governors who were round about him, and said, "There is no god save Apollo and Hermes and Zeus and Herakles and Athene and Scamandros and Poseidon: these are they who have established the heavens, who give dominion to kings and who make the mighty to have power upon earth. Where is now Saint George's God, whom the magistrates of the Jews slew? why has He not come to deliver him out of my hands?" And Dadianus commanded them to take the fragments of his bones and flesh, and the earth which had drunk his holy blood, and to throw them into a dry, waterless pit; and they piled up dirt over it, saying, "Lest the Christians find a fragment of his body, and work miracles therewith." And Dadianus and the sixty-nine governors arose, and went in to eat, rejoicing that they had overcome their enemy.

Then straightway the whole air became black and the sky was covered with clouds, and there were thunders and lightnings, and the whole earth shook to its foundations. And the holy archangel Michael blew with his trumpet, and the Lord came upon a chariot of the Cherubim with thousands of angels, and stood by the pit. And the Lord said to Michael, "Speak unto this pit, saying, 'Give me the blood and the bones and the flesh [117] and the pieces of the righteous man George', for he said, 'I shall not escape with my life this time', that he may understand with all his heart that I am the God of Abraham, and the God of Isaac, and the God of Jacob;" and Michael laid them before Him. And the Lord took the bones in His hand, saying, "O my son George, the hand which fashioned Adam is now about to fashion thee, my beloved." And He breathed into him and gave him the breath of life; and Saint George arose from the dead; and the Lord embraced him and gave him the salutation of peace, and went up to heaven; and Saint George was looking after Him.

And he arose and came to the lawless governors and the soldiers who had thrown him into the pit, and said to them,

"Know, O lawless ones, that I am George whom ye slew and cast into the pit." When the impious Dadianus had considered him, he said to the soldiers, "It is his shade." Magnentius the governor of Armenia said, "It is not his shade, but it is like him." Anatolius the general said to them, "Are ye not ashamed, O godless ones, to hide the truth? Verily this is George, the servant of the living God, whom my Lord Jesus Christ, the
[118] Son of the living God, has raised up from the dead; and therefore I, and all the soldiers who march with me, believe on my Lord Jesus Christ." Then the impious Dadianus was enraged and commanded them to take them outside the city, and to divide them into ten parts, and to slay them with the sword. In this manner they consummated their martyrdom on the twenty-third day of the month Mechir, and received their incorruptible crowns. Now there were martyred three thousand soldiers and Anatolius the general and nine thousand people of the multitude who were standing by, male and female, and Saint George stood by comforting them all until they had nobly consummated their martyrdom: may their holy blessing be with us all for ever, Amen.

After these things Dadianus commanded them to throw him on to an iron bed and to fasten him to it by stakes driven through his back. Then he made them fill a brazen vessel with lead and heat it until the lead was as liquid as water, and he made them open the mouth of the Saint and pour it boiling hot into his belly; but no harm happened to him. Then the impious one commanded them to pull the stakes out of his body and to hang him up, head downwards, from the branch of a tree, and to tie a stone to his neck: and he passed ten days and ten nights hanging down until his blood ran out of his nose like water. When ten days had gone by Dadianus the tyrant took him down, and there was a little breath left in him. And he made them
[119] lay him upon the ground and hack his body with a sword from the sole of his foot to the crown of his head; and they hacked him to pieces. Then he made them beat his head with hatchets until it split asunder, and they cut off the top of his head and

his legs with axes. And he made them bring a large red-hot iron rod and thrust it through his right ear, and some servants came and drove it through his head until it came out on the other side: and they lifted him up like one dead to carry him to the prison. Now the righteous man was in prison, and was suffering great pain by reason of the tortures of his holy body, and at the third hour of the night when the holy man was in agony the Lord Jesus Christ came to him in prison with His holy angels, and the whole prison was full of light. And the Lord said to him, "George, behold I command thee to arise and stand upon thy feet healed;" and he straightway arose, and he was whole. And the Lord embraced him, and laid His hand upon his whole body, and filled him with comfort, and said to him, "Arise and go to these impious governors and put them and their gods to shame; be of good cheer and fear not, for I am with thee always. And I say unto thee, O beloved George, that there shall be joy in heaven over thy endurance, and the angels shall rejoice over thy good fight. Behold now thou shalt endure the tortures of these impious governors for six years, and shalt [120] die [thrice]; but the third time I Myself will come with My holy angels and will receive thy soul, and will make thee to lie down in the bosom of Abraham and Isaac and Jacob in the Paradise of their joy;" and when the Lord had spoken these things to him, He gave him the salutation of peace and went up to heaven in glory, and Saint George was looking after Him. And he passed the whole night in prayer until the day broke.

When the morning came, the lawless governors commanded them to bring Saint George to the tribune. Magnentius the governor said to him, "O George, I want to see a sign at thy hands, and [if thou do it] verily, by my lord the Sun and by the Moon and by Artemis the mother of all the gods, I will believe upon thy God, Jesus Christ." [Saint George said to him,] "I know that thou dost never speak the truth, but tell me what thou wouldst ask now." The governor said to him, "Behold there are seventy thrones here [made] of different sorts of wood, of which some bear fruit, and some do not. If these, through

thy prayer, bud and put forth roots, and the trees which bear fruit are distinguished from these which do not, I will believe on thy God Jesus." And straightway Saint George bowed his knees
[121] and prayed to God. When he had said 'Amen', the Spirit came upon the thrones and they budded and put forth roots. Those which bore forth leaves and fruit, and those which did not bear fruit sprouted with leaves [only]. When Dadianus and the other impious governors had seen what had happened through the righteous man, they were greatly ashamed, and they cried out saying, "A great god art thou, O Apollo, for thou manifestest thy power in dry wood."

And the lawless governor commanded them to put Saint George upon a brass bed and he made them bring two iron nails, each a cubit long, and make them red hot and drive them through his two shoulders into the bed; so the righteous man was pinned to the bed. Then he made them bring an artificer to split his head open with an iron axe, and he made them pour boiling pitch through the opening until it filled his belly and ran out through his *mouth*(?) and ears and from under him. And immediately the fire kindled in his head and in all his body he became as a dead man. And they drew the nails out of his shoulders[1] and cast him into a brass 'ox', and they heated the 'ox' which the blessed man was in for three days with vine and cypress wood. And the Lord looked upon the sufferings of the righteous man and came to him upon a cloud, and extinguished the fire under him, and healed all his body; and the brazen 'ox'
[122] split asunder. And the blessed George came forth like one who had been bathing in a bath, and the Lord embraced him, and filled him with strength, and gave him the salutation of peace, and went up to heaven in glory; and Saint George was looking after him. Then the blessed man stood up before the governors without any blemish upon him. And when the multitude saw what had happened they cried out, "One is the God of George, O Jesus Christ, help us." Then the governors caused the multi-

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[1] Read ⲛⲉϥϫⲫⲱⲓ?

tude which stood round about them to be beheaded with the sword: thus five thousand souls consummated their martyrdom and received the crown of life on the tenth day of Phamenôth.[1] And the holy man was encouraging them until they consummated their martyrdom in the peace of God, Amen.

After these things the governors commanded them to bring bundles of thick vine stakes which they sharpened with knives, and when they had set the righteous man upon a stone, they stuck them into his holy body, and they gashed his thighs and stuck them in them. Then they pulled out the nails of his hands and feet, and pricked the places with the sticks, moreover the attendants thrust two sharp sticks up his nostrils into his head. Then they rolled him on the stone and the sticks went into his holy body until his blood ran down upon the ground like a stream of water; [123] and the righteous man suffered greatly during this torture. And then he made them fasten him by his back to a plank of wood and put another plank on his belly, and they nailed the two planks together and so held the saint fast between them; and they brought a huge iron saw and sawed him in two from his head to his feet; so he gave up the ghost. And immediately the governors saw he was dead they commanded a large brass cauldron to be brought, and the body of the saint with his blood and all his flesh and anything of it that had adhered to the sticks and the teeth of the saw to be thrown into it. Then they threw lead and asphalt and *pitch* (?) into it until the flames mounted up to a height of more than fifteen cubits. Now the cauldron was placed in a pit dug in the earth to the depth of thirty cubits. And the governors commanded them to pile up earth over the cauldron and the pit to the height of nine cubits, and they built a fortress for the governors over the pit, saying, "That the Christians may not find the least particle of one of his limbs, or they will build a martyrium over it." And when the attendants were going away, behold there was a great trembling in the air, the sun became dark and the stars appeared at mid-

[1] I. e., March 6.

day; and the Lord came down from heaven with thousands of angels, and the choirs of the saints, and the twelve Apostles were
[124] with them and David the king and all the Prophets. Now the whole place was filled with so great a light that all those coming into the city, and even the impious governors, saw the light which fell full upon their faces. And the Lord came to the place where the cauldron was and commanded the archangel Gabriel to cleave the earth and to bring up the cauldron. Then the Lord cried out over the ashes of the bones of the righteous man that were in the cauldron, saying, "George, George, I am the God who raised Lazarus from the dead, and I now command thee to stand up and come forth from the cauldron;" and the righteous man arose straightway and stood up perfect without any defect in him at all. And the Lord embraced him and filled him with power and consolation, saying, "O George, My beloved, be strong and endure; for I have established a throne for thee in the heavenly Jerusalem, the like of which there is not among the thrones of all the martyrs which have been from the beginning; and there shall never be any like unto thee among those who are yet to come, O George, My beloved." And all the multitude of the Prophets and of the Apostles came forward and saluted him, and said to him, "Verily thou art blessed, O George, the beloved of God and His angel and of the Cherubim and the Seraphim, and we glorify ourselves in thee and in thy great endurance, and especially because thyself alone hast confessed the name of God
[125] in boldness throughout the whole world and the fulness thereof: for this reason our Saviour will confess thee in heaven, and thou shalt dwell in unspeakable glory before the face of the whole creation of heaven and earth." And he was filled with joy, and the Lord gave him the salutation of peace, and He went up to heaven with His angels and all His saints in great honour and glory.

And the blessed man came into the theatre of the city with his face full of light, and he cried out, saying, "O all ye governors, and ye that are with them, O all ye soldiers and every person in this city, come forth all of you and look upon me, for,

by the might of God, I am alive. I am the Galilean George from Melitene; I am he whom the godless governors slew and buried in the earth; but my Lord Jesus Christ raised me up from the dead, for He is the God of heaven and earth." When the multitude knew that it was George they cried out, saying, "There is no God in heaven or earth except Jesus Christ the God of George of Melitene."

And a certain woman among the multitude whose name was Scholastike, who saw the miracle which had taken place, believed and cried out to the martyr, saying, "O my Lord George, my son was yoking his ox to plough in the fields when it fell [126] down and died; and now, O my lord, help us, for we are poor." The righteous man said to her, "Take this little stick which I now hold in my hand, and go to the field and lay it upon the ox, saying, 'George, the servant of the Lord God says, Rise up, O ox, from the dead';" and she did as Saint George had told her, and the ox lived. And she glorified God, and continued with Saint George.

Now there was a multitude of people standing round Saint George who was teaching them the knowledge of Christ; and they cried out, "One is the God of Saint George the valiant soldier of Christ the King." The governors said to the soldiers, "What are these loud cries which we hear?" and a soldier said to them, "It is for Saint George who has risen from the dead, and the multitude cried out, believing that his God has raised him from the dead." When the governors heard that George was alive again they were wholly stupefied[1] and feared greatly; and they said to each other, "Perhaps it is not he." The soldiers said, "Behold we will bring him to you that ye may know of a certainty that he is George the soldier." And they brought the saint to the throne with the whole multitude following after him and crying out, "We are Christians boldly;" and they cursed the governors, and were enraged at them. And the governors [127] commanded the soldiers to attack the multitude, and they slew

[1] Read ⲁⲩⲛⲟⲱⲡ in note 1.

them from the third hour of that day until the tenth hour of the next day; and the number of those who received the crown on that day was eight thousand five hundred souls, and they entered heaven with glory; may their holy blessing be with us all for ever, Amen!

After these things the governors turned to Saint George and said to him, "How didst thou rise from the dead?" The blessed man said to them, "My Lord Jesus Christ, for whose sake I have suffered all these tortures upon earth, raised me up from the dead." And one of the governors whose name was Raklilos (*sic*) answered and said to the righteous man, "Verily I marvel at thee how thou hast come forth from this cauldron when thou wast fragments, and hadst been buried in the earth. And now thou wouldst desire that I should believe on thy God in respect of the thrones which budded, but we do not know if it was thy God who wrought this miracle or our gods. And behold there is here, a rock sepulchre in which some of the ancients have been buried; now if thou prayest to thy God and He raises them up alive I myself will believe upon Him." The blessed George said, "I kuow that thou wilt not believe except by the fire which shall
[128] consume you all, nevertheless, for the sake of the multitude standing here I will make manifest the glory of my Lord Jesus Christ. Arise then, thou and those whom thou wishest, open the tomb and bring hither before this multitude what is therein, that the name of my true king may be made manifest to-day." Then Rakillos (*sic*) the governor, and Dadianus the governor, and Dionysius the governor of Egypt arose and opened the stone tomb, and brought out the rotten bones of those who were dead. And the governors said to him, "O George, the bones are rotten and have fallen to dust by reason of the length of time[1] [they have been buried]. The righteous man said to them, "Bring hither the dust"; so the three governors made the attendants carry the bones and the dust which they found and bring them and lay them before Saint George. Then the blessed man bowed his

[1] Read ⲙⲡⲓⲭⲣⲟⲛⲟⲥ.

knees and prayed to God, and straightway there was a mighty earthquake and lightning and thunders, and the Spirit of God came over the earth and the bones and the dust. And there came forth from the dust five men and nine women and a little child: and great fear came upon the governors and the multitudes who were with them by reason of the miracle which took place, and they were all alike frightened. And the governors cried out to one of those who had risen from the dead, and said to him, "What is thy name?" He replied, "My name was Boês (*sic*)." The governor said to him, "How many years is it since thou didst die?" and he that had been dead replied, "Four hundred years." They said to him, "Had Christ come into the world when thou wast alive?" and he said to him, "Not yet." And [129] the governors said to him, "What god didst thou worship?" and he said, "I worshipped the god Apollo, a deaf and blind and soulless idol. And it came to pass that when I died they threw me into a river of fire [which flowed along] in the depths of hell and which consumed me mercilessly, and they kept me in its torturing waves for . . . . . years. And the idol Apollo was in it with me and inflicted great sufferings upon me, saying, "Know, O wretched creature, that I am not God, but a soulless idol. Why didst thou forsake thy God and worship Satan? for this reason thou shalt now receive everlasting punishment with me." And after a time Jesus the Son of the living God came down into Amenti, and a cross of light went before Him, and all Amenti shone with splendour. And He carried away all the captivity of those imprisoned with Him, and when it was the Lord's day, God looked upon the remainder of those who were being punished and gave them rest; but to us who served idols there was never any rest given at any time." When the governors and the multitudes had heard these things they were stupefied. And Dadianus the governor said to him, "By Apollo the mighty god, thy understanding has perished by reason of the strength of him which has passed over thee: come now, thou and thy brethren who have risen from the dead, and worship the great god Apollo." Jovinus answered and said to him, "Curses on thee, O profane

[130] dog, and upon thy polluted Apollo with thee." Then he that had risen from the dead threw himself at the feet of the saint, saying, "I beseech thee, O my lord George, the martyr of Jesus Christ, upon whom the armies of God have looked with desire to bring him to themselves in Jerusalem, the city of Christ, to give us all together the seal of Christ and the baptism of Christ; and I beseech thee, O my lord George, to pray for us that we may not return again to that place from which we have come." When the righteous man saw their faith, he stamped on the ground with his foot, and a fountain of exceeding clear water appeared, and they all received baptism in it by the hands of James the holy Apostle, the brother of John, in the name of the Father and the Son and the Holy Spirit. And Saint George made them go down into the sepulchre and they returned there; and they were perfect in peace and entered into the Paradise of their joy through the prayer of Saint George.

And after these things the governors said to each other, "What shall we do with this magician?" and they commanded to bring the Saint to the tribune. When they had brought him they said to him, "By thy sorcery thou hast shown us devils in the shape of men;" so they laid him down and beat him with spiked clubs until his blood ran down upon the ground.

Then Dadianus commanded search to be made throughout all the city until they found a poor widow woman whose like for poverty there was not in the whole city; and he made them put
[131] the righteous man in her house, saying, "I will disgrace the Galilean race."

Now when it was morning the blessed George rose up, and found his body healed of its wounds, and the whole house was filled with light. When the soldiers who were with him in the house saw the great light they all fell upon their faces. And the Lord stayed His chariot over the place where the saint was and commanded the archangel Salathiel to minister to the righteous man; and the Lord filled him with strength and went up to heaven in glory. And Saint George took hold of the soldiers and raised them up and comforted them; and he sent them on their way in

peace. Then he stood up in the house of the poor widow woman, and said to her, "Give me some bread to eat, for I have eaten nothing for six days." The poor widow answered, "Forgive me, master, but I have no bread in my house." Saint George said to her, "What god dost thou believe on?" The widow woman answered, "I believed on Apollo." The blessed man said to her, "Verily it is for this reason that thou hast no bread in thy house;" and the woman saw that his face was bright and shining like that of an angel of God. Then she said, "I will go and seek after bread for this holy man of God, peradventure I may [132] find favour with my neighbours." When the widow had gone out the righteous man sat down and his face shone brightly, and his back leaned upon a wooden pillar close by him which supported one of the wooden beams that went into the roof of the house of the poor widow. And immediately the back of the righteous man touched the wood it took root, and budded, and forced its way up through the widow's roof, and towered up more than fifteen cubits above the greatest and highest buildings of the city, and the archangel Michael came to him and brought him a table of food, and the blessed man ate and placed the heavenly bread upon the widow's table, and it was filled with exceeding choice bread; and Michael blessed her house and filled it full of all good things like the palaces of governors. When the woman came in and saw the face of Saint George shining like the sun, and the table filled with bread and all good things, and the pillar of wood that had budded, she said in her heart, "The God of the Galileans has come into my house to the wretched in spirit, and has helped my poverty." And she hastened and threw herself down at the feet of the righteous man and worshipped him, saying, "Master, have mercy upon me." Saint George answered and said to her, "Rise up, for I am not the God of the Galileans, but only His servant." The woman said to him, "If thou art His servant, and I have found favour in thy sight, O Master, let me speak before thee." The saint said to her, „Speak." The woman said, "I have a child nine months old, [133] and he is blind, deaf, and lame, and I am ashamed to show him

to my neighbours. His father died and left him when he had been conceived in me four months, and since I gave birth to him I have never allowed my neighbours to see him; if now, O master, thy mercy will help me I will believe upon thy God." The righteous man said to her, "The grace of God shall appear to-day; bring[1] hither the child to me." And she brought the child from the third story of her house and laid him in Saint George's bosom. And he prayed over him and made the sign of the cross over him and over his eyes, and breathed into his face; and the scales fell from his eyes and he saw immediately. His mother said to the saint, "Master, let him hear with his ears and let him walk." The righteous man said to her, "O woman, this is sufficient now; when I call him, he shall hear my voice, and shall walk and perform my words;" and she was unable to answer him a word, for she saw that his face was like that of an angel of God.

Then the seventy lawless governors came out and walked about through the open spaces of the city: and when they saw the tree which, through God and Saint George, towered up fifteen cubits high above the city, they were all astonished together. Dadianus said, "What is this sight which has come to the city
[134] to-day? and why has this great and lofty tree put forth its leaves here?" They said to him, "This miracle has happened through George the Galilean;" and the governor commanded to call Saint George to him. Then he made eight executioners flog him with four fourfold leather whips until his flesh fell piece by piece upon the ground, and his blood ran through his nostrils like water to the ground; and he made them bring blazing torches and put under his body. And he made them bring a plank of wood and lay him upon it, and they nailed his body to it with seventy nails, and poured sulphur and pitch over it, and then set fire to it and made it blaze; so the righteous man yielded up his spirit; and his bones and his flesh were burned to ashes. Then Dadianus made them take his ashes up to a high mountain called

[1] Read ⲧⲟⲧⲉ ⲡⲉϫⲁϥ ⲛⲁⲥ ⲁⲛⲓⲟⲩⲓ.

Asûrion, and they scattered them on the mountain to the winds. And when the attendants had turned back and were coming to the city, suddenly there were thunders and lightnings and a mighty earthquake so that the earth shook to its foundations. And behold, our Lord Jesus Christ came upon a cloud of light with all His holy angels praising Him; and He commanded the four winds of the earth to gather together the dust of the body of Saint George. And He cried out with a divine voice, saying, "George, My servant and My beloved, rise up from the place where [135] thou liest, for it is I who command thee;" and straightway the blessed man arose like a bridegroom coming forth from his chamber. And the Lord embraced him, and gave him the salutation of peace and went up to heaven in glory.

Then the blessed George ran after the soldiers, saying, "Wait a little for me, O my brethren, that I may come with you to these godless governors." When the soldiers saw him, they feared and marvelled and said with one voice, "O our Lord Jesus Christ, Thou art a mighty God; for Thy holy name's sake, O Lord, Thou hast raised up alive again the man[1] who was burnt to ashes which were driven hither and thither by the winds." And they cast themselves down and worshipped Saint George, saying, "Master, give us the seal of Christ." When the blessed George [saw their faith] he commanded and there welled up a fountain of exceeding sweet water, and he prayed, and John the Evangelist came and baptised the ten (or twenty) soldiers; and the Evangelist blessed Saint George and the soldiers and disappeared from them.

Then Saint George and the soldiers came together to the governors, and they cried out, saying, "Be ashamed, O godless governors, for behold Jesus Christ our Lord and God has raised [136] up from the dead George whom ye scattered to the winds, and for this reason we all now believe on Him and are His soldiers." When the governors saw Saint George standing there they marvelled greatly and commanded to take him to prison until they

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[1] Read ⲡⲓⲣⲱⲙⲓ.

had decided what to do with him. As for the soldiers, they gave Klêkôn and his three brothers, Lasiri and Dionysius and Joseph, to the wild beasts and they consummated their martyrdom; and they took off the heads [of the others] with the sword, and thus they consummated their martyrdom and received the imperishable crown on the second day of Pashons;[1] may their holy blessing be with us all for evermore, Amen.

After these things the governors commanded them to bring Saint George to them secretly that the multitude might not see that he was alive and despise them. When they had brought him they said to him, "George, we know now that thou art a mighty magician, and that there is no one like unto thee in all the world. But now, accept one hundred pounds of gold and go forth from this city secretly and let no one know it, that thou mayest escape these tortures and sufferings which thou hast suffered." The blessed man answered and said to them, "O filthy dogs, I forsook the great wealth that my parents left me, and which amounted to more than twenty thousand pounds of gold and forty thousand pounds of silver, my numberless cattle, my
[137] male and female servants, my many horses, my ships, my large vineyards, my olive groves, and my houses beautiful according to the opinion of this vain world; I left all these and my mother and sisters for the name of my Lord Jesus Christ, and I endured all these sufferings at your hands for love of Him Whom I will never forsake. And now ye would advise me to take a thousand pounds of gold from you and to deny the God of the Christians that I might go into the pit of Amenti, like you who are doomed to everlasting fire, and the devil and all his angels, for ever." When the lawless governors heard these things they were greatly enraged and commanded them to bring a shoemaker and his knife, and they cut the skin of his head in pieces; they brought two red-hot nails and drove them into his eyes and they thus dug out his two eyeballs; they tore out his tongue; and they put his feet in wooden fetters and broke his ankle bones

[1] I. e., April 27th.

with axes. Then they took him up and laid him in prison while there was still a little life in him, and with one accord they went their way together.

And at midnight the Lord came into the prison with His holy angels and laid His hand upon his whole body, and healed him and established him. And He said to him, "Be of good cheer, My beloved and holy valorous one, for I, and My Good Father, and the Holy Spirit are with thee, and the day is drawing [138] nigh in which thou shalt receive the sceptre of the kingdom and the seven crowns incorruptible for ever and ever". When the Lord had said these things to him He embraced him and filled him with might, and He went up to heaven in glory and honour.

When Dadianus the governor rose up on the morrow, he said to the soldiers, "Go ye to the prison, and see what has become of this Christian sorcerer;" and when they had gone into the prison they found the blessed man as if they had not tortured him at all. And they cast themselves down and worshipped him, saying, "We beseech thee, O George, our master, to make us servants of thy mighty God." And he taught them concerning Christ, and through him they were worthy of the gift of holy baptism. Then they all came with Saint George to the governors, saying, "We are Christians and servants of Christ Jesus and God". When the multitudes saw Saint George standing there without any harm having happened to him, and his face shining like the sun, they cried out, saying, "Verily there is no God in heaven or earth except the God of George, Jesus Christ our Lord and God, and from henceforth we are His".

Then the lawless governors were greatly ashamed and enraged, and they commanded the soldiers to take them outside the city and to behead them with the sword: thus they consummated their martyrdom and received the crown incorruptible for ever and ever on the twenty-fifth day of the month Epiphi.[1] [139] Now they were two thousand four hundred and eight in number,

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[1] I. e., July 19.

besides the eight soldiers who received baptism: may their holy blessing be with us all for ever, Amen.

Verily, my beloved, if I were to try to describe to you all the sufferings which Saint George the righteous and valiant soldier of Christ endured, time would fail me before I had recounted them all, for they are so many. Moreover a man who passed seven years in one place while seventy governors and their armies sat round him and tortured him is quite without parallel in all the world and the borders thereof. Verily I am astonished and I cross myself and I marvel greatly, O brethren, that I can narrate the marvelworthy contests of holy Saint George the great luminary, the beloved of God, the valiant man of Christ, who stood alone in the whole world, and whom none confessed save Christ. Saint George chid all the governors and rulers of the world and manifested that the Lord our strength is the God of every one. O George, my master, by what holy name shall I call thee? Shall I call thee 'Prophet' or 'Lawgiver' or shall I say 'Apostle' or 'Martyr' or 'Righteous man'? In very truth thou art worthy, O beloved of Christ, to be called by all thesenames, but if I call thee 'Prophet' thou excellest the Prophets, and if I call thee 'Lawgiver' thou art also more excellent than the Lawgivers.
[140] They sawed Isaiah[1] in twain with a wood saw once for the sake of the truth, and he died at once, so likewise with all the saints: but they sawed thee, O George, my master, with a two-edged sword [and they tortured thee] with the wheels, and the two-edged swords, and the axes, and for the truth's sake thou didst die [three] times. Moses the lawgiver saw but a little of the glory of God; but to thee, O George, my master, did God speak mouth to mouth in glory and honour. The Apostles who were twelve and seventy preached in all the world, each in his own country, and rebuked those who served idols and turned them to Christ: but thou, O brilliant star, hast by thyself rebuked the idolaters, and governors with their armies and the whole world, and hast overthrown them with the fire of heaven, and hast made

[1] See Epiphanius, *De Prophetarum Vitis*, ed. Migne.

the name of Christ to shine throughout the whole world. Thou art more exalted than all the martyrs together who have manifested forth works, and it is not I who say this but our Lord Jesus Christ the King of Kings Who testified concerning thee, saying, "O blessed one, as among those born of women there is none like unto John [the Baptist], so among all the martyrs who have been and shall be, there shall never be any like unto thee forever." Thou art more exalted than the righteous by reason of thy patient endurance of hungerings and thirstings and imprisonments, and of the tortures which have been inflicted on thy body day and [141] night for seven years and especially by reason of the purity of thy body. And, O Saint George, sun of the truth, verily thou art more exalted than all the patriarchs and judges, and, O beloved of Christ, I beseech thee not to despise the attempt of my feeble intelligence to declare thy exalted honour. Of a truth, I know, O beloved brethren, that neither I, nor the feeble Theodosius, nor those who will come after me, will be able to describe this valiant soldier of Christ by reason of the great torture which he received for seven years at the hands of seventy wild beasts; but, by the will of God, we will go back and complete our encomium that we may show you the end of the holy combat of the truly blessed man Saint George.

And it came to pass after these things when the seventy governors saw that they had tortured the saint for seven years without having vanquished his firm resolve; and that they had slain him three times and that he had risen from the dead, they took counsel to take him by flattery: and so they commanded to bring the blessed man up to the tribune. And Dadianus the governor said to him, "George, I swear by my lord the Sun, and the moon, and by all the gods, and by their mother Artemis, that I will receive thee to myself like a beloved son and that I will give thee everything that thou shalt ask, even to the half of my kingdom will I give thee, if only thou wilt listen to me [142] as to a father, and wilt worship Apollo once thou shalt become second in the kingdom." The righteous man answered and said, "Where have these words of thine been until to-day? Behold

thou hast tortured me daily, for seven years, and I have three times tasted death at thy hands, but my Lord Jesus Christ raised me up, and I escaped from the tortures which thou didst inflict upon me. If my Saviour but preserve my soul within me I will not only die once but thousands of times, and I will never hearken to such words as these. Dost thou not know, O king, that the whole race of the Galileans loves victory? and that they will fight against those who fight against them? And behold thy words gladden me this day and thy speech greatly persuades me." When Dadianus heard these things he rejoiced greatly, and kissed Saint George upon his head. The blessed man said to the governor, "Stand away from me, and kiss neither me nor my head until I have first worshipped Apollo, and after that do unto me what thou pleasest. And now command them to take me to the prison until to-morrow, and when to-day has gone and the morning has come, let the herald bid every one come to see me worship the gods." Then the governor answered and said to him, "Nay, far be it from me to throw thee into prison, O beloved George, and forgive me for all the sufferings
[143] which I have inflicted upon thee, for I was ignorant, and receive me as a father, and come with me into the palace where Queen Alexandra is in her inner chamber." So the governor took him in and put him in the room where the Queen was, and came out to the governors and sat at meat with them.

And when the evening had come Saint George bowed his knees and prayed, saying, "O Lord God, there is none like unto thee among all the gods, thou art the Lord God and there is none that can be compared with thee. Why do the heathen cry out and the peoples imagine vain things? The governors and the rulers of the earth have gathered together and they speak against God and against His Christ."[1] The Queen answered and said to him, "O George, my master, who are these governors and rulers who are gathered together? and who is the God Whom they resist? and Who is His Christ? teach me, O George, my

[1] Psalm ii, 1.

master." And the blessed man opened his mouth and explained to her the deep questions of the Old and New Scriptures, and thus taught her to know the Father and the Son and the Holy Spirit. He showed her that it was God who had made the heavens, and the earth, and the sun, and the moon, and the stars, and all creation, and he showed her that the Lord had made man out of the dust of the earth, saying, "Did not God create him out of the earth? If He did not, whence did he find bones, and sinews, and skin, and eyes, and tongue, and throat, and the [144] senses of hearing, and smelling, and the creation of all these works? Did not God make all these things and man out of a clod of earth? And He filled him with understanding and wisdom of the true knowledge of God, and placed him in a paradise of joy, and gave him His commandments and His words to keep like a god. But the man was disobedient to his God, and his enemy persuaded him, and he died with him in sin and went down to Amenti with him, but not for ever. When God saw that which He had made in the snares of His adversary, for His goodness' sake He could not bear it, and He sent His beloved Son into the world and by the Holy Spirit He took upon Himself flesh of the spotless Virgin and God-bearer, Mary: and she bore as man, God, perfect, in truth, and He was the only man without sin. And they crucified Him upon the cross by His own desire and by the good will of the Father and the Holy Spirit, and He died for us in the flesh that He might redeem us out of the hands of our enemy; and He returned again to His home which is the Paradise of joy. When the adversary, the devil, saw that mankind knew the true Creator, God, he entered into the governors and rulers of the earth and they made idols and called them by the names of images of devils, and they worshipped them and forsook God the most High their Creator." [145] The Queen said to him, "Are not these idols demons, O George, my master, after God?" The blessed man said to her, "Yes, they are foul demons". The Queen said to him, "O George, my master, the governor Dadianus knoweth no God except Apollo: and now show me how the Son of God came into the world."

The blessed man George said, "Hearken unto me, O Queen Alexandra, and hearken unto David who says, 'Thou that sittest upon the cherubim show Thyself, lift up Thy strength and come to deliver us.' And again David saith, 'He shall come down like rain upon the mown grass', that is to say to the Virgin. Listen, O Queen, to Habakkuk the prophet, who said, 'O God, I heard the noise of Thee and I was afraid, and I gave attention to Thy words and was speechless;' now the Holy Spirit spake all these things".[1] The Queen said to him, "Master, why did the prophet fear when he heard the voice of God, and why was he speechless when he considered His works?" The blessed man said to her, "Listen, O Queen. The prophet was afraid because he knew that God would come down from heaven; and he was speechless because he knew that He would dwell with men". The Queen answered and said to him, "Verily thou speakest well,
[146] O perfect illuminator; I beseech thee to pray to God for me that He may drive away from me the snares of foul idols". The blessed George said to her, "Believe in the holy and consubstantial Trinity, and no blemish of idols shall in any wise come near to thee". The Queen said, "Master, I believe, but I am afraid of this sinful governor and evil beast, for in truth he devours the flesh of men and is more lawless than any other man living upon earth. And, O George, my master, keep this secret until I come to thee in the court of Christ the mighty King; leave me now to rest myself a little, O holy father, and God knows that I will cling fast to thee".

When the morning had come, the evil and lawless governor commanded them to bring the blessed man out to him from the palace into the temple of the city. And the governor sent to him, saying, "Haste thee and come forth to me and worship the gods that thou mayest receive great honours from the hands of all the governors; that they may give to thee a kingly sceptre; that my heart may be joyful in thee, O exceeding pleasant and beloved one; and that every one may see thee [sacrifice] before

[1] Habakkuk iii, 2.

we go in to sit at meat". The blessed man said to him, "Sit thee down with the other governors here until I have sacrificed to the gods, and I will return unto thee". And the herald cried out with a loud voice saying, "Gather together to-day, O all ye people, into the temple that ye may see George the mighty [147] Galilean worship Apollo the great god". And straightway the whole city was gathered together, both men and women and they all marvelled greatly at the blessed George the migthy illuminator, and said to one another, "What has happened to the righteous man?" When the widow woman [whose son Saint George had healed] heard these things about the blessed George, she cried out among the whole multitude, saying, "O George, my master, the valiant soldier of Jesus Christ the King, my God, thou who hast wrought thousands of miracles and mighty deeds in this city; who hast raised the dead, given light to the blind, made the lame to walk, the dumb to speak, and the deaf to hear; who hast cleansed the lepers, and cast out devils,[1] and hast been an enlightener of the whole world; O George, my master, who didst make the dried up pieces of wood to bear fruit again; who didst come into my house when I was poor, and I became exceeding rich, and who when I was wandering turned me to God the true Almighty; wilt thou, after all these things which thou hast wrought in the name of Christ, worship Apollo the polluted, and put to shame the whole Christian people?" When Saint George heard her say these things he rejoiced at the firmness of her faith, and he smiled a holy smile at her, and said, "Put [148] thy child down upon the ground," and she put him down. The saint answered and said to the child, "Christ my God says unto thee, 'Arise, come to Me and perform My words';" and straightway his ears heard and his legs received strength, and he came to Saint George. And Saint George said to him in presence of all the multitude, "Go into the temple of Apollo and say to Apollo, 'O idol, blind, deaf, senseless and foolish one, come forth, for George, the servant of God, called thee';" and the little child

[1] B ΝΙΔΕΜΩΝ.

went into the temple and spake thus. And straightway the spirit which sojourned in the idol cried out, "O Jesus the Nazarene, Thou drawest every thing to Thee. Why hast Thou now raised up this little boy against me?" And straightway the idol leaped down from his pedestal and came to the righteous man George. And the saint George said to the idol, "I am not the God of the Christians". The demon said to the saint, "Bear with me a little, O master, and I will show thee every thing;" and Saint George said to him, "Speak". And the spirit said to him, "I am the God of the Hellenes and a demon of darkness, but of old time, master, I was an angel of God. Through my dis-
[149] obedience to God, He commanded, and heaven was shut against me, and I was cast out from it, and became a devil. And I was jealous of mankind, for God took them up to heaven and cast me down into the depths of the earth, and therefore I became the adversary of mankind and made them to forsake God and to worship idols that God might cast them down with us into the abyss." Saint George said to him, "O evil and wicked snarer, since thou didst choose darkness of thy own free will, why didst thou become an enemy of God's image"? The spirit said to him, "I swear by the seven heavens of heaven, and the circle of the sun and of the moon, and the orbit of the abyss, if power had been granted to me I would have led thee astray. And I go up to the gates of heaven, and I listen to the sentence of death which comes forth from the mouth of God, and I bring numbers of afflictions upon every soul of mankind; and I bring sleep upon men and women in church that they may not listen to the words of God and deliver themselves from their punishments." Saint George said to him, "O wretched one, thou hast laid hold upon me several times, but by the power of my Lord Jesus Christ thou didst find nothing of thyself in me; and now, O polluted one, receive the punishment which God shall bring upon thee for ever and ever." Then Saint George with his foot smote the earth
[150] which opened yawning down to hell, and he said to the spirit, "Go down into the abyss, thou and the idol in which thou sojournest, and give speech unto all the souls that thou hast led

astray from God;" and straightway he went down into the abyss before every one, and the earth closed over him.

Then the righteous man loosed his garments, and went into the temple, and made his way to the idol called Herakles, and said to him, "O wicked spirit who inhabitest this temple come forth from it, for I am George, and I have come against thee in wrath;" and straightway all the demons which dwelt in the idols disappeared. And Saint George loosed his shoe latchets and went against the idols upon their pedestals, and they fell down and became as dust, and he trampled upon them all with his feet. When the priests saw the destruction in the temple they rent their clothes, and went to the governors and showed them every thing that had happened. And they were filled with wrath and sent servants to bind Saint George, and they brought him to the governors with a whole multitude of people following after him, all crying out, "We are Christians, and we belong to the God of George." Then Dadianus the governor said to Saint George, "O most wicked of all Christians, didst thou not swear to me last night, saying, 'I will worship Apollo'?" The righteous [151] man said to him, "Go, O governor, and bring Apollo to me and I will worship him before thee." And again the blessed man said, "If thou wilt bring Herakles himself here I will worship him before thee". The governor said to him, "Where shall I find Apollo or Herakles, for according to what the priests have told me thou hast smashed Herakles to pieces and hast sent Apollo down into the abyss; and wouldst thou also send me thither alive, O George?" Saint George said to him, "O senseless one, since thou art persuaded that they were not able to help themselves, how could they deliver thee in the great day of the true Judge when every one shall receive according to what he hath done?" Then the governor was greatly ashamed, and rose up and went into the palace and said to the Queen, "O Queen Alexandra, I suffer much through this race of Christians, but sepecially through this magician George." The Queen said to him, "Have I not told thee, O pestilential flesh devourer, to let this race of Christians alone, for the King of heaven is their

God, and He is the God of heaven and earth and will humble thy pride straightway." The lawless governor said to her, "I think, O Queen Alexandra, that the magic of George, who came
[152] to thee, has entered into thee." And she said to him, "My Lord Jesus Christ has called me by the holy calling of George." When the lawless governor heard the name of Christ from her mouth, he was greatly enraged, and laid hold of her hair, and came forth to the governors: and he showed her all the sufferings which could be caused by the instruments of torture and brought her to the governors and told them everything she had said. Then the governors commanded to hang her up naked upon the wooden horse, but she held her peace, and her eyes looked up to heaven, and she said to Saint George, "O George, my master, pray for me, for I suffer greatly." The righteous man said to her, "Bear patiently for a little, O Queen, that thou mayest receive the incorruptible crown from the hands of my Lord Jesus Christ." The Queen said to him, "Master, what shalt I do, for I have not received Christian baptism?" The blessed man said to her, "Be of good cheer, for thou shall receive baptism in the fountain of thine own blood by the stroke of the sword;" and they straightway passed the sentence of death upon her, that her head was to be cut off by the sword. And when they took her out to take off her holy head, she cried out, saying, "Behold I have kept open the door of my palace [to Thee], O my Lord Jesus Christ, open to me the paradise of joy, and receive me to Thyself without shame." And when she had said these things they
[153] took off her holy head on the fifteenth day of Pharmûthi,[1] and she received her crown incorruptible for ever.

After these things the governors were gathered together to Saint George, and said to him, "Behold, O George, thou hast destroyed the Queen and hast gained an advantage over us." Magnentius the governor said to them, "Let us pass the sentence of death upon him lest he destroy us all." Then Dadianus the governor sat down and wrote the death sentence of the blessed

[1] I. e., April 9.

man George, saying "George of Melitene, the chief of the Galileans, hath set behind his back the decrees of the seventy governors of the whole world, the ministers of the victorious gods; we therefore command that his head be taken off with the sword; and know, O ye peoples, that we are guiltless of his blood;" and the seventy governors signed the sentence of death. And Saint George took his sentence of death in his holy hands, and came forth with gladness, rejoicing greatly. When he came out to the place where he was to consummate his martyrdom, he said to the soldiers, "Brethren, wait a little for me, that I may pray to my God for these seventy lawless governors, who, as ye know, have tortured me for seven years." Now the governors had left the saint and had prepared a feast, and were rejoicing at the death of the blessed man. Then the blessed man looked up to heaven and said, "O my Lord Jesus Christ, who didst make fire come from heaven by the words of Thy servant Elijah the Prophet [154] and devour the two captains of fifty and their hundred soldiers, send down to me, O my God, of that same fire that it may devour these seventy lawless governors." And while the words were yet in his mouth, fire came forth from heaven and devoured the seventy lawless governors who held their cups of wine untasted in their hands; and the fire also devoured the five thousand godless soldiers who served them. Now the soldiers who were with Saint George knew not of the matter until they had taken off his holy head. When the righteous man knew that the fire had devoured the impious ones, he bowed his knees, and prayed, saying, "O my Lord and God, the joy of my soul and spirit, the Father of my Lord Jesus Christ, hearken unto Thy servant George this day, and receive me to Thyself in Thy abundant joy. O my Lord, I see standing here a mighty multitude who think to take my body away with them when I shall soon have consummated my martyrdom. Thou knowest, O my Lord, that my body will not suffice for the whole world, but hear me, O Lord, at this present, and grant a favour to my name, that through Thee there may be salvation and help to all the world; so that Thou, O Jesus Christ our Lord, together with Thy Good Father, and

the Holy and Vivifying Spirit, mayest have the glory which is meet for Thee, for ever and ever, Amen." And when he had said 'Amen', the whole firmament was filled with the angels of the Highest, and our Lord Jesus Christ came to him seated upon
[155] the Cherubim and Seraphim, and the company of the Prophets and the Apostles, and the martyrs, and all the saints, and all the hosts of heaven were praising Him; and all the soldiers who were with the blessed man slept, and became as dead men. And the Lord said to the blessed George, "Hail, My George! Hail, beloved of Myself and of My angels! Hail, champion of the kingdom of heaven! Blessed art thou this day, O George My beloved, for I have made ready for thee seven crowns of glory in the hands of My Father, and He will place them upon thy head this day. Blessed art thou, O My beloved George, for I have prepared for thee a royal crown set with gold and pearls and I will put it on thy head with My own hands this day. Blessed art thou this day, O My beloved George, for there is prepared for thee a great and exalted throne beautifully set with exceeding fine gold and a true priceless stone, and they will seat thee upon it this day in the highest heavens by the Holy Ghost. Blessed art thou, O My beloved George, for the pearly gates of the tabernacles of light are open to thee, and thou shalt go into the presence of the Holy Trinity and none shall prevent thee. Blessed art thou, O My beloved George, the valiant one, for My Good Father has written thy name upon the chariot of the Holy Trinity, that whosoever shall say, "O God of George, help us,
[156] hear us," them thou shalt hear straightway. Blessed art thou, O My beloved George, for thou didst confess My name, and the Good Father, and the Holy Ghost, before the governors of the whole world, and I will confess thee in heaven where thou shalt be in great light. And I say unto thee, O My beloved, that inasmuch as among all mankind and in the whole world there was, for three years, no one able to confess My name, neither elder, nor deacon, nor a lay person, except thyself alone, and thou didst stand up before the seventy governors of the whole world, I swear by My right hand, O My beloved one ,that I will

establish a covenant with thee that when thou shalt bow thyself upon thy spiritual face in heaven and shalt come with all thy congregation to worship the holy Trinity, all the saints shall know thee by reason of the honour which I will show thee, O My beloved, and they all shall know that thou art George the beloved of God, and shall adore thee according to the command of My Good Father. And moreover, behold now My beloved, I have joined thy name to Mine that it may be a haven of safety throughout the whole world, that every man or woman who shall [157] happen to be in danger by judgments, by executioners, by prisons, by seas, by waters, or in harbours, or by travelling, by attacks, by thieves, by wild beasts, by fire, by lions, by violent death, by any necessity, by a multitude of deep afflictions, or in short by any afflictions whatever that befall the children of men, and they cry up to Me in thy name three times, saying, "O God of George, help us," I will hear them quickly and will fulfil every thing that they shall ask with their heart. The name of every one[1] who shall build a martyrium in thy name, or who shall cause a book of thy sufferings and thy contests to be placed in a church for reading in thy name, will I write in the Book of Life, and I will cause him to be in the same place with thee in my kingdom for ever. Whosoever shall make a gift, or an offering of first-fruits to the church in thy name, or who shall feed the poor in thy name, or the widow on the day of thy glorious commemoration, to him will I give help in this world, and I will make him to enjoy with thee the good things of My kingdom. Whosoever shall clothe one naked person in thy name, him will I clothe with the garments of heaven. Whosoever shall burn a lamp in the church in thy name or a little incense, upon him will I make My angels shine when he shall come to Me in joy. Whosoever shall give thy name to his son in faith, his heart will I comfort within him. Whosoever shall receive a stranger in thy [158] name, his sins will I forgive him, and I will receive him into My kingdom for ever. And I swear to thee by Myself, O George

[1] Read ⲟⲩⲟⲥ ⲣⲱⲙⲓ ⲛⲓⲃⲉⲛ.

My beloved, as I have already said to thee, so I now say again to thee, that among those born of women there is none like unto John the Baptist, and that among the company of martyrs there shall be none like unto thee, neither among those who have been, nor among those who shall be. And now hasten, My beloved, and fulfil thy dispensation that I may take thee up with Me upon the chariot of the cherubim, and give thee as a gift to My Good Father and the Holy Spirit; and all the angels of heaven will rejoice with thee, for they are awaiting thee. As concerning thy body I will now cause an earthquake to take place that no man among these multitudes may take thy body away with him until thy servants come to carry it away. And behold, I have already taken thy mother, and thy two sisters, and thy bride, who was betrothed to thee, to My kingdom before thee that they might not see thy death in this world, but that they might see thee, and thy father, and thy dear [adopted] father, and the great glory which I will give thee in My kingdom in heaven; and behold, for thy sake, I have destroyed the lawless governors of the whole world. When thy blood has been poured out upon the ground, the service of idols shall cease, and men shall glorify My name throughout
[159] the whole world. I will cause thy kinsman to build a shrine for thee in thy city and to lay thy body in it with honour. And after a short time Satan will stir up a persecution against the churches, and the blood of thousands of martyrs throughout the whole world shall be shed. And when twenty-one years have gone by, the impious governor of that time shall take counsel to destroy thy holy shrine by reason of the mighty deeds which I will work by thee in thy holy shrine. And he will send a general with his soldiers to do this thing, but I will cause thee to destroy him by an exceeding violent death, even as thou hast destroyed these governors, and the persecution shall cease through thee. And I will send thee to destroy that impious governor, and I will seat another in his place according to the command of My Good Father. And he shall build for thee a splendid and beautiful shrine, and he shall glorify thy church; and the whole world shall serve me in freedom for ever. And I will build thee a multitude

of shrines throughout the whole world; I will make all the nations of the whole world to glorify thee; I will make thy name to fill the whole world; I will make a multitude of gifts to thy shrine; and I will make men to celebrate thy festival in the whole world and especially the day of thy commemoration, which is the day of the consummation of thy martyrdom. I will make all creatures upon earth to enjoy this day; and I will crown the fruits of the earth on the day in which thou art crowned; and on the day of the dedication to thee of the first-fruits of the earth, which is the seventh day of Athor,[1] thy name, O My [160] beloved George, My valiant soldier, shall be exalted in heaven and glorious upon earth for ever and ever, Amen." And when the Lord had said these things to him, He filled him with power and joy, and the blessed man rejoiced greatly and exulted, saying, "I thank thee, O my Lord Jesus, that thou hast honoured me more than I deserve;" and the Lord made the sign of the cross over him, and disappeared from his sight. Then the holy man roused the soldiers, saying, "Come, my brethren, and perform that which has been commanded you:" and he straightway stretched out his neck and the soldiers took off his holy head, and there came forth from it blood and milk. And the Lord caused Michael to receive the blood and milk in his garment of light, and the Lord received his soul in to His own hands, and embraced it, and He[2] wrapped it in the purple of the aether and ascended into the heights with it. And the whole firmament was filled with the holy angels and the company of the saints, and they hymned it until the Lord gave it as a gift to His Good Father

[1] I. e., November 3. According to the Coptic calendar this is the day on which St. George of Alexandria was martyred. Theodotus here seems to confuse George of Alexandria with George the Megalo-martyr. This mistake has also been made by Ludolf who calls this George ዲቅ : ሰማዕት : 'chief martyr.' Ludolf, *Hist. Aeth. Comment.* p. 397, November 3 and note *r*.

[2] According to Coptic tradition St. George is the only martyr who was esteemed worthy of being carried up to heaven by Christ. His task of carrying the souls of martyrs up to heaven was usually deputed to an archangel, as in the case of Eusebius whose soul was taken up to heaven by Raphael. See Hyvernat, *Les Actes des Martyres de L'Égypte*, p. 38.

and the Holy Spirit. And He put upon it a garment of light and an excellent diadem of gold set with precious stones, and
[161] there were seven crowns upon the diadem wreathed with the flowers of the tree of life, and the Lord wrote his name with the first-born for ever. And He caused the whole company of heaven and all the bands of the saints to seat him upon a throne and to celebrate a festival with him in the heavenly Jerusalem.

And after these things there were earthquakes and thunders and lightnings and violent rains, and all the people who were standing by and the soldiers fled into the city. But Pasikrates the servant of Saint George stood outside beside the body of his master and wept over him, and there was neither rain nor storm in the place where the body of the saint was, but the whole place was full of light. Then the two servants of Saint George who were in the city, came out to their fellow-servant who was outside weeping by the body of their master, and when they saw that they had taken off his head, they straightway cast themselves down upon him, and worshipped him, and wept; and Apa Pasikrates told them everything that the Lord had said to their master, and they were exceeding glad. And they joined his holy head to his blessed body, and the head clave to it as if it had never been cut off from it; and there was no mark of the sword stroke left on it. And his servants said to one another, "Verily God hath received our master unto Himself, and He will perform for him everything that He hath promised him." Then
[162] they took the holy body sprinkled with incense and carried it into the house which they had hired for the seven years, and there was no one in it except themselves, and they hid it there. And there was darkness and an earthquake, and the sea rose up over the city wishing to submerge it; and the faithful who had heard the words of the Lord when He spake with the blessed George, cried out, "O God of George, help us in this need;" and straightway the sea went down and the storm ceased, and the sun came forth. And on the morrow the servants of Saint George sought after the governors, and when they found that the Lord had destroyed them there was great joy throughout the whole world,

and they opened the doors of the churches again everywhere. Then the servants of Saint George bought exceeding fine napkins and very precious incense, and they carefully prepared the body of their lord for burial, and carried it secretly through the city, and laid it in a ship, and brought it to Diospolis together with the account of his sufferings. And they found that the relatives of Saint George had gone to their rest in God. Now there was there a man called Andrew, the brother of Saint George's mother, and he received the body of the saint into his house rejoicing greatly. And the whole city was gathered together and they built a shrine to him in Saint George's own house, and [163] they sent to Jerusalem and brought the Archbishop, Abba Theodosius, who consecrated it on the seventh day of the month Athor, and they laid his holy remains in it. And on this same day, that is to say, the seventh day of the month Athor, they celebrated the holy sacrifice of the holy body and glorious blood of our Lord Jesus Christ; and many signs and miracles took place in the holy shrine of Saint George. And Saint George came down from heaven according to the command of the Lord, and destroyed Euchios the general, and plucked out the eyes of Diocletian, and drove him forth from the palace, and set Constantine the emperor on the throne in his stead. And Constantine opened the churches throughout the whole world; he threw open the prison doors; he manifested forth the Cross; he confirmed the orthodox faith; he built the Church of the Resurrection of our Lord in Jerusalem and many churches throughout the whole world. And he went into the shrine of the Church of the Resurrection,[1] and prayed there, and he went into the shrine of Saint George with his mother Helena, and his sister Eudoxia, and Saint George appeared to him by night, and told him what he should do. And he built the holy shrine of Saint George in Diospolis, which formerly was small, and made it beautiful, and it is that in which [164] the many signs and mighty deeds which are written in other

[1] The Church of the Resurrection was dedicated by Constantine A. D. 335 See Tillemont, *Histoire des Empereurs*, iv, 227.

books than this took place. And they glorified God and His holy martyr Saint George, who consummated his strife on the twenty-third of the month Pharmûthi at the ninth hour of the day of preparation, and all those who were martyred through Saint George, being twenty-eight thousand six hundred and eighty, and Alexandra the Queen, and they received the incorruptible crown through our Lord Jesus Christ, and they now delight themselves with Saint George in Jerusalem the city of all the saints.

And behold now, [my brethren] we have hitherto only made known to you concerning the sufferings and the honourworthy strife which Saint George the victorious warrior of our Lord Jesus Christ endured patiently; but let us now consider the exalted honours which he received in heaven through our Lord Jesus Christ. Hear then, O beloved, what I the feeble Theodotus, have seen with my own eyes and heard with my own ears.

It came to pass in the time of the God-loving emperor Theodosius of glorious memory that on the first day of his reign he saw a marvellous thing,[1] he saw Saint George come from heaven with great glory and the archangel [Michael] with him, and he seated the God-loving emperor Theodosius upon the
[165] throne of the Greeks, and his faith within him was strong in Saint George all the time [of his rule]. And when he had reigned twenty years he built a large church to the name of Saint George[2], and he gathered together all the Bishops to the consecration of the church of Saint George, and he sent for all the Bishops and even for my feeble self, a weak old man. And when we had consecrated the holy church in the name of God and of Saint George, the precentor (?) sang the Psalms in their proper order, and the emperor and his nobles and the whole

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[1] See Amélineau, *Contes et Romans d'Égypte*, ii pp. 152—166.

[2] I have not been able to find any mention of the building of a church to St. George by Theodosius; but Constantine built a church to him at Lydda and another at Constantinople. See *Acta Sanctorum* Apl. 23, p. iii, col. i, and Tillemont, *Mémoires*, v. p. 185.

city were with us. And after the emperor and the whole multitude had sat down, he commanded the martyrdom of Saint George to be read, for that day was the twenty-third ef Pharmûthi, and we listened breathlessly. But when the reader came to that place where God testified to Saint George, saying, "There is none like unto thee among all the martyrs, neither shall there be any like unto thee for ever," the subject puzzled me, and I said, "Since so many generals and eparchs and governors of this world have forsaken all the glory of this world, and their rank, and wealth, and have died for the name of our Lord Jesus Christ under the impious and lawless emperor Diocletian, hou can this holy martyr be more exalted than they all? When we [166] had celebrated the Holy Communion and the evening had come, we lighted a lamp for the emperor, and lay down to sleep, and neither the emperor nor any of the others did eat, but he slept with us in the holy church. Now it was the evening of the Lord's day, for the consecration of the church took place on the Sabbath day. And when the night had come and we had, as was meet, performed the office for the night, and had said, 'Amen', we sat down to speak of the mightiness of God, and the emperor came with us. And one of our fathers, a Bishop,[1] was taken up to heaven in a vision, and he saw most exalted mysteries the which it is not lawful for an earthly being to utter. He said, "I saw that I was standing before the throne of the Father, and I saw thousands of thousands, and myriads of myriads praising the holy Trinity, and coming in bands, and they worshipped God, and glorified Him, and blessed Him, and made their requests, and afterwards they stood in rows, and no earthly creature could describe the glory and the great honour which they had received from the Trinity. And I saw one coming forth from within the veil like unto a king wearing a diadem of gold with seven crowns upon it, and he was riding upon a white horse,[2] and he was many

[1] The Bishop appears to have been Theodotus himself. See page 329, line 8.

[2] In Brit. Mus. MS. Or. 713, fol 2*b*, there is a coloured picture of the martyr having overcome a scaly, winged dragon and riding upon a white horse.

times brighter than the sun, and was equipped with sword and armour and the apparel of a king; in short his kingly dignity
[167] was immeasurable. And when he came forth a mighty multitude followed him on this side and on that, and I saw all the saints bowing down before him, and when I looked I was speechless, and I wished to know who he was. And I looked on my right hand and I saw a monk standing having wings like an angel of God, and he wore a kingly crown and raiment the like of which there is not among the kingdoms of the world, and he had a golden staff in his right hand, and his face was full of joy, and great glory surrounded him. And I besought him, saying, 'My father, I beseech thee to show me who thou art that art in such honour as this.' And he embraced me and said to me, 'I am Paul[1] of Tamma, and well hast thou come, O shepherd of our true King, our Lord Jesus Christ;' and when he had said these things to me I rejoiced that I had found freedom of speech before him. And I said to him, 'O master, my holy father, inasmuch as thou hast deemed me worthy of thy holy salutation, I beseech thee to tell me who is this great king that has just come, to whom all this multitude has bowed the knee?' Then the blessed man's mouth broke into a spiritual smile and he said to me, 'Knowest thou not who this is?' And I said to him,
[168] 'O father, how should I know who this is since I have never seen him before?' He answered and said to me, 'I have been sent to thee to make thee certain of the things which thou didst ponder over in thy heart yesterday in the church concerning

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[1] Paul of Tamma in the nome of Koeis, ⲡⲁⲩⲗⲉ ⲟⲩⲣⲉⲙⲧⲁⲙⲙⲁ ϩⲙ ⲡⲧⲁⲱ ⲕⲟⲉⲓⲥ is mentioned in the narrative of a journey made by Paul and Ezekiel in the mountain of Meroeit. See Zoega, *Catalogus*, p. 368, line 22. On a stele published in the *Recueil des Travaux*, v. p. 63 Paul of Tamma, ⲡⲣⲉⲙⲁⲁⲙⲙⲁ, is invoked with the Persons of the Trinity and several of the Saints. Koeis has been identified with the Cynopolis of Strabo and the modern Arabic town called القيس el-Qîs. See Champollion, *L'Égypte*, pp. 301—303; Quatremère, *Mémoires*, pp. 141, 515 and Renaudot, *Hist. Patriarch. Alexandrin.*, pp. 176, 184, 450, 458.

Saint George, the beloved of God, the chosen martyr exalted above all the saints according to the words of our Saviour. The works of every soul which comes forth from the body, whether of righteous men or whether of sinners, are manifested forth on the spiritual[1] tablet and the soul is in its presence always, and its deeds are written upon it. When it pleased my Lord Jesus Christ to take me, His servant, to my rest and to visit me, I came forth from the world, and He esteemed me worthy of His goodness, and He brought me into His city, and I saw this being whom thou hast seen. And he had on this royal diadem with seven crowns above it, and I looked upon it and read the writing which was written upon it, which said, 'I am George of Melitene, from Diospolis, who died three times for the name of our Lord Jesus Christ,' and I saw all the saints bowing their knees before him. Now I had endured many sufferings for the name of our Lord Jesus Christ and died four[2] times, and I said within myself, 'Behold, I am equal to him in honour,' and I refrained from bending the knee to him. And straightway, in a moment, He who knows the hearts of all men sent the Archangel [169] Michael to me who said, 'O excellent Paul, why hast thou not taken part in the spiritual salutation according to the command of the Almighty?' and I told him what was in my heart. Then he took me immediately to the holy Apa Noub the confessor, who had been both a monk and a martyr, and he showed him the command of God. The holy confessor said to me, 'O Paul my holy father, go and perform the command of God, and say not, I have suffered like the mighty George, for thou, of thine own free will, [didst suffer] greatly; but that just man did for God's sake suffer by axes, by double edged hatchets, by saws, by nails, by fire, by two edged swords, and by the mouths of wild beasts. And I say unto thee, O my beloved one, that when

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[1] Theodotus means that the tablet existed in *form* only.

[2] Seven times. Amélineau, *Contes et Romans d'Égypte*, ii. p. 160. The monk Paul had a mania for committing suicide: which he is said to have done seven times

the attendant cometh and sayeth unto thee, 'The Lord calleth for thee, come,' is not thy going better than seventy years of a monk's life in his cell?' When I heard these things I changed my mind through the words of the archangel and the holy man, and I said, 'Forgive me'; and they rejoiced with me, and I went to the holy martyr of Christ and straightway made obeisance before him. [And the holy man said], 'O faithful shepherd of Christ, console thyself, for there is no one like unto thyself among the martyrs
[170] who are crowned [except] Saint George himself.' And while the holy man (Paul of Tamma) was talking with me, Saint George the soldier of Christ came up to me with his face beaming with rays of light, and he saluted me and filled me with joy and gladness, and said to me, 'When thou goest to thy city Ancyra, build thou a temple to me in it, that I may come and dwell with thee, for it will be one hundred and five months before thou shalt come to me in this holy city.' When he had said these things to me I rose up straightway from my vision." When the emperor and the twelve Bishops saw the radiant face of that Bishop they knew that he had seen a revelation, and they entreated him to tell them what he had seen. And he, as his mind came to him, told them all the vision he had seen, and they marvelled greatly, and glorified God and the holy martyr Saint George. And the emperor answered and said, "On the day when God seated me, unworthy though I be, upon the Roman throne, I saw with my sinful eyes, Saint George with glorious visage come from heaven holding a sceptre of gold in his right hand, and the archangel Michael was with him. And I saw a diadem of gold and seven crowns upon his head, and he shone a thousand times brighter than the sun, and he came to me filled with joy, and took hold of me, and seated me upon the imperial
[171] throne, and a number of the nobles of the army saw him face to face. And I saw him again in his holy church and he showed me things that would do good to my soul." Now when I (Theodotus) heard these things, I blessed my Lord Jesus and His holy martyrs. After these things that Bishop went to his city and built a beautiful church in the name of God and Saint

George, and consecrated it with his own hands before he came out of the body. Now that Bishop was one of the three hundred and eighteen Bishops that were gathered together in Nicea;[1] and he filled the office of Bishop for seventy-five years, and he died in God when he was one hundred and eighteen years old.

Behold now, O beloved brethren, we have told you these things of the great honours which God has vouchsafed to the valiant soldier of strength, the mighty athlete, Saint George, whose festival is celebrated this day throughout all earth and heaven, and of the remainder of his glory and of the mighty and exalted honour he holds in the heavenly Jerusalem, the city of Christ the King. And now O beloved, blessed of God, since we know of a truth that Saint George has drawn nigh to God in this manner and has obtained freedom to enter into the presence of the Holy Trinity at all times and to show favour to every one, let us make ourselves champions, through love, of our poor brethren and strangers; let us love one another, let us keep innocence, and it shall come to pass to all of us, O beloved, that Saint George will, through our Lord Jesus Christ, show favour to us, and have compassion upon us, and forgive us our sins, and bless [172] the gathering together of our people, small and great, old men and young men, and widows and virgins. And, finally, may He bless him that took the charge of preparing this book and of finishing it in true suffering through Jesus Christ our Lord, to whom be the glory meet for Him and His Good Father, and the Holy, and vivifying, and consubstantial Spirit, (who are) with Him, now and always and to eternity of all eternities, Amen.

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[1] Theodotus was not present at the Council of Nicea. See the list of the Bishops from the Province of Galatia in Labbé, *Sacrorum Conciliorum Collectio*, ii, col. 2.

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